

THE
ASHLAR.

BY
ALLYN WESTON.

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VOLUME II.

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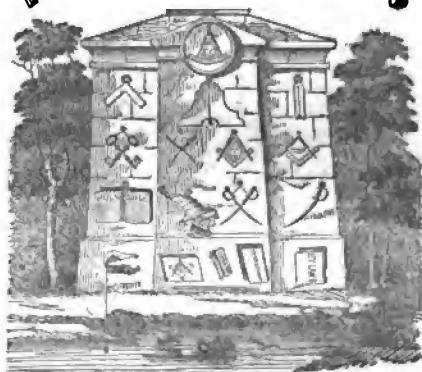
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THE ASHLAR.



VOL. II. DETROIT, SEPTEMBER, 1856. NO. I.

MASONRY—ITS BENEFITS.

The most exalted theme that can engage our attention, is the condition of human nature.

“The noblest study of mankind is man”—

a study that has taxed the intellects of philosophers for thousands of years, and yet presents a vast field for research, which is unexplored. It is a lamentable fact, the causes of which we need not discuss, that in every country and every state of society throughout the world, an immense amount of crime and misery exists. The seeds of sin are daily sown and are constantly springing up and bringing forth fruits of sorrow and anguish. Man wars against his brother-man, and the individual is too often guided by his own selfish interests, however great may be the injustice done to others. Such is the condition of human nature after centuries of progress and improvement.

It is now established by experience beyond dispute, that mankind cannot advance in civilization, in intelligence and goodness to any considerable degree without the aid of some kind of government.

Hence, for the accomplishment of almost all purposes, men in civilized countries combine and form societies. In our own land, they are numerous. They concentrate action and cause the views of the majority to control and regulate the conduct of individuals who might otherwise exert little influence for good. Governments and societies are necessary helps to improve man; they are necessary helps to make him more intelligent and morally better. As their true object is to combine his efforts for the promotion of worthy aims, and to prevent his interests clashing with those of his neighbor, there has arisen the maxim, "that government is best which governs least"—which restrains the individual as far only as is necessary for the public good. We need not say that this is generally advocated by the citizens of our Republic.

Of all human establishments intended to promote the welfare and happiness of our race, the institution of Masonry stands pre-eminent. Considering the end for which it is designed, it is more faultless than any other organization. One great evidence of this is its existence to-day, after having been subjected to every vicissitude which time and opposition could create. Age is cited to prove the purity of political governments and ecclesiastical societies; with what propriety and force, then, may it be adduced in favor of our Order! Individuals differ as to its origin; while some gaze through the long vista of ages and trace its history beyond the temple of Solomon, each one can behold it extending back for centuries till it gradually disappears, as it were, in the mist of time. It is generally admitted that Masonry has come down to us from remote ages, having withstood every opposition and persecution from that of popes and princes to that of an indignant people in this land of liberty—having "survived the lapse of time, the ruthless hand of ignorance and the devastations of war." More conclusive evidence could not be adduced to refute the arguments of our opponents. But we have not said all—our Institution does not found her claims on a negative character. Masonry has not *merely* out-lived the most powerful dynasties and the most distinguished nations of the earth; she has not *merely* survived the most stupendous works of art, reared by the utmost exertions of human genius and intended to endure for ages yet to come; she has done far more;—she has left her foot prints bright and enduring on many ages; she has left behind her a glorious history, whose every page is emblazoned with deeds of charity and brotherly love; she has followed in the bloody path of unrelenting war, and like a good angel administered comfort and consolation to the widow and orphan; she has

dwelt alike in the palaces of royalty and the huts of poverty, alleviating the distresses of their inmates and teaching them principles of the purest morality; she has gone beyond the sphere of refinement and plenty, and, like the pioneer with the bible in one hand and the olive branch in the other, she has been the first to plant her foot among the rude and barbarous, irradiating the darkness of ignorance and bigotry, and scattering in her path—as it were brilliant and priceless gems—the thousand virtues which ennoble and purify man. Such is the character of our time-honored society in the fifty-seventh year of the nineteenth century. In comparison with it, all other institutions are short-lived and fleeting; it alone stands a relic of the past, possessing the vigor and freshness of youth and adapted to all times and every people. Its good work is not finished, and will not be till the predicted millennium shall arrive, or time shall be no more. As long as the human race exists and is subject to the influences of its present impulses and passions, so long will Masonry continue to shed her rays of peace and comfort among mankind.

Leaving the individual, as a general rule, free to adopt such political, theological or social views as he may deem best, Masonry impresses upon his mind those great truths which find a ready response in the hearts of all good persons. Bringing together under such influences “men of every country, sect and opinion,” it causes them to mingle as brothers. What other institution presents such a spectacle or such results? Not one. It cannot fail to be obvious to the most cursory observer, whose mind is free from bias, that Masonry has done, and is doing, much to preserve peace among nations, to subdue passions, and insure tranquility among men of the same country and community. Such an influence, she exerts without interfering with the duty which any member owes to his God, his country, his neighbor, his family or himself. In this respect, then, we claim that she has conferred priceless blessings on our race, which should entitle her to everlasting praise.

We have not space, nor is it necessary, to dwell upon the silent and unseen influences which our Institution constantly exercises for the benefit of mankind. On those who enter her portals, she throws a brilliant and life-giving light. On their minds, she forcibly impresses the great moral truths which seldom fail to guide their steps. It is folly to claim that the mere fact of passing through the forms and ceremonies of our Order, makes a man morally a Mason. This we do not claim; we do however believe and assert, that but few who belong to the Institution and visit Lodge meetings, are not thereby made

better than they otherwise would be. As individuals differ in worth among the profane, so do they among the initiated. The Institution numbers among its members some who are far from being its ornaments. By such, it is wrong to judge Masonry. They may be improved, and generally are, by their connection with the Order. Do you condemn a religious sect or a church, *merely* because some of its members are not, in your estimation, worthy persons, and do not live up to the principles which they profess? The truth is, "human nature is nature;" it can be *improved*, but seldom, if ever, *perfected*. The inculcation of the principles of our Institution, which Washington declared to be "founded in the immutable laws of truth and justice," tends to guide the best men into paths of righteousness and peace, and to correct the errors and foibles of those who are prone to go astray. As a moral teacher and a school of science, Freemasonry deserves the gratitude and reverence of its devotees.

Of the social benefits conferred by our society, its influence in allaying discord, in stifling and eradicating bad passions, in causing men to meet on a common platform in the bonds of friendship and brotherly love—none but its members can have more than a faint idea. Its power in this respect has always been underrated by the uninitiated. The Institution levels all distinctions between man and man. "Freemasonry," says another, "regards no man for his worldly wealth or riches. It is, therefore, the *internal*, and not the *external*, qualifications which we cherish and admire. The hand that grasps a spade, and the hand that wields a sceptre, are equally entitled to our friendly grip. No matter whether an African or an Indian sun may have burned upon him; no matter in what disastrous battle his liberties may have been cloven down; no matter if, like Lazarus, he has lain at the rich man's gate and the dogs have licked his sores—the moment he enters a Lodge of Free and Accepted Masons, the distinctions of wealth, of rank, of power flee before him, and he finds himself among friends and Brothers, ready to assist, defend and protect him."

Do you ask for instances of the practical benefits of Masonry? Turn over the records of the past—trace the history of nations, to its origin; do you find thrilling accounts of virtuous actions, of heroic deeds that make you prouder of your manhood? There you find the evidences which you seek.

It is by an universal language spoken and understood by Brethren of every dialect, that Masonry often confers lasting benefits. An illustration of this fact may be found in the following account given

by Iamblicus, of the means of communication practised among the disciples of Pythagoras:

One of the Fraternity, travelling on foot, lost his way in a desert, and arriving, exhausted with fatigue, at an inn, he fell seriously indisposed. When at the point of death, unable to recompense the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand, on a tablet, which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places, a disciple of Pythagoras, who, informed by the enigmatical characters he saw before him, of the misfortunes of the first traveller, stopped—paid the innkeeper the expenses he had been at, with interest, and then continued his journey.

We need not seek far in modern times for illustrious examples of fidelity to Masonic obligations, which has "converted the up-lifted tomahawk's sanguinary blow into a fraternal embrace," which has "unnerved the warrior's arm on the shores of our inland seas," and caused the bloody and hardened pirate to pause in his work of human butchery, and spare the life of his fellow-man. Tecumseh, in the midst of the horrors of the bloody battle, when his wild and untameable nature is excited apparently beyond control, reads the mystic language, and at the risk of personal injury, stays the blow directed at a fallen enemy whom he recognizes as a Brother. The savage Brandt, amid his wild and ferocious tribe, with the fierceness and deep-seated hate peculiar to the Indian character, heaps upon the pile, the fagots which are to consign to an ignominious death the brave and noble-hearted McKinstry who fought the battles of our country's revolution. There stands the victim—a man of athletic frame—bound hand and foot—helpless as a child—amid the yells of the infuriated savages. The pile is completed—the torch is to be applied—one instant more, and no power can save. As the last—the only—hope, the mystic appeal is given. What magic does it possess? The warrior Brandt is converted into an angel of peace, and, at the risk of his own life, he rescues his Brother. More striking and impressive is the preservation of Capt. Harris when captured by the pirates. From an American port, puts forth a neat and comely brig for foreign lands. Favorable breezes waft her over the ocean, and she nears her destined haven. Who can foresee when the pleasures of hope are to be blighted? At nightfall, the blithsome crew behold in the distance the dread harbinger of ill—a low, black hulk. Efforts are made to escape, but they are made in vain—the brig and her hardy seamen are the prize of the pirate Gibbs and his hardened and demoralized band. To prevent the communication of any intel-

ligence, the desperadoes at once decide that their innocent prisoners shall die. "*Dead men tell no tales.*" There is no delay—the horrid work of death commences. Calmly and coolly Capt. Harris sees his faithful men led forth—one after another—and foully murdered in cold blood, till his heart sickens. Recollections of home—of a loving and beloved wife—of precious children—crowd upon him, and an unutterable anguish fills his soul. Is there no means of escape—no hope? Alas! none. His turn has come—he obeys the awful mandate and steps forward amid the blood and gore of his murdered companions, with a feeling of despair. One moment more, and the instrument of death will do its work. In that trying instant, the thought of the mystic appeal comes over his mind like a ray of hope—'tis given—and not in vain. The hard-hearted, soul-calloused Gibbs reads the language—he pauses—his manhood returns—the work of death is stayed—and his Brother is soon set at liberty, and on his way to his family to live many years in peace and happiness. It is but a few months since he died within the limits of Michigan, where he had resided since eighteen hundred thirty.

Such are but a few of the instances which can be cited, illustrating the practical usefulness of Masonry. Cases less striking occur almost every day. Are life and liberty valuable to you? None can tell how often, and under what circumstances, you may be able to preserve them by the aid of our ancient art.

To those within its pale, the benefits conferred by our ancient and time-honored Institution are apparent. Their record, stretching back to remote times, adorns the pages of history, and, with a knowledge of our principles, should be sufficient to convince the most skeptical of the value and usefulness of Masonry. To-day, our Order, which has been the means of alleviating the distresses of mankind and promoting their happiness from time immemorial, flourishes beneath the smiles of popular favor. Brethren, what a sacred trust have you to guard! Are you faithful to that trust? Do you regard it as a priceless legacy, and are your best endeavors made to transmit it unimpaired to those who shall come after you? If her members are true to their professions and obligation, Masonry can suffer no material check; her course, as in the past, will in the future, be onward and upward, till all disinterested lovers of religion and virtue shall look upon her and bless her—aye, shall salute her in the words of the poet:

Hail to the Craft, at whose severe command,
 The gentle arts in glad obedience stand ;
 Hail sacred Masonry ! of source divine,
 Unerring sovereign of the unerring line ;
 Whose plumb of truth, with never-failing sway,
 Makes the joined hearts of symmetry obey ;
 Whose magic stroke bids fell confusion cease,
 And to the finished orders gives a place ;
 Who calls vast structures from the womb of earth,
 And gives imperial cities glorious birth.
 To works of art, her merit not confined,
 She regulates the morals, squares the mind ;
 Corrects with care the sallies of the soul,
 And points the tide of passions where to roll.

MASONRY IN CALIFORNIA.

A correspondent thus writes of the condition of the Masonic Order in the State of California to the *Mirror & Keystone* :

AUBURN, May 18th, 1856.

My Dear Brother :—The Grand Lodge of California held its sixth annual communication in the city of Sacramento. It commenced its session on the 6th of May and adjourned on the 13th. Upward of fifty subordinate Lodges were represented. The utmost harmony and good feeling prevailed, although there were several subjects before the Grand Lodge calculated to create sectional feelings, among which was the question of the permanent location of the Grand Lodge, which was decided in favor of Sacramento City. I am unable to give you a synopsis of the proceedings, but will forward you printed copies at the earliest moment. The address of the Grand Master and report of the Committee on Foreign Correspondence being printed, I forward copies of those by the present mail. The growth of Freemasonry in this golden country is really astonishing, and the people of the Atlantic States would hardly credit that the Institution is more safely guarded here than it is in most other places, yet such is the fact.

The man who passes the outer gate of the Temple, must be of *good report*, of unblemished character, and as the people never do anything by halves, the character of applicants is fully sifted, and not until the committee are fairly satisfied, will they report. The Craft, too, are generally well acquainted with Masonic history and jurisprudence, as they are mostly well read Masons ; indeed, in this particular they would put to the blush many of the prominent members of the Fraternity in the older States. The Masons in any of the small towns where there is a Lodge, are better informed on Masonic subjects than the great bodies of the Empire City or the city of Brotherly Love. This is a country of enquiry, the mind is active, and it will have food to satisfy its cravings.

I enclose you a list of the officers of the Grand Lodge who were elected on the fourth day of the session.

Your devoted brother

MOSES HYNEMAN.

THE ASHLAR.

SORROW AND CONSOLATION.

[SELECTED.]

From the drear, the misty darkness,
Of the night in which I stand,
Listening to the pattering raindrops,
Making music through the land,—

Comes a voice, whose mystic meaning
Strikes my heart with awe and pain;
For I know the light that glimmers
On my path shall fade again.

Nature hath her songs of warning,
Which the saddened heart must hear;
Kindly singing of the shadow,
Ere the shadow draweth near!

Wise are they who take the warning,
Nerving up their souls to bear
All the sorrow, all the anguish,
Stooping never to despair!

Faster, faster fall the raindrops;
Not a star is seen above;
And the great night seems to shudder,
Like a heart shut out from love!

See! the stifling mists are gathering,
Ghostlier, ghostlier than before;
And the wind moans like a lazar,
Spurned and cursed from door to door!

But I know the dreary darkness
Soon will blossom into day;
Crowned shall be the mists with splendor;
Kissed the night's white tears away.

Then the day shall stand in glory,
Smiling from the orient hills;
On his face such radiant beauty
As a tranquil spirit fills.

Now I list in vain—the voice is
Dead, that smote my spirit so,
And the sunny tides of gladness
Flood me with their golden flow!

I have read aright the shadow,
And the voice not heard in vain,
And I trust the light will glimmer
Somewhere on my path again!

FR Franklin was an observing and sensible man, and his conclusions were seldom incorrect. He said: "A newspaper and a Bible in every house, a good school in every district, all studied and appreciated as they merit, are the principal support of virtue, morality and civil liberty."

THE GREAT MASONIC VIRTUE.

On the moral character of Masonry volumes might be written without exhausting the subject. This aspect of our Institution is too often slighted, while its *work* and *jurisprudence* monopolize attention and research. On the mind of every member who is at all fitted for the position which he has gained, the principles and precepts of the Order exert an influence potent for good. This power may not for a time be openly manifested, or so exerted as to be perceived by the casual observer; but evidences are manifested sooner or later that it is alive and active.

The religious and moral principles inculcated by our Institution are pure and lofty; they are acknowledged by all good men, whose minds are unbiassed, to be unexceptionable. Their inestimable value the intelligent and thoughtful cannot fail to remark on his initiation. Brotherly love, relief and truth; temperance, fortitude, prudence and justice; "to regard the whole human race as one family, who, as created by one almighty parent, are to aid, support and protect each other;" "to relieve the distressed, to soothe the unhappy, to compassionate their miseries and restore peace to their troubled minds;" to restrain our passions and circumscribe our desires—are these commendable virtues? They are what Masonry inculcates.

Is it right to do good unto all; to assist the needy; to deal justly with every man; to observe our duty to God in never mentioning His name but with that reverential awe which is due from a creature to his creator; to dry the tears of the widow and the orphans? They are what Masonry inculcates; and inculcating such virtues, it says to the candidate on his initiation: "In the State you are to be a quiet and peaceable citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

The great virtue encouraged and enjoined by Masonry, although often extolled in eloquent language, can never be mentioned without interest and instruction. From the earliest ages it has been held in high estimation. Even the ancients who did not enjoy the blessed light that has beamed on us, revered charity above other virtues. "They used to depict it," says Hutchinson, "in the character of a goddess, seated in an ivory chair, with a golden tire upon her head, set with precious stones. Her vesture, like the light of Heaven, represented universal benevolence; her throne was unpolluted and un-

spotted by passions and prejudices; and the gems of her fillet represented the inestimable blessings which flowed variously from her bounty." The ancients "also represented the charities, otherwise called the graces, under three personages. One of these was pointed with her back toward us and her face forward, as proceeding from us; and the other two with their faces toward us, to denote that for one benefit done, we should receive double thanks. They were painted naked, to intimate that good offices should be done without dissembling and hypocrising; they were represented young, to signify that the remembrance of benefits should never wax old; and also laughing, to tell us that we should do good to others with cheerfulness and alacrity; they were represented linked together, arm in arm, to instruct us that one kindness should prompt another, so that the knot and band of love should be indissoluble. The poets tell us that they used to wash themselves in the fountain *Acidalius*, because benefits, gifts and good turns ought to be sincere and pure, and not base and counterfeit."

This virtue, so highly esteemed by the ancients, superior knowledge has taught us, is the chief characteristic of a good man and covereth a multitude of sins. The bible inculcates it in the strongest terms as essential to our well-being and happiness. Masonry teaches us to exercise it in all our dealings with our fellows, in all our relations in life; it teaches us to be charitable toward the destitute and suffering, charitable in our thoughts and opinions, in our judgment of others. What peace, what joy, what prosperity does the practice of this virtue confer! It subdues strife; it checks bad passions; it makes the indigent comfortable; it dries the tears of the widow; it educates the orphan; it sows everywhere (unseen often by mortal eyes) seeds which spring up, blossom and bloom and bring forth the choicest blessings. It is greater than faith, it is greater than hope; for "our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity." The Brother who fails to regard and exercise this virtue, so far violates one of the strongest injunctions of Masonry; beneath the mantle which he refuses to throw over the faults and foibles of others, he will, at no distant day, desire to hide his own short-comings and imperfections.

The duties enjoined by our Institution in the practice of charity, deserve particular attention. Almost every day, Brethren who live in large cities or thickly populated towns, are called upon to relieve the wants of distressed travellers; almost every day, there is an op-

portunity for each of us to appropriate a portion of his worldly possessions for the benefit of the needy, or to administer consolation to the afflicted; and constantly is it necessary for us to exercise forbearance in our actions, thoughts and sayings. It is not sufficient for us to pay our Lodge dues, and give a pittance of gold or silver when the subscription paper is placed before us; that is the very minimum of our duty—that almost any man, were he ever so sordid and worldly minded, would do. The true Mason does not confine his gifts of gold, of consolation, of advice to the Brethren; he does not confine them to any particular time or place; they are scattered around him in his daily walks, wherever he sees a fellow-being in want, whenever he sees that his efforts can relieve a sufferer or confer a benefit. *He* knows little of our Institution who thinks it limits or restricts a man's charities or sympathies; and *he* only comprehends its design who realizes that *charities* are as boundless as the universe, and its cardinal principles require us to deal justly with every man and do good unto all.

To faithfully perform the duty referred to, requires careful observation and sound judgment. Imposters are so numerous, and so many unnecessary calls are made upon us, that we are often placed in delicate positions. There is but one rule to adopt; whenever solicited by strangers professing to be Masons, to render them assistance, examine them by the one unerring standard. If they are clearly not true metal, let them pass on with the dross of the world, with such advice as under the circumstances may be deemed expedient; in all other instances the nature and attending incidents of each case should determine your action. Masonry seldom specifies what instances of suffering or want demand our help; it can do nothing more than inculcate the great virtue of charity, leaving each member to regulate his conduct as he may deem best to promote the desired object. He is therefore amenable in almost all cases only to his God and his conscience for a violation of the duty under consideration. How many of us, Brethren, can say, we have been faithful in this respect? Let each answer to himself.

IS Our English Brethren relate that a vessel was wrecked in the Persian Gulf and the crew about to be plundered, when the captain gave Masonic signs which were recognized by an Arab chieftain, and they were protected in consequence. They were clothed, fed, conducted to Muscat and set free.

From the Masonic Review.

ST. JOHN'S DAY.

This ancient festival-day was celebrated this year more generally and with more animation, than for many years past. At many prominent points there were processions, orations, music, with banners, &c.; and the Craft seemed to enter into the spirit of these festal scenes with a zeal and enthusiasm unequalled in past days. It would require volumes to give the details of all these celebrations, and we can only make note of a few of the many interesting ones that have come to our knowledge.

Our intended visit to Minnesota, which was prevented by unforeseen events, compelled us to decline the many invitations received to participate with our Brethren in some one of these demonstrations. We reached home in time, however, to share with our Brethren in Cumminsville and vicinity in a pleasant "Pic-Nic" on that day. We shall not attempt to describe what took place there. The Craft and their families were gathered in a beautiful grove, each with baskets full of good things to eat, and their hearts full of kind feelings, and every face radiant with pleasure. Thus was the day spent in one of the most beautiful groves we ever saw, and by as happy a company of men, women and children as ever kept holiday in the country. It was a new way of celebrating St. John's Day, and came in admirably by way of variety. From the expressions we have heard, we should not be surprised, if a much more *general* Pic-Nic should occur on the same ground next year.

At Springfield, Germantown, Ashtabula, Logan, New Lexington, and many other points in Ohio, there were regular old fashioned Masonic celebrations, but the Brethren have not reported the particulars to us. At New Lexington, we have incidentally learned, there was an immense gathering of the *people* as well as of the *Craft*. Our old friend and P. G. Master, W. B. Thrall, delivered one of his best orations, and

"All went merry as a marriage bell."

At Maysville, Ky., the Craftsmen were out in force, and made such a display as had never been seen in that city before. The oration, too, is said to have been one of the most eloquent ones ever delivered in the State, and we regret we are not able to give the name of the orator.

At Clinton, Miss., the day was appropriately observed. A vast crowd attended, and listened to an address which made its mark upon the minds and hearts of the multitudes.

At Chicago there was such a gathering as probably Illinois had never seen before. A gentleman from that city informed us, there were three thousand Craftsmen in procession! The new and beautiful Masonic Hall, the most chaste and elegant one in the whole North West, was dedicated in ample form. We shall furnish a fine engraving of this model Hall, among many others, in our next volume. From the accounts that have reached us, it was the greatest Masonic demonstration ever made in the North-West.

Indiana was not behind any of its sister States in the observance of the 24th. At various places the Craft assembled to celebrate the day. At Williamsport they had a delightful time, and the zealous Masons of the Wabash valley were out in their strength, to mark their regard for the memory of one of the patron saints of the Order.

But probably the greatest demonstration made in Indiana on that day, was at New Albany. The Brethren of that beautiful and growing city generally perform whatever they undertake "with a will," and it is not to be wondered at, therefore, that St. John's Day was celebrated there as it had hardly ever been before in Indiana.

We cannot forbear to mark the outlines of the procession at this place, as it embraced some new and very commendable features. After the usual arrangements in the front of members of the different degrees up to Templars, followed by the Grand Lodge, there were "carriages containing aged and disabled Brothers, another with Past Grand Officers, and another with the Chief Magistrate of the city." These were succeeded by the "members of New Albany Encampment No. 5 and visiting Sir Knights, on horseback, and carriage containing the orator and clergy."

The procession moved to the Centenary Church, where a most admirable oration was delivered by Bro., the Rev. John W. Sullivan, which was listened to with deep interest by the immense throng assembled in that beautiful and spacious church.

The procession was then re-formed and proceeded to the dinner table, where ample justice was done to a most sumptuous entertainment prepared by Messrs. McCurdy and Fox. This was succeeded by music, sentiment and speeches, winding up with a toast to woman:

"Whom God created with a smile of grace,
And left the smile that made her on her face."

and then all united in singing "*Auld Lang Syne*."

Prominent among the assembled Brethren were the following distinguished members of the Order: Col. Posey, of Corydon, one of the oldest Masons in Indiana, and a member of the first Lodge organized

in the State; Hon. E. Newland, P. D. G. Master; Major Winn, of Crawfordsville; C. Schmidlapp, of Madison, and that ardent and true-hearted Mason, Harry Hudson, of Louisville, with others whose names we have not.

In the evening the Masonic Hall was crowded with the Brethren and their lady-friends to witness the installation of the officers of Jefferson and New Albany Lodges. P. M. John B. Anderson officiated, assisted by Bros. McMahon, of Salem, and Winn, of Crawfordsville. The ceremonies were interspersed with several Masonic odes sung by a choir of young ladies and gentlemen, Prof. Nutting presiding at the melodeon. Altogether it was an occasion of great interest, and one that will tell on the prosperity and character of the Order in Southern Indiana for long years to come.

From the Mirror and Keystone.

THE LIBERTY OF SECURITY, AS MASONICALLY UNDERSTOOD.

This expression, we opine, might seem enigmatical to an uninitiated mind—to any person not acquainted with our mysteries—inasmuch as its very terms admit of a strong and forcible contrast, and in the *profane* world are not usually, if ever, associated. Yet the Free and Accepted Mason knows that *security* is the essential element of all true *liberty*, and markedly distinguishes the freedom of the highest civilization from the restraint of savage life; and the freedom of a government based upon constitutional guarantees from that of a despotism.

The savage is not free, even when he in apparent security roams the boundless forest or the endless prairie, unless he is safe from surprise, assault and captivity, and is ever on the watch to guard against the one, or the other, or all. And the dwellers under despotic governments, however actually exempt from their direct oppressions, merely hold their nominal liberty upon the uncertain tenure of a capricious will, instead of that security the guarantees of a constitutional government ensure.

True liberty, as Masonically understood, consists in the enjoyment of equal rights, equal laws and equal privileges. According to this definition, we hold the *freest* spot upon the surface of the globe which we inhabit, is the *Freemason's Lodge*; and we believe it has ever been so, in all ages and climes—before the Saxon set foot on Britain

—before the Franks had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in Mecca; by the inhabitants of the torrid zone, or of the ice-bound regions of the world, no matter by what cruel and formidable despotisms it may have been and may still be surrounded. It is thus that the members of our ancient and honorable Fraternity are pre-eminently entitled to the proud distinction of the *Free!* For although this distinctive appellation was, according to our legends, originally conferred only upon worthy Craftsmen, among the enslaved multitudes of ancient laborers, when duly initiated into the Councils and taught the science of the master builders, it has from the beginning implied every privilege, every enjoyment and every security which perfect liberty can confer. Strict equality of individual rights and opportunities of advancement; a perfect liberty of conscience on politics and religion, which is entirely exempt from all enquiry and disparagement, and the exalting consciousness which fills every Mason's heart that his fair fame, whether he be personally present or separated from us by boundless oceans, that his nearest and most cherished ties in domestic life; that his business interests and most pressing exigencies, together with every lawful secret of his breast, are secure and sacredly safe in the hands of his Brethren, constitute a kind and degree of reciprocal liberty which no state or phase of society, in the vague world of mankind, could possibly afford. And thus it is, that our Institution has ever been the purest, the most enduring and the most universal of republics that ever existed within the history of the human family. The Masonic Institution, governed by its own organic laws and codes of mutual obligation, and conscious that no earthly power, not even the greatest, can annul them, since they are deeply engraved and impressed upon every Mason's heart, has flourished amid the deserts of despotism, and desires no new favor from political power in this happy land, so fertile in freedom and prosperity.

IS Bro. Hyneman says that the Masonic Temple to be raised in New York city, will surpass any edifice of the kind in the world. It is to be five stories high, one hundred feet front, and one hundred and twenty-five feet deep, and will contain ample accommodations for the Grand Lodge, and all the subordinate Lodges, Chapters, Encampments and Councils. It will be built of brown sandstone or marble, and will cost, it is supposed, \$400,000.

For the Ashlar.

THE PENAL JURISDICTION OF LODGES.

The penal jurisdiction of a Lodge is far more extensive than many suppose. It is not confined to its own members, but extends in some degree over all Masons who reside within its geographical jurisdiction. The geographical jurisdiction of a Lodge, radiates on all sides from the common centre, extends in every direction half way to the nearest Lodge. Each regular Lodge of Master Masons has personal penal jurisdiction over all Master Masons residing within its geographical jurisdiction, but belonging to a distant Lodge; and although courtesy requires that the Lodge, near which he resides, should rather make a complaint to the Lodge of which he is a member, than itself institute proceedings against him, yet such a reference is simply an act of courtesy, and may or may not be made in accordance with the circumstances of the case.

The Lodge of which any Master Mason is a member, and the Lodge within whose geographical jurisdiction he resides, have co-extensive and concurrent jurisdiction over him, and he may be charged and tried before either; and an acquittal or conviction had before the one will be a valid bar to all proceedings before the other upon the same charge. The only exception to this rule is where two Lodges have the same geographical jurisdiction by reason of their great proximity, as where two or more Lodges are located in the same city.

Such a power is necessary for the well-being and protection of the Fraternity, and the Lodges, if deprived of it, will be unable to reach and correct a large class of evils, or to maintain that high-toned and moral character to which the principles of Masonry ever admonish them to aspire.

When Masonic crimes are committed, the course of justice should be swift and sure. In no other way can the purity and reputation of the Institution be protected.

The power to exercise personal penal jurisdiction over all Master Masons belonging to a distant Lodge, who reside within their geographical jurisdiction, is necessary for the self-protection of the Lodges. Master Masons who are not members of a Lodge, and who live within its geographical jurisdiction, have accorded to them the privilege of visiting its meetings and sitting among its members, and when by their acts they violate the moral law and bring disgrace upon that Lodge, it should have the power on the spot where the act was committed and where the evidence is to be found, to punish the offender

in due form. If in all such cases the charges had to be made in the Lodge to which the offender belongs, situated perhaps at a great distance, rendering it necessary to transport the evidence to a remote and inconvenient locality, the course of justice would not only be hindered and delayed, but in most cases entirely defeated, and in the meantime the reputation of the Institution deeply injured.

In the words of a distinguished writer upon Masonic law, "this doctrine is founded upon the wholesome reason that, as a Lodge is the guardian of the purity and safety of the Institution within its own jurisdiction, it must, to exercise that guardianship with success, be invested with the power of correcting every evil which occurs within its precincts."

Maakey, in his work on the principles of Masonic law, uses the following language in relation to the power of Lodges in this particular: "The personal jurisdiction of a Lodge extends over all Masons living within its vicinity. A Master Mason belonging to a distant Lodge, but residing within the geographical jurisdiction of another Lodge, becomes amenable for his conduct to the latter as well as the former Lodge. But if his own Lodge is within a *reasonable* distance, courtesy requires that the Lodge near which he resides, should rather make a complaint to his Lodge, than itself institute proceedings against him. *But the reputation of the Order must not be permitted to be endangered*, and a case might occur in which it would be inexpedient to extend this courtesy, and where the Lodge would feel compelled to proceed to the trial and punishment of the offender without applying to his Lodge. The geographical jurisdiction will in *all cases* legalize the proceedings."

This, in my opinion, is the true doctrine of the Masonic law upon this subject.

It has been thought by some that Section 4 of Art. 8 of the Constitution of the Grand Lodge of Michigan limits the penal jurisdiction of subordinate Lodges in this State to their own members. If the power of the subordinate Lodges to exercise personal penal jurisdiction over their own members was conferred by and derived solely from this clause in the Constitution of the Grand Lodge, then it would be unsafe to clothe the Lodges by implication with any powers not therein expressly granted. But such is not the case. The penal power of Lodges over their own members is not derived from the Constitution of the Grand Lodge. The Lodges possess that power independent of the Constitution.

The power of Lodges to exercise penal jurisdiction over their own members arises from the necessity of things and the law of self-preservation. It is derived from ancient usage. Section 4, therefore, does not confer any *new* power; its whole scope and effect are simply to regulate the exercise of a power possessed before, and goes no farther than to fix the number of votes necessary for a suspension, expulsion or restoration. It will also be observed that the whole scope and force of Section 4 is confined to matters of difference between members of the same Lodge. "Each Lodge shall have power to hear and determine all matters of difference between its own members," &c.

Now, the class of cases under consideration does not involve matters of difference between members of the same Lodge. On the contrary, where a charge for any Masonic crime is made against a Master Mason who lives within the geographical jurisdiction of a Lodge, but who belongs to a distant Lodge, the matter of difference exists between him and some person or persons not belonging to his Lodge.

I am, therefore, clearly of the opinion that a clause in the Constitution which relates solely to the jurisdiction of the Lodges over "matters of difference between their own members," can have no application whatever to the class of cases under consideration.

Having thus discovered and defined the extent of the power and authority of Lodges in this particular, it remains to consider how far courtesy requires the Lodges near which the offender resides, should make a complaint to the Lodge to which the offender belongs.

Such a reference to the Lodge to which the offender belongs, is no more nor less than an act of courtesy, and should the Lodge near which he resides, refuse or neglect to apply to the Lodge to which he belongs, before itself instituting proceedings against him, it would at the most be guilty of a want of courtesy to a sister Lodge. The proceedings in such a case would be perfectly valid, for in the language of Mackey, "the geographical jurisdiction will in *all cases* legalise the proceedings." The rule, in my opinion, is this: that in no case where a Lodge would be put to serious inconvenience, or where the course of justice is in danger of being hindered, delayed or defeated by an application to the Lodge to which the offender belongs, does courtesy require such an application to be made; but the Lodge within whose geographical jurisdiction the offender resides, may proceed to charge, try and punish him in due form.

M. W. GEO. C. MUNRO,

GRAND MASTER OF THE GRAND LODGE OF MICHIGAN.

The beautiful steel plate engraving which adorns this number of THE ASHLAR, presents our readers with an excellent portrait of the Grand Master of the Grand Lodge of Michigan.

Bro. Geo. C. Munro was born in Onondaga County, State of New York, on the twenty-second day of January, 1814—forty-two years ago. At the age of sixteen, he left school, and as a clerk in a store commenced a business career which has been crowned with success. Confining his attention principally to mercantile affairs, he removed to Michigan in 1834, and for the past twenty years has resided in Jonesville, Hillsdale County. His attention, during that period, has been almost entirely directed to his business which has been managed with such skill and good judgment, that his labors have been rewarded with large pecuniary profit. Prosperity could not have crowned the efforts of one more worthy. With a liberal hand, and in the spirit which has characterized the lives of many American merchants, he has dispensed charities, and given assistance to the destitute.

In the community where he resides and is best known, Bro. Munro is highly esteemed as a citizen, a neighbor and a friend, and in a few instances he has been induced to accept offices of trust and honor. Two years, he acted as one of the Executive Committee of the State Agricultural Society, and in 1853 was chosen president and served in that capacity one year. At the end of that time, he was re-elected, but declined longer to hold the office.

In July 1848, Bro. Munro was "initiated" in Lafayette Lodge, No. 16, at Jonesville, and was "raised" in August following. From that time, he has been an ardent and active friend of our Institution, giving much time and attention to the study of its history and principles, aiding it liberally with his worldly means, and illustrating by his life, its practical teachings.

On the St. John's Day succeeding his initiation, he was elected Secretary of Lafayette Lodge. In this office, he served till the end of the year, when he was chosen Senior Warden. He was next promoted to the office of Master and sat in the East during the following four years. He was then re-elected, but found it incompatible with his duties to his friends and himself, to accept the office again.

In the Chapter at Jonesville, the subject of this sketch has successively served as King and High Priest, and in the Grand Chapter of the State, he has acted as Grand Treasurer.

In the Grand Lodge, he held several minor offices, prior to 1853, when he was elected Senior Grand Warden, and filled that office two years, when he was advanced to the position of Deputy Grand Master. This station he occupied two years.

Appreciating the zeal, ability and sterling qualities of the man, at the last meeting of the Grand Lodge, the Brethren comprising that body and representing the Fraternity of the State, conferred upon Bro. Munro the highest gift in their power to bestow, and he now enjoys the honor and experiences the responsibilities attached to the high and honorable office of Grand Master. In the discharge of his duties, he has manifested his usual zeal and ability, and under his guidance the Craft in Michigan are pursuing their labors diligently and harmoniously. May the future be as profitous to him and them, as has been the past!

LAYING A CORNER STONE.

The corner stone of the Massachusetts State Hospital for the Insane at Northampton, Mass., was laid July 4th, 1856, with Masonic ceremonies conducted by the officers of the Grand Lodge of that State. The entire account of this interesting event is too long for our pages; we therefore copy only that portion of most immediate interest to members of our Order and readers of our Magazine generally.

After an address from the Grand Master appropriate to the occasion, the ceremonies proceeded thus, (we copy from the *Freemasons' Monthly Magazine*):

Grand Master. Right Worshipful Senior Grand Warden: The Grand Lodge of this Commonwealth having been invited by the State authorities to lay, in due and ancient Masonic form, the Foundation Stone of an edifice here to be erected as an asylum for the alleviation of human suffering, and that invitation having been accepted, I now order that this Grand Lodge assist me in the performance of this work. This my will and pleasure you will proclaim to the Junior

Grand Warden, and he to the Brethren and others present, that all having due notice may govern themselves accordingly.

Senior Grand Warden. Right Worshipful Junior Grand Warden: It is the order of the Most Worshipful Grand Master of the Grand Lodge of the Commonwealth of Massachusetts, that this Corner Stone be now laid with Masonic honors. This his will and pleasure you will proclaim to all present, that the occasion may be observed with due order and solemnity.

Junior Grand Warden. Brethren, and all who are present, will take notice that the Most Worshipful Grand Master will now deposit this Foundation Stone in Masonic form. You will observe the order and decorum becoming the important and solemn ceremonies in which we are about to engage.

[*Invocation by the Grand Chaplain.*]

HYMN.

CHORUS.—Let notes of gladness tell
Thoughts that each bosom swell,
The work begun!

DUET.—Hope's joyous thoughts we bring,
While to our Heavenly King

CHORUS.—Friends now united sing,
Heart's joined as one.

CHORUS.—Where laid the Corner Stone,
Ever in kindness known
Be man's best good!

DUET.—Though years shall pass away,
Though human works decay,

CHORUS.—Ever by Heaven's own ray
Be truth renewed!

CHORUS.—May, in proportions true,
Rising to grateful view,
The work ascend!

DUET.—Long may it safely stand,
Untouched by ruthless hand,

CHORUS.—Till at Heaven's last command,
All time shall end.

Grand Master. Right Worshipful Brother Grand Treasurer; You will read the inscription upon the plate which is to be deposited under the Foundation Stone.

The Grand Treasurer read as follows:

The Corner Stone of an edifice for the THIRD STATE LUNATIC HOSPITAL, established under Act of the Legislature of Massachusetts, passed May 21, laid by the Most Worshipful Grand Lodge of Free and Accepted Masons of Massachusetts, M. W. Winslow Lewis, M. D., Grand Master, on the 4th of July, 1856, the 80th Anniversary of American Independence. Henry J. Gardner, Governor of the Commonwealth. Commissioners: Luther V. Bell, H. W. Benchley, Saml. J. Standley.

Grand Master. There being no objection, I now order you, Bro. Grand Treasurer, to deposit the plate with the papers in the place prepared for their reception.

[*Music by the Band during the ceremony of making the deposit.*]

The principal Architect then presented the working tools to the Grand Master, who directed the Grand Marshal to present them to the Deputy Grand Master and Senior and Junior Grand Wardens.

The Grand Master, the Deputy Grand Master and Grand Wardens then descended from the platform, the G. Master taking the Trowel, the Deputy Grand Master the Square, the Senior Grand Warden the Level, and the Junior Grand Warden the Plumb, the Grand Master standing at the East of the Stone, his Deputy on his right, the Senior Grand Warden at the West and the Junior Grand Warden at the South side of the Stone. The Grand Master then spread the cement, and when that had been done, he directed the Grand Marshal to order the Craftsmen to lower the Stone. (This was done by three motions, viz: 1st, by lowering a few inches and stopping, when the public Grand Honors were given; 2d, again lowering a few inches and giving Grand Honors; 3d, letting the Stone down to its place and giving the Grand Honors as before. The Square, Level and Plumb were then applied to the Stone by the proper officers.)

[*Flourish of Music.*]

Grand Master. Right Worshipful Deputy Grand Master: What is the proper Jewel of your office?

Deputy Grand Master. The Square.

Grand Master. Have you applied the Square to those parts of the Stone that should be square?

Deputy Grand Master. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Senior Grand Warden: What is the proper Jewel of your office?

Senior Grand Warden. The Level.

Grand Master. Have you applied the Level to the Stone?

Senior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Junior Grand Warden: What is the proper Jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. Have you applied the Plumb to the several edges of the Stone?

Junior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Having full confidence in your skill in the Royal Art, it remains with me now to finish the work.

The Grand Master then gave three knocks upon the Stone, and said:

"I find this Foundation Stone WELL FORMED, TRUE and TRUSTY, and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Love and Harmony."

The Deputy Grand Master then received from the Grand Marshal the Cornucopia containing corn, and spread the corn upon the Stone, saying:

"May the health of the workmen employed in this undertaking be

preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

The Grand Marshal then took the Wine from the Altar and presented it to the Senior Grand Warden who poured it upon the Stone, saying:

"May plenty be showered down upon the people of this ancient Commonwealth, and may the blessing of the Bounteous Giver of All Things attend all their philanthropic undertakings."

The Grand Marshal presented the Oil to the Junior Grand Warden who poured it upon the Stone, saying:

"May the Supreme Ruler of the World preserve this people in peace, and vouchsafe to them the enjoyment of every blessing."

Grand Master. "May corn, wine and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Almighty God be upon this undertaking, and may the structure here to be erected, be preserved to the latest ages, in order that it may promote the humane purposes for which it is designed."

The Grand Master then presented the Implements to the Architect, saying:

"To you, Bro. Architect, are confided the Implements of operative Masonry, with the fullest confidence that by your skill and taste a fabric shall arise which shall add new lustre to our honored Commonwealth. May it endure for many ages, a monument of the liberality and benevolence of its founders."

"Old Hundred" was here sung by the assembly, and the ceremonies were closed by a Benediction by the Rev. Dr. Stearns.

The procession was then again formed and marched to a beautiful grove in the vicinity, where a bountiful collation had been provided by the citizens. The procession returned to the town about 6 o'clock, and the festivities of the day were closed by a free Promenade Concert at the Town Hall, and an exhibition of fireworks in the evening. We have little space for remarks, but cannot close without expressing our thanks to the Brethren of Jerusalem Lodge, of Northampton, for their kind attentions and successful endeavors to render the visit of the Grand Lodge to their beautiful village an agreeable one.

MODESTY.—It is a sure sign of good sense to be diffident of it. We then, and not till then, are growing wise, when we begin to discern how weak and unwise we are. An absolute perfection of understanding is impossible; he makes the nearest approach to it who has the sense to discern and the humility to acknowledge its imperfections. Modesty always sits gracefully upon youth; it covers a multitude of faults and doubles the lustre of every virtue, which it seems to hide: the imperfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are full blown and display themselves without any reserve to the view.

RECOLLECTION OF WASHINGTON'S FUNERAL.*

BROTHER C. MOORE,—Sixty years have almost passed over my head since landing on the site of this city. In February, 1793, I first descended the Ohio river from Pittsburgh. The arrival of the centennial anniversary of the immortal Washington's uniting with the ancient and honorable Fraternity of Freemasons, and the celebration of that event on the 4th inst, has brought me here. Washington died in December, 1799. Funeral honors were paid him in all the principal cities, Philadelphia being at that time the seat of the Federal Government, and of which place I was then a resident, and a writer in the public offices, excelled all others in the pomp, splendor, solemnity and expense of arrangements. Both Houses of Congress were in full attendance in the procession. The President—John Adams—and his Cabinet, with all the Executive Officers and Clerks, Foreign Ministers, Consuls, officers of the Army and Navy, and distinguished strangers and citizens, were there to honor the memory of the illustrious dead. The Freemasons were out in large numbers, and had a conspicuous place assigned them in the procession, next to the hearse and horse of the deceased. I was Secretary of Washington Lodge, No. 59, that year. Brother William Gamble, who died in this city three or four years ago, and at the time a member of the same Lodge was with me in the procession. General Henry Lee, then a member of the House of Representatives of the United States from Virginia, and a distinguished partisan officer of the American Revolution, delivered the eulogium by appointment of Congress. Dr. Samuel Magan, the Episcopal minister of St. Paul's Church, by appointment of the Grand Lodge of Pennsylvania, pronounced an appropriate discourse to the Freemasons.

Washington continued a member of Fredericksburg Lodge, No. 4, Virginia, to the time of his death, in December, 1799, and is reported to the proceedings of the Grand Lodge of the State, among the deaths of that year. I owned a printed pamphlet containing all the proceedings, with a list of Lodges, their numbers and location, with the names of officers and members respectively. On my leaving Piqua some years ago, I presented this relic of ancient Freemasonry in Virginia, to Warren Lodge of that town.

The Hon. Jonathan Bayard Smith, one of the Judges of Pennsylvania, was Grand Master of the State at the time of Washington's death. His signature is affixed to my Masonic Diploma, bearing date December 24, 1798, with George A. Baker as Grand Secretary.

Your Friend and Brother,

JOHN JOHNSTON.

Cincinnati, Nov. 9, 1852.

* From Cincinnati Review 1852.

GUARD THE ENTRANCE.

It has been our constant endeavor since we commenced the publication of THE ASHLAR, to lessen an evil prominent in every section, and awaken our readers to the dangers which will sooner or later follow, if it go on unchecked. Others, far and near—through the length and breadth of our land—have sounded notes of warning. Masonic journals, addresses of Grand officers and reports of Committees on Foreign Correspondence have given frequent alarms, and called in tones of eloquence upon Brethren to avert the threatening disaster. Are all these cautions heeded? Are care and prudence generally exercised, when members are called upon to ballot for candidates? Brother, what does the experience of your Lodge answer? Have you known instances in which a little more investigation, a little more time and caution would have brought to light facts derogatory to the petitioner, and caused his rejection? If you know of no such instance, are you satisfied, on reasonable grounds, that every one admitted is worthy and well qualified? These are serious questions, and we are forcibly reminded of their importance, when, travelling through the country, we perceive the vast increase of membership in every locality. There is need of more care. As a Masonic journalist, we consider it a duty to continue to warn our readers against the impending, not to say growing, evil; and we believe the day is not far distant when it will be incumbent on Grand Lodges to impose restrictions in the making of Masons, which shall stop the "hot haste" of Lodges. There are a few regulations, which, if enforced, would probably effect a cure and remove the disease.

In the first place, let every applicant be required to be thoroughly informed in what is to be learned of the ritual of each degree, before he advances to the next, and let him, according to the old rule, wait a month between the degrees. Under such salutary restrictions, the rapid and dangerous growth of the Order would be checked, and none but the best material would be introduced into the building. No one could reasonably complain of the stringency of such rules. We hold that the secrets of Masonry, when properly understood, are a priceless boon which no amount of money should buy, and he who receives them, should place upon them their proper value. If he do so, he will be willing to endure delay, and study long and laboriously, in order that he may qualify himself to advance. The man who is not willing to exert himself to gain a knowledge of the ritual, or who has not sufficient mental caliber to acquire it, is not fitted to receive

the second or third degree. The adoption of the course indicated would undoubtedly lessen the number of Lodges as well as check the work. So much the better—no harm can result from that. Lodges are too numerous, and Masonry—or rather its degrees are becoming too cheap.

We have perused with pleasure the following graphic remarks of the Grand Master of Massachusetts, which were delivered to a new Lodge. We commend them to our readers as enforcing by illustration the truth of our sentiments:

Do not by beat of drum entice or entreat any one to join with you. Let all come with free will and accord, deeming the cause a good one and the pay and reward certain. Let them be scanned singly and scrutinized individually; not coming up in whole squads, begetting confusion and error; but marching up war-fashion, with body erect, to his future Captain, there pledging himself (and understandingly so) to the great action for which he is willing to engage. Let him fully understand the implements of his profession. Teach him, these are tools apparently insignificant, which may be wielded with the mightiest effect, acting noiselessly, but penetrating deeply; and that they should enter even into the heart, ere their full power is effected. That even the uniform they wear is highly symbolical and impressive, and that the Masonic Soldier can assign some efficacy, some intent and meaning in his decoration, which his more warlike Brother would find it difficult to do, as regards his own. Let him be well drilled as a subaltern, before he aspires to be the officer, and at every roll call, let him be in his place. Caution him to keep and conceal the pass-words and countersign entrusted to him; and be ever on the watch for spies and enemies, that he should support and maintain that Constitution under which he has enlisted, and the especial regulations of his own Company. In short, that by his loyalty, devotion and upright conduct, he may gain that proud distinction which is awarded to the "accepted" Soldier of our Faith. * * * *

"In these piping times of our peace and prosperity, no foes to be assailed, no enemies to be overcome, be not the less watchful. Let the outposts be vigilantly guarded; sentinels on every watch tower. Lower not the draw-bridge to your inner works, for too ready admission. Examine all through the loop-holes of a well guarded jealousy. Every Masonic soldier should be a Cerberus to his trusts, an Argus to his Order, a Briareus, feeling with an hundred hands the pulsations of the motives of all who approach his sacred retreat. As your official Head, then, I say unto you—*watch!*"

“Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it.” Such are the injunctions of Masonry.

THE GRAND CHAPTER OF CONNECTICUT.

The annual convocation of the Grand Royal Arch Chapter of Connecticut was held at New Haven in May last. We have received from Comp. E. G. Storer the official report of its proceedings. The M. E. Isaac H. Coe, Grand High Priest, opened the Chapter. In his address he thus appropriately alludes to the decease of an old and faithful workman:

"The Masonic Fraternity in this State have within the past year been called to part with one of its oldest and most unwavering defenders—one who has stood for many years as a pillar combining "Wisdom, Strength and Beauty." I refer to our Most Excellent Companion and Past Grand High Priest, William H. Ellis, of this city. Although information of his decease has been very generally communicated by our Grand Secretary, yet I should be considered derelict in my duty, did I not at least notice briefly his Masonic virtues.

Rarely, if ever, has he failed to attend our annual gatherings, while his firm and unflinching adherence to the "ancient landmarks of the Order" has become proverbial with the Craft. Were the workmen at a stand—he was always ready with some excellent design drawn from the great Masonic Trestle-Board, and all again resumed their labors. Did confusion for a moment threaten to disturb the quiet of the body—he would never fail to direct attention to some portion of Masonic Law, and thus pour oil upon the waters and still the rising tempest.

He was one to whom it was an honor to defer. True, he had his faults,—and who has not?—but as the gold contrasted with the alloy appears more beautiful, so do the virtues of the good man appear more excellent when contrasted with the few faults that may appear in his character. But why should I, comparatively a novice in Masonry, speak of the Masonic virtues of one who has been so long a living epistle, known and read of all the Fraternity?

Companions, his seat in the East is to-day vacant; his cheerful countenance greets us no more; his voice is no longer heard in our councils. To him the hour of retiring from labor to repose has come; he has gone to carry up for inspection the labor of his life, to be tried by the unerring rule of truth. While his body reposes in peace amid the graves of his kindred, let his Masonic virtues be engraven upon our hearts. Companion and Brother, rest thou in peace!"

The report of the Committee on Foreign Correspondence, like all productions from the pen of Comp. Wm. Storer, is an elaborate and able composition. He quotes with approbation from the address of G. H. P. Shoemaker, of Michigan, delivered in January 1855. We have not space to comment upon the report more at length in this number, but may refer to it again in our next.

In accordance with a resolution adopted, a committee of sixteen, of which High Priest I. A. Coe is chairman, was appointed to make preparations for the reception and entertainment of the officers and members of the General Grand Chapter of the United States which will hold its triennial session at Hartford on the second Tuesday of September current.

The following officers were elected for the ensuing year: M. E. Isaac H. Coe, G. H. P.; David Clark, D. G. H. P.; Samuel Tripp, G. K.; Alexander Hamilton, G. S.; Horace Goodwin, G. T.; E. G. Storer, G. S.; Chester Tilden, G. C.; Fred. J. Calhoun, G. C. of Host; Nathan Dikeman, Jr., G. R. A. Capt.

There are according to the returns eighteen Chapters in Connecticut, comprising about one thousand members.

EDITORIAL CORRESPONDENCE.

JACKSON, August 3d, 1856.

Here I am, dear Ashlar, in a city renowned for the number and intelligence of its Masons. At this place reside M. E. Shoemaker, Grand High Priest; Benj. Porter jr, Past Grand Lecturer, High Priest of the Chapter in this place and Master of Lodge No. 17; Jas. A. Dyer, P. M.; J. C. Wood, P. M.; R. S. Cheney, W. M. of Lodge No. 50; J. T. Titus, and many other zealous and faithful members of the Fraternity. Having arrived in town late last evening, I have seen few Brethren; I learn, however, that the various Masonic bodies here are doing a large amount of work. There are at this time six petitions before the Chapter.

I left Detroit on Monday last, the 28th of July, and rode in the cars to Wayne. Then I took passage for Northville in an uncovered wagon, dignified by the name of "stage." Long before we (that is the other passengers and myself) reached our destination, the rain poured in torrents. The consequence was a very natural one—I got wet and experienced my first fever and ague chill. After a night's rest, I found myself able to circulate among the Brethren. Dr. Gregory was absent, but I had the pleasure of meeting Bro. W. D. Whalen and other worthy members. Northville Lodge is composed of good materials, but labors under a disadvantage to which many country Lodges are subjected—its members are scattered over much territory. Several of them reside at Plymouth, where I had the pleasure of meeting them.

Tuesday evening found me among old friends at Ypsilanti. The Lodge was convened and worked in the third degree, Bro. D. Edwards in the East. We have so many times spoken favorably of this Lodge, that it would be superfluous to add further praise. No where in the State have we met with more Masonic zeal than in that place.

I also had an opportunity, which was joyfully improved, of visiting Belleville Lodge. This is situated in an easterly direction about seven miles from Ypsilanti, and is an offshoot from Phoenix Lodge. Bro. L. J. Ford is Master, and Bro. Dean is Senior Warden. From appearances, I should judge that this young sister is doing well. She has among her members some excellent men. Bro. H. E. Champion is a host in himself; the latch string of his door is always out, and his generosity knows no bounds.

A short ride in the cars carried me to Ann Arbor, the abode of literature and science. It is a spot well chosen for the University. The scenery around it is beautiful and such as might inspire the dullest minds with a love of the beautiful. The city is quiet, and the retired situation of the University renders it free from the noise and bustle of business. I am not personally acquainted with the President and professors, but believe they are able and cultivated men, competent to fill the stations which they occupy. One of them certainly has a world-wide reputation and should make the name of Ann Arbor known wherever a knowledge of science prevails. I refer to Prof. Brunnow, the astronomer who recently left Europe and came to this State to take charge of the observatory. Michigan should be proud of her University and proud that she has within her borders such a man as Brunnow. At Ann Arbor a new Lodge has recently sprung into existence; Bro. J. N. Gott W. M. The old Lodge is still flourishing. We had the pleasure of meeting Bros. Gott, Shattuck, Sprague, Guiterman, and others who displayed a praiseworthy zeal for the Craft. I also saw Comp. Platt, High Priest of the Chapter, who informed me that that body was prospering.

I made a short stay at Dexter where I found W. M. Carlisle indisposed and somewhat "shaky." He improved rapidly, and I doubt not he is quite convalescent by this time.

From Dexter I went to Pinckney. It was my first visit to that village. Bros. Haze, W. M., M. B. Wilcox and others gave me a cordial welcome. The Lodge in this place is new, but it has a good room and about thirty members of the right stamp. It is progressing and will be one of the best Lodges in the State ere long.

On the whole, I judge that the Craft is prospering. The weather is beautiful; nature has put on her finest robe and smiles almost constantly. Little does he who is encased between the brick walls of a city, know how to enjoy life at this season of the year. Every body in the country looks happy, and well may each one. The crops are good and abundant; the farmer has harvested his wheat and much of his hay; his corn and potatoes are doing well, and he sees *plenty* near at hand. Ah! merry people of the country, you may, at this season, look upon your city neighbors with a sensation akin to pity.

A. W.

IONIA, Mich., August 10, 1856.

Since my last letter, written a week ago, I have not made very rapid progress geographically. Among the warm-hearted Masons of Jackson I spent three days very pleasantly, and had an opportunity to meet many Brethren from various parts of the State. Bro. Titus laid me under renewed obligations, and for his kind services any expression of thanks is but a poor return. I trust he will accept them, however, "taking"—as the common saying is—"the will for the deed."

I left Jackson Wednesday evening, the 6th inst., in company with Bro. W. E. Owen, J. W. of Union Lodge of Strict Observance, No. 3. A pleasant ride through a beautiful country landed us at Eaton Rapids. This is a very flourishing village, and should the projected railroad from Cincinnati to Mackinac pass through its territory, it will advance rapidly in the path of improvement and prosperity. Masonry, I should judge, flourishes well in this place. The Lodge has about fifty members, and the Lodge-room is one of the best in the State. It is, I should think, the longest "oblong square" in the jurisdiction—being in this respect a little faulty—or rather running into "the extreme." The ante-rooms are well arranged, and, when some improvements shall have been made in the equipment of the Lodge-room, our Brethren may well feel proud of it and challenge comparison. Bro. Vaughan, Secretary of the Lodge and one of its pillars, received me in a truly Masonic spirit, and made my short stay an exceedingly agreeable one. Bro. V., I shall not soon forget your welcome, nor fail to reciprocate it when an opportunity offers.

Thursday, the 8th inst., I found comfortable quarters at the Benton House in Lansing, kept by Bro. E. H. Peck. I was fortunate enough to be present at a meeting of Lansing Lodge, No. 33, the same evening, and had the pleasure of seeing the Brethren work in the second degree. Bro. E. R. Merrifield is Master of this Lodge and presides with dignity and ease. Excepting the performances of the Senior

Deacon—*magna pars fui*—the ceremonies were well and accurately conducted, and could not fail to produce a deep and lasting impression on the candidate. Beside Bros. Merrifield and E. H. Peck, I had the pleasure of meeting—grip and grip—many gentlemanly and warm-hearted members of the Craft. Bro. Pinckney, W. M. of Capitol Lodge of Strict Observance, No. 66, was absent which I regretted very much. In Lansing there are two Lodge-rooms; both are well fitted up. The Chapter in this place, of which Comp. Havens is a leading and active member, is progressing harmoniously. Its work is good, and its "timber," I am informed, is of the best quality.

Friday morning, I left Lansing in the stage and arrived at Portland about noon. I searched in vain for my old friend Bro. Geo. Hill, a Mason whose heart is engaged in the work of his hands. He had removed to Ionia. In his place, however, I found the happy countenance of a true member of the Order, Bro Sam. Sutliff. The exchange of a few words, a shake of the hand, and I was again seated in the stage on my way to Lyons. The road was at times quite rough, but I felt perfectly safe under the guidance of Bro. P. B. Haight who held the reins and directed the spirited steeds over the rough and rugged paths. In company with Bro. J. C. Hall, I arrived at Lyons about 3 o'clock P. M. It is said that haste makes waste. This may be true generally, but I cannot admit it when applied to my own movements; for I have been in haste wherever I have travelled, and have made no waste to my knowledge. At Lyons I circulated among the Brethren in a great hurry, and two hours after my arrival among them, was on my way to this place.

Ionia is delightfully situated, being surrounded with much woodland whose verdure at this season is very refreshing to a person accustomed to the brick walls and hot air of a thickly populated city. Every thing looks well here, notwithstanding the light rains and the dryness of the soil. The wheat crop in this region is light, but good.

The Lodge in this place is large, having about *ninety* members. Under the guidance of W. M. Palmer H. Taylor, it is doing considerable work, and its material is of the best kind. The new Chapter, which has been in operation but a short time, already embraces about thirty members and is doing remarkably well. Its officers have made great proficiency, and manifest the deepest interest in its welfare. Geo. W. Wilson is High Priest and fills the office with honor to himself and credit to the body over which he presides.

Bros. Fred. Hall and S. W. John K. Crosswell extended to me the hand of welcome. Both will receive my thanks for their kind services.

A. W.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER XII.

On the 11th of September 1801, Zion Lodge met at the house of Bro. Jas. Donaldson. Bro. Joseph Campan, who is now living, a hale and hearty gentleman of the old school, and is daily seen in the streets of Detroit, acted as Senior Deacon. Bro. R. G. Barde was passed, and Bros. T. McCrea Jr., John Askin Jr., Jonathan Schieppelin, M. F. Dumas and R. G. Barde were raised. This was certainly a large amount of work for one evening. "Bro. Campan," says the record, "assigns illness as a reason for his late neglects of summonses and absences from regular Lodges. The body deem the reason sufficient."

The next meeting took place on the 5th of October 1801, Bro. Joseph Campan being present. It was resolved unanimously that the Tiler "be allowed for each Lodge night the sum of seventy-five cents, and for each initiation the sum of one dollar." "Bro. Barde enters and makes a satisfactory apology for his tardiness." "A copy of a letter from Jas. May, formerly a member of this Lodge, bearing date the 31st August 1799, was received; ordered that the Secretary cause it to be re-delivered to Mr. May in a blank cover." "The Master's Lodge was closed, and an Entered Apprentice opened, when the W. M. delivered a lecture on the first degree." This example is worthy of imitation at the present time. "The Lodge resolves," according to the record, "that on Tuesday the 20th inst., at 10 o'clock in the morning, they will meet in full dress at the room which they at present occupy, and go in procession to the one prepared for our future meetings. Resolved also, that Bro. Scott officiate on that day as Chaplain, that Bro. Bates perform the office of Orator, and that Bros. Scott and Askin Jr. be a committee of invitation."

Oct. 20th, 1801. The Lodge "convened, as resolved on the evening of the 5th inst., at the house late the property of our deceased Bro. Jas. Donaldson." After the despatch of "some preparatory business," the members "went in procession to the Council House, where Bros. Scott and Bates officiated, as appointed by the last regular Lodge. The body then proceeded to the Hall lately prepared, in the house of our W. M. McDonnell. Thos. Martin, Major in the 1st U. S. Regiment of Infantry, after performing a certain ceremony, is admitted as a visiting Brother." "The Lodge requested Bro. Bates to supply them with a copy of his address for publication, who conscious of much inaccuracy, begged time for consideration."

Nov. 3d, 1801. At this meeting a Committee, consisting of Bros. Abbott and Askin, reported that Bro. Bates "will supply a copy of his address for publication, and Bro. Schieppelin is requested to have a few hundred copies thereof printed in such manner as he shall deem most advisable." It was ordered that a special summons be sent to Bros. Jona. Nelson, Jno. Snow and Gabriel Godfroy, requesting their attendance at the next regular Lodge. Bro. Schieppelin was directed to purchase books for the Lodge; and a committee was chosen to inquire into the conduct of Bro. Jas. Wilkinson.

At the next meeting on the 7th of December, the committee report favorably respecting Bro. Wilkinson, and he is admitted a member of the Lodge. Nemon Pinckney was initiated. The following officers were then elected for the ensuing year:

Wm. McDonnell Scott, Master.

Geo. Wallace, Jr., S. W.

Fred. Bates, J. W.

John Askin, Jr., T.

R. G. Barde, Sec.

Rob. Abbott, S. D.

J. Wilkinson, J. D. } and Stewards.

Dec. 21st, 1801. "Emergency," says the record, "convened by order of the W. M. for the purpose of inquiring into the validity of the late election of officers and other purposes." "An inquiry now took place into the late election of officers, on a suggestion of unfairness. After an ample investigation of the subject, the Lodge are satisfied of the validity of said election." Bros. Martin and Pinckney were passed.

Dec. 27th, 1801. At this meeting Bro. Wallace was fined twelve and one half cents for tardiness. "Israel Ruland offers such reasons for the non-payment of his Lodge accounts as to excite lenity."

"The Apprentice's Lodge removed for some time down stairs, to give an opportunity for installing the officers elect. A Past Master's Lodge was then opened, when Bro. Scott was installed Master according to ancient custom. The W. M. Scott then proceeded to invest his different officers." "The Past Master's Lodge then closed, when the Brethren then generally returned to the Hall to resume the labors of the day as apprentices."

"The W. M., in order to solemnize the day so long honored by Masons, addressed a prayer to the Father of Nature, elegantly and happily suited to the anniversary of our patron saint. The body then formed and marched in procession to the house of Bro. Jos.

Harrison where they partook of an entertainment very handsomely provided, and that with much convivial harmony and flow of soul. From thence about sunset we returned in orderly procession to our Hall, closed the Lodge in charity and Brotherly love on an adjournment until the next regular Lodge night barring emergencies."

On the 4th of Jan. 1802, Bros. Godfrey and Pinckney were raised.

On the 1st of Feb., Bro. Martin was raised, and at meetings, held on the 1st of March and the 5th of April, sundry excuses for absence were given and accepted.

MASONIC FEMALE COLLEGE.—Of all the charities of Masonry none presents the Order in a more amiable light, than its efforts in behalf of the education of the children of deceased Brothers. The *Signet and Journal* brings us an account of the Fourth annual commencement of the Southern Masonic Female College, situated at Marietta, Ga., which took place June 23th and 24th. This institution is represented as very flourishing, and rapidly establishing an enviable reputation. The writer thus describes the present grounds and the necessity for enlargement:

"We have never seen a more beautiful and rural spot than the College grounds. The fine well of limpid water, the old oaks, spanning with their gigantic arms the entire campus, with the antique workmanship of the College buildings—all these things combined give to the place quite a picturesque and rural appearance, and make it a place in which the fairies might delight to hold their moonlight revels. But it appears that something still remains to be done before this plot of classic ground, with its appendages will become *all* that the Fraternity could desire.

With the intense interest manifested in the success of this favored institution, and its increasing patronage, it is even now manifestly apparent, that the buildings must be enlarged, or the prosperity of the institution will be permanently checked. A want of more commodious buildings was more apparent from the vast number of persons in attendance who could not get to see or hear any portion of the commencement exercises. Would it not be well for the Masonic Fraternity of Georgia to take this matter under serious consideration, and to devise ways and means by which to raise funds for the erection of a chapel?"

Let this and similar institutions stand as permanent answers to the objections to Masonry based upon its exclusion of females from its mystic ceremonies. "By their works ye shall know them," applies to bodies as well as to individuals, and proudly can the Order point to these monuments of enlightened, well regulated benevolence, as proofs of the benign influence of its precepts.

LODGES IN THE WEST INDIES.

From the proceedings of the Grand Lodge of California at its last communication, we gather some information relative to Lodges in the West Indies.

There are at Honolulu, the principal island, two Lodges. A brief history of each may be found in the following extract taken from a communication addressed to the G. M. of California by Hawaiian Lodge:

In the year 1843, a Brother named Le Tellier, then commanding a French whale ship in this ocean, duly empowered by the Grand Council of the 33d of France to institute Masonic Lodges in the Pacific, in places over which no other jurisdiction had previously been extended, granted a warrant to certain Brethren to open a Lodge in this city under the name of "Le Progres de L'Oceanie." For some years this Lodge prospered and added to its list of members the names of many of our first and most estimable citizens, being considered a legitimate Lodge and legally constituted, which, indeed, it undoubtedly was.

About the year 1850 or 1851, several causes combined to break up the Lodge, and it ceased to work or to meet; the warrant lay neglected in the Lodge chest, and the Lodge was considered extinct. This state of things continued for nearly two years, when, in 1852, a number of the old members of the Lodge "Le Progres," together with a few recent comers, met and agreed to ask for the jurisdiction of the State of California over these islands. For this purpose they applied to the M. W. Grand Lodge of California for a dispensation to open a Lodge, which was granted, and the following year they received a charter under the name of Hawaiian Lodge, No. 21, which is our present flourishing body. At the time of its formation, the old members, then surviving, of "Le Progres," formally made over the jewels and appurtenances of that Lodge to the new one, and themselves became active members, to a man, of Hawaiian Lodge.

It appears that about a year and a half ago several members of Hawaiian Lodge withdrew, and raking the old charter from the rubbish, organized under it and sent to France for a new charter or an endorsement of their proceedings. The Hawaiian Lodge chose a committee to examine the charter of the revived Lodge and ascertain whether that body was regular. They subsequently made a report respecting the documents shown them, from which we make an extract:

A paper empowering one Brother Le Tellier to establish, under authority and jurisdiction of the Supreme Council of France, Lodges of Freemasons of the Scottish rite, in such places as he might deem useful and just, throughout the Pacific Ocean, wherever no other Masonic jurisdiction at the time existed. This paper also gave him

the privilege of wearing, under certain circumstances and for certain purposes, a flag with specified Masonic symbols and import, &c. It bore a seal and several signatures, and purported to emanate from the Supreme Council aforesaid; and it bore date (as nearly as we remember) in April, 1842.

Another paper bearing as signature the name of Bro. Le Tellier, empowered certain Brethren to congregate and act as a Lodge of Freemasons at Honolulu, the said Lodge to bear the distinctive appellation of "Le Progres de L'Oceanie." This paper bore date (as nearly as we remember) in March, 1843.

A third paper bearing also as signature the name of Bro. Le Tellier, informed his Brethren of the "Progress de l'Oceanie" of the favorable notice taken by the Supreme Council of his (Le Tellier's) labors in the cause and propagation of Masonry in the Pacific Ocean. It states also that the said Supreme Council had conferred upon him (Le Tellier) the 30th degree in Masonry, as a token of their appreciation of his services rendered.

A fourth paper bore a seal and signatures, and purported to emanate from the Grand Orient of France. This paper bore date (as nearly as we remember) in December, 1854, and appeared from its tenor to be in answer to one received from the Brethren of the "Progress de L'Oceanie," and contained substantially what we now write from memory.

It commenced by acknowledging the receipt of a communication (*planche*) addressed to the Most Worshipful Grand Master of the Grand Orient of France, and then proceeded as follows:

"The Grand Orient would be gratified to add another Subordinate Lodge to its jurisdiction. But the warrant of constitution (*le pouvoir constitutif*), of which you have sent us a copy, does not emanate from this body, which has the supreme control of all Masonry in France. There exists in France another Masonic power which has created your Craft (*crea votre metier*). We have therefore thought it our duty to give no sequence to your request, until your wishes shall have been more definitely expressed to us, &c., &c."

On receiving the report of its committee, the Hawaiian Lodge passed a resolution requesting its members not to visit the revived Lodge till the decision of the Grand Master of California should be given on its genuineness. A communication was addressed to the Grand Master respecting the matter, which was laid before the Grand Lodge of California and referred to the Committee on Masonic Jurisprudence. Their report fully sustains the action of Hawaiian Lodge, and recommends a resolution, which was adopted, that all intercourse between that body and Lodge "Le Progres de L'Oceanie" be interdicted. The ground on which the Committee rest their opinion that the revived Lodge is clandestine or irregular, is the fact that it at one time had not a single member, and therefore ceased to exist. This is certainly sound; but the Committee might, without overstepping its

authority, have also stated that the source, whence the old charter originated, was not such as is recognized at the present time as legitimate. There is, as far as we know, but one genuine and regular Lodge in the West Indies, and that is Hawaiian Lodge, acting under the jurisdiction of the Grand Lodge of California.

PROCEEDINGS OF THE NEW GRAND LODGE IN CANADA.

The "Independent Grand Lodge of Canada," of which W. M. Wilson is Grand Master, held its first annual communication in the city of Hamilton on Wednesday, the 9th day of July last. We find an account of its proceedings in the *Masonic Pioneer*.

Representatives from thirty-two Lodges were present. David Brown presented his credentials as representative of the Grand Lodge of Vermont.

The Grand Master delivered a well written address, giving a brief account of his doings. He recommends that action be taken to produce uniformity in the work, and suggests that a committee "take into consideration and report upon the propriety of adding the 'mark' to the Fellow Craft's degree." He congratulates his Brethren on the "recognition" accorded them by the Grand Lodge of Ireland, and some of the Grand Lodges of the United States; says that the decision of the Grand Lodge of England will not affect the validity of the new Grand Lodge, and that no arguments, but "worthless and specious" ones, have in any instance been adduced against the "correctness" and "present constitutional position" of the new body. He recommends that the members of Subordinate Lodges continue to affiliate with those Masons in Canada who have not as yet seen fit to recognize their action as legal, and expresses the opinion that Grand Master Evans of New York must have been misinformed as to facts when he wrote his letter condemning the "Independent Grand Lodge." The address alludes to the circular of the Provincial Grand Lodge respecting the new body, and says it is incorrect in its statements.

A constitution, reported by a committee, was adopted, after which the following were elected officers: W. Mercer Wilson, G. M.; A. Bernard, D. G. M.; J. H. Isaacson, G. S. W.; Charles Magill, G. J. W.; Rev. St. George Caulfield, G. C.; Wm. Bellhouse, G. T.; T. B. Harris, G. R.; John Osborne, G. S. An open vote having been taken for Tyler, John Morrison was elected.

A committee appointed to arrange the numbers of the warrants of the affiliating Lodges, presented the following report, which was adopted :

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|---|------------------------------------|
| 1. Social & Military Virtues, Montreal. | 21. St. Thomas, St. Thomas. |
| 2. Niagara, Niagara. | 22. Brant, Brantford. |
| 3. Barton, Hamilton. | 23. Great Western, Windsor. |
| 4. Union, Grimsby. | 24. Wellington, Dunnville. |
| 5. Norfolk, Simcoe. | 25. Shefford, Waterloo. |
| 6. Sussex, Brockville. | 26. Vaughan, Maple. |
| 7. Prevost, Dunham. | 27. Harmony, Binbrook. |
| 8. Golden Rule, Stanstead. | 28. Wellington, Stratford. |
| 9. St. George, St. Catherina. | 29. Hoyle, La Colle. |
| 10. Prince Edward, Picton. | 30. Acacia, Hamilton. |
| 11. Nelson, Clarenceville. | 31. St. Andrew's, Caledonia. |
| 12. St. Andrew's, St. Andrew's. | 32. Kilwinning, London. |
| 13. St. George's, Montreal. | 33. Rehoboam, Toronto. |
| 14. St. John's, London. | 34. Jacques Cartier, ... Montreal. |
| 15. Zetland, Montreal. | 35. St. Francis, Melbourne. |
| 16. King Solomon, Toronto. | 36. St. John's, Ingersoll. |
| 17. Strict Observance, .. Hamilton. | 37. King, King. |
| 18. St. John's, Cayuga. | 38. Victoria, Sherbrooke. |
| 19. Thistle, Amherstburgh. | 39. Alma, Galt. |
| 20. St. John's, Hamilton. | |

A report was made by "a committee on the address of the Grand Master," in which they endorse his sentiments.

Nothing else of importance was transacted.

THE POWER OF FRIENDSHIP.—The fortifying and motive power of friendship is varied, immense and inexhaustible. It has strengthened patriots to lay their lives on the altar of freedom and country. Its glowing cordon was around Tell, and Furst, and Arnold, and their compeers on the field of Grutli, when, breast to breast, in the shadow of the Swiss Alps, they swore to free the canton from Austrian thralldom, or to die together. It has encouraged philosophers, poets, artists, inventors in their rejected teachings and unappreciated labors. The description, by his great disciple, of the last moments of the poisoned sage, in his prison, amidst the group of admiring friends, is an illustrative picture whose colors fade not with the sun of Athens, and which the world will never let perish. The public career of the great souled Gracchus plainly owed its chief impulse to the ardent, ever animating friendship of Caius Blossius. This communing enthusiasm still sustains the true and good when evil days come and the persecutions of evil men prevail. It has ever been—while humanity remains in man it ever will be—companionship to the captive, wealth to the poor, impulse to the struggling, support to the suffering, solace to the wretched, joy to the prosperous, and to all who deeply know it an inspiring presence through life, and in death a hope full of immortality.—*Wm. R. Alger.*

SECRECY OF THE BALLOT.

In the faithful adherence to the principle of the secrecy of the ballot lies the security of our Institution. Violate that, and you remove the great safe-guard of the Order. It is not only the right, but the duty, of a member to cast a black ball whenever he is not satisfied beyond reasonable doubt that the petitioner is worthy and well-qualified; and that ball he has a right to cast secretly and in such a manner, that no one can know his act. Members cannot lawfully or properly question each other as to their manner of balloting, and any efforts to ascertain who caused the rejection, is wrong and contrary to the great principle of our Institution.

In order to secure perfect secrecy, the mode of balloting in each Lodge should be carefully considered. Our attention has been directed to this subject in our recent travels, and experience has taught us that there is need of a reformation. In many Lodges the ballot is taken in such a manner, that it is in fact no secret; the Senior Deacon, or some other member near the box, can see the balls as they are deposited. Either the boxes should be differently constructed, or they should be placed on the altar and the ballots deposited there. This mode is practised in several Lodges in Michigan, and while it facilitates operations, it secures perfect secrecy.

This subject should receive the careful consideration of Lodges. It has been commented on in some jurisdictions by those high in authority. "I deem it important," says the Grand Master of Massachusetts, "to call the attention of the Lodges to the matter of balloting for the admission of candidates. First, as to the mode. This ballot is, and is to be, strictly secret. It is the Mason's great prerogative. It is a right which every member enjoys, and which he is bound to exercise faithfully, impartially and conscientiously. With him alone, rests the responsibility of its use. This prerogative is of a two-fold character: a Mason has a right to cast a ballot, which shall reject the application of a candidate, but, moreover, he is entitled to do this in a manner that shall be a profound secret to all his Brethren. This is another and an important part of his privilege.

"The ballot is taken in some, and probably in most Lodges, in such a manner that really it is not so secret at all. I would recommend such a construction of the ballot boxes, as will make the ballot what it is intended to be—profoundly secret to all persons, whatever.

"In this connection allow me to say further, that every member should feel that the welfare of the Institution is in a great degree

committed to his keeping, so far at least as the admission of candidates involves its welfare. The humblest member holds the key of the door, in the form of a black ball, which is more effectual than bolts and bars, or armed sentinels can be. On the other hand, they should be watchful over themselves, that this great power be never exercised by them under the impulse of unjustifiable motives."

Without a proper arrangement of the ballot, it is a farce, and the principle which has been sanctioned by immemorial usage, and on which rests the security of Masonry, is violated and set at nought. Brother! consider this matter; is *your* Lodge at fault? If so, seek to apply the proper remedy.


FREEMASONRY AND THE ARCHBISHOP OF DUBLIN.—The Roman Catholic Archbishop of Dublin has issued a pamphlet condemning the Institution of Masonry and prohibiting any of his church people from belonging to the same under very severe penalties. The tract is set forth as "what every Christian must know." In connection with remarks on Freemasonry, it says: "Mortal sin makes us lose the grace and friendship of God, and burn forever in the fire of hell. * * It is a mortal sin to be a member of a secret and forbidden society, such as societies of Freemasons."

The *Evening Packet* says: "It does not appear that any good Masons have taken fright at this conflagratory decree from Paulus Cullen, Archiepiscopus in *Nubibus*; and they show sense. They are not as perch nearer Pluto, because Dr. Cullen has designated them to that entertaining gentleman. But we have to ask a question, and it is this: why does not Dr. Cullen condemn to flame and brimstone a certain society called 'The Ribbon?' It is, we suppose, quite an innocent affair, compared with the graceless compact of Freemasonry. If Dr. Cullen is to be considered the patron of the evil he omits to censure, then Captain Rock and his merry men are archiepiscopally booked for Elysium."

It is exceedingly paradoxical for the clergy of the Roman Catholic Church to condemn the Institution of Masonry on account of its secrecy, when they approve of, and belong to, a secret society whose character stands before the world in the most unenviable light. The bulls and edicts issued by the popes and bishops against our Order, in different parts of the world stand in full force to-day, never having been recalled or annulled. They are weak and powerless, however, to effect the purpose for which they were designed.

HOLLAND.—The Masons of Holland recently celebrated their one hundredth anniversary under the presidency of Prince Frederic of the Netherlands. A letter from the Hague, which we find in an exchange, says: "Four hundred Brothers sat down to a magnificent repast in the great hall of the Lodge, a building erected in 1816, by Prince Frederic, at an expense of £10,000, and rented by the Brethren. Delegates attended on the part of the Freemasons of England, France, Russia and several other States. On the health of the Prince President being proposed, a silver crown of exquisite workmanship was presented to his Royal Highness, who, in responding to the toast, pulled from his pocket the title deeds of the Freemasons' Hall above alluded to, and, handing them to the Treasurer, begged the associated Brethren to accept at his hands that magnificent building as a centenary gift. Not an individual in the hall had been apprised of his Royal Highness' intention, so that this munificent act excited as much surprise as enthusiasm. It may be observed that Prince Frederic of the Netherlands is the second son of the late King William of Holland, and is one of the wealthiest, if not the wealthiest, man in the Netherlands. He never interferes in political matters, having been slighted by certain diplomatists in 1815, when he at once and forever withdrew from State business. He is a man of simple and refined tastes, affable and courteous in demeanor, and respected by all."

AMERICAN ADOPTIVE RITE.—We have given our views somewhat at length respecting this spurious and pernicious system. The arguments which we advanced, have not been answered, and as far as we are aware, no attempt has been made to refute them. As far as we can learn, in this section the new degrees meet with little favor, and they are generally discountenanced. They are upheld by few of the Masonic journals in this country. Bro. Moore, of the Cincinnati Review, has attacked them without gloves, and throws the influence of his widely circulated periodical against them. Bro. Hyneman, of the Mirror & Keystone, says in a late number of his paper that he "will in a very short time have something to say in reference to the 'American Adoptive Rite,' and that he is "in possession of a copy of 'the Mosaic Book,' which clearly proves its object to subvert the very foundations of Freemasonry." It is our intention at an early day to say more on the subject.

 Bro. Wm. H. Drew, of Buffalo, N. Y., has been elected Grand Lecturer in his jurisdiction.

DIED.

BRO. WESTON:

PONTIAC, August 2, 1856.

Dear Sir:—At a special communication of Pontiac Lodge, No. 21, of Free and Accepted Masons, held at the Masonic Hall in the village of Pontiac, Oakland Co., Mich., August 2, 1856, the following preamble and resolutions were reported and unanimously adopted:

Whereas, It has pleased the Supreme Ruler of the Universe in the dispensation of His Divine Providence, to call from this life our worthy and beloved Brother PETER D. MAXLEY; and

Whereas, We deem the occasion appropriate to the expression of the sentiments of affection entertained for him by every member of this Order who enjoyed his acquaintance while living, and especially those of the Lodge to which he belonged, and of which he was an active member; therefore

Resolved, That in the death of Bro. MAXLEY we recognize that inscrutable wisdom, which, while it removes from our midst an esteemed Brother, from the domestic circle a kind husband and indulgent father, from society a valuable citizen and good neighbor, admonishes us not only of the uncertain tenure of life, but of the utility of the practical virtues which he exhibited in his daily intercourse with the world, and in his attachment and devotion to the principles of his profession as a man and a Mason.

Resolved, That as members of this Lodge we offer our condolence and sympathy in their sore affliction to the bereaved family and friends of our deceased Brother, and that, in compliance with his special request and in discharge of the duty imposed by considerations of brotherly love and esteem, we will now proceed in a body to pay the last tribute of respect to his memory, prescribed by the usages of our ancient and honorable Order.

Resolved, That a copy of the foregoing preamble and resolutions be furnished by the Secretary, under the seal of this Lodge, to the family of the deceased, and also to the editor of THE ASHLAR, with the request that he publish the same.

JOHNSON A. CORBIN, *Secretary*.

On the 3d of August 1856, at the residence of Hon. B. Woodworth, of inflammation of the bowels, FANNIE ANNA, only daughter of Bro. Andrew J. Cummings and his wife Fannie E. Cummings, aged sixteen months and twenty-three days. The funeral was attended by Bro. G. B. Engle of Port Huron. It was the evening of a lovely day emblematical of the calm decease and peaceful life of the departed cherub; the summer sun was quietly setting, when the inanimate remains, still beautiful in death, were deposited to mingle with their kindred earth at the foot of an evergreen, whose perennial verdure will typify her memory cherished in the hearts of her mourning but trusting parents.

RAISED.

In Detroit Lodge, No. 2, from May 10th to July 26th: Geo. Kinney, Albert T. Vreeland, B. Rush Bagg, De Witt C. Nichols, John Stevenson, William Curtis and Peter Babillion.

EDITOR'S TABLE.

TO THE FRATERNITY.—We now present you with the first number of the second volume of *THE ASHLAR*. The work has been successfully carried through one year. As in the beginning, it needs a ready support to make it live and flourish. Our best and untiring efforts shall be given to make it worthy of patronage; but our endeavors will be vain if not seconded by the substantial aid of the Craft. Brother, do you think that a Masonic work ought to be published and supported? If so, is it not a duty to subscribe for *THE ASHLAR*, unless prevented by poverty? Let every reader seriously consider this and act as the best interests of Masonry require. Brother, if you think this periodical should be sustained, subscribe for it and get others to do the same. In this way you can materially advance its interests. We must, to a certain extent, rely upon the kind services of our friends in different localities, and we look to them now with hope and confidence. Two dollars are not much for each individual to pay, and yet the aggregate of many such small sums is to the proprietor a great help. Be kind enough, Brethren, to consider this fact and impress it upon the minds of others, and oblige us by doing what you can to advance the cause.

EXCUSE OUR ABSENCE.—We are obliged to give personal attentions to renewing subscriptions and getting up a list for the present year. This necessarily causes us to leave the editorial chair for three or four weeks at a time, and to intrust to other hands the preparation of a portion of the matter which appears in *THE ASHLAR*. We must, therefore, ask our readers to excuse any deficiencies arising from our absence. In the course of two or three months, at the longest, we expect to be at home as "much as usual," and shall bestow upon our work more editorial labor than our present duties will admit of.

MARK DEGREE.—At its recent communication in March, the Grand Lodge of England declared that the "degree of Mark Masonry is not at variance with Craft Masonry, and that it be added thereto under proper regulations." It will be conferred between the second and third degrees.

DETROIT CITY DIRECTORY.—J. D. Johnson will, in a few days, issue a new edition of his Detroit Directory for the current year. He has been at much pains and expence to make his work accurate. It will contain about three hundred pages and embrace a large amount of statistical matter of interest to every one who wishes to gain information respecting the Peninsular State or its beautiful City of the Straits. Let every one who desires light on these subjects, obtain a copy.

VISITS AMONG THE BRETHREN.—Since the date of our correspondence at Ionia we have visited the following named places:

LOWELL.—We stopped in but a few minutes while the stage-passengers took dinner, and met Bro. C. S. Hooker, an old friend of Masonry.

GRAND RAPIDS.—A tedious ride over a very dusty, dirty road carried us to this place. It is one of the most flourishing cities in the State, being next to Detroit, we are informed, in population. Its growth has been rapid and is still continuing. There are now in the process of erection, three or four large brick blocks beside a large number of dwelling houses and smaller buildings. Every thing bears the marks of energy and prosperity. The people are active and busy, and a lazy man cannot be found. The people are looking forward to the completion of the Detroit and Milwaukee Railroad, in the course of a year or a year and a half, which will make a direct and easy communication between the City of the Straits and Grand Rapids. In this thriving place, Masonry flourishes, and numbers among its active and zealous members, Bros. D. B. Lyon, W. L. Mills, D. S. Leavitt and others. The new Encampment, of which K. T. Leavitt is G. C., is doing exceedingly well in every respect.

KALAMAZOO.—We left Grand Rapids at 5 o'clock P. M. in the stage and arrived at the Burdick House in K., kept by Bro. Lacey, at 5 o'clock A. M., after a cold and tedious ride. Here we visited the new Encampment which is in the full tide of prosperity under the guidance of such K. T.'s as Geo. W. Lusk, G. C. and W. C. Ransom, Gen. This is one of the most beautiful places in Michigan, and its fame in this respect has spread far and wide.

BATTLE CREEK.—We were disappointed in not meeting that old and tried Mason, J. G. Goff. We are indebted to Bro. H. D. HAYWORD for personal attentions. We were not able to remain long in this delightful city, but saw a large number of the Brethren, among whom we may appropriately mention as active and worthy members, E. Sprague and Wm. S. Pease.

PAW PAW.—Here we tarried put three hours, which were pleasantly spent under the guidance of Bro. Simmons. The Craft here is in a good condition.

DOWAGIAC.—We visited the Lodge at this place. Work was well done in the third degree. Bro. P. D. Beckwith, W. M., gives much time and attention to Masonry, and is worthy the confidence reposed in him by his Brethren.

NILES.—We met Bros. Landon, W. M., Wm. Graves, Henry Rounds, and other warm-hearted members of the Order. Bro. McOmber, G. T., we did not see, which was a matter of regret to us. There are a Chapter and a Lodge in this place. Both are doing well.

MICHIGAN CITY.—We spent a short time in this city and had the pleasure of forming the acquaintance of Bros. Sammons, De Groff, H. R. Smith, and others who are far from being rough ashlar in the temple of Masonry. From this place we went to Chicago, but as we intend to visit that city again soon, we omit a notice of it now.

THE PENINSULAR JOURNAL OF MEDICINE AND COLLATERAL SCIENCES for August is upon our table, filled with its usual amount of original and selected reading, interesting both to the professional and non-professional man. The Journal should, and probably does, enjoy, as it deserves, a liberal support and an excellent reputation. Issued monthly, \$2 per year.

OPINIONS OF THE PRESS.—Our thanks are due to the *Peninsular Advocate* for the following kind expressions in our behalf. Whenever the notices of our contemporaries pass without acknowledgment, we trust they will impute it to our modesty, and not to indifference:

THE ASHLAR.—We have received the August number of this most deserving periodical, which completes the first volume of its publication. Thus far it has been more successful than could have been expected under the discouragements with which it had to contend at the start; and now that it has so nobly survived the most trying period of its existence, we have every assurance that the "Brethren of the mystic tie" will give it the liberal support, it so richly merits. In point of editorial ability, judicious management and typographical skill, it is a credit to the press of the State, and as an auxiliary to the Institution of Masonry, its efforts will prove of great service in giving it tone and character, if the present judicious management is continued, as we have every reason to believe that it will be.

Terms \$2 per annum. Address **ALLEN WESTON**, Detroit, Mich.

For my part, I confess I have not the heart to take an offending man or woman from the general crowd of sinful, erring beings, and judge them harshly. The little I have seen of the world and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed, the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret, the feebleness of purpose, the pressure of want, the desertion of friends, the scorn of the world that has but little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, even hope that stays longest with us, gone, I have little heart for aught else but thankfulness that it is not so with me, and would fain leave the erring soul of my fellow-being with Him from whose hand it came,

"Even as a little child,
Weeping and laughing in its childish sport." [*Horne Journal*.]


Go to the grave of buried love and meditate. There settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded. Console thyself if thou canst with this simple, yet futile tribute of regret, and take warning by this, thine unavailing sorrow for the dead, and hence forward be more faithful—*Washington Irving*.

The Triennial Assembly of the General Grand Encampment of the United States of America will take place at Hartford, in the State of Connecticut, on Tuesday the 9th day of September next, at 12 o'clock, Meridian, in conformity with the G. G. Constitution.

The Triennial Meeting of the General Grand Encampment of the United States of America will take place at Hartford, in the State of Connecticut, on Tuesday the 9th day of September next, at 10 o'clock in the forenoon, in conformity with the G. G. Constitution.

Graham's Illustrated Monthly Magazine for September is upon our table, well filled with its usual variety.


BUSINESS DIRECTORY OF THE STATE.—We have received from Bro. H. Huntington and Jas. Sutherland a circular announcing the publication of a business directory of the State of Michigan. It will embrace, says the circular, the names of mechanics, merchants and professional men in every village and town in every county in the State, together with a complete directory of Detroit City. It will also contain the names of Post Offices and Post Masters; the names of the present United States Officers, Michigan State Officers, &c. It will also contain a table of distances on the railroads leading from Detroit, and a short history of each county. Every other page will be ornamented with business cards. The work will be issued at an early day.


 The printed proceedings of the Grand Chapter of Indiana, held at Shelbyville in May last, have come to hand. The address of the Grand Master P. congratulates the Companions on the prevalence of order and prosperity in that body. Dispensations for ten new Chapters have been granted during the year, and the number of Subordinate Chapters is now thirty-six. Number of admissions during the year 335; number of exaltations 77. Whole number of contributing members 1108.

 "Absurd!" exclaimed Bro. Shelton. "How can we be the Brothers of Kings?"

"Because," said Bro. Bell, "a king, like ourselves, is but a man; and though a crown may adorn his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. But Freemasonry teaches us to regard our superiors with peculiar esteem when we see them divested of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom, and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility; wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only can distinguish us as Masons.—*Rev. of a Square.*"

BRO. HYNEMAN'S FACE.—We have received a likeness of Bro. Leon Hyne-man, of the Mirror & Keystone, impressed on paper through "the medium of the rays of old sol." It is an excellent picture and shall henceforth adorn our sanctum.

 "Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of dispatch is decision. One may write a book or paint a picture, while another is deliberating about a plant or a time-page. The more we do, the more we can do. If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, renders himself incapable of doing anything, while capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting them."

 "Our jewels or ornaments imply that we try our affections by justice and our actions by truth, as the square tries the workmanship of the mechanic."

THE
ASHLAR.



VOL. II. DETROIT, OCTOBER, 1856. NO. II.

MASONRY AND POLITICS.

We live in a republic. The people elect the officers who administer the government. The right of suffrage is very generally extended, and all classes of citizens take an interest in political contests. Parties and sections are numerous. Every practicable effort to advance its interests and measures, is made by each. Newspapers, pamphlets and other reading matter are sent broad cast through the land. Public speakers, eloquent and ardent, address large concourses of people. Zeal begets zeal; excitement is, as it were, contagious, and becomes general. Such is always the case in important elections, and results from the nature of our government and the condition of our people. Is it strange that amid the heat of the battle, the passions of men should become aroused; and feelings of enmity be created and fostered between the members of opposing parties? Not to expect such a result, would be placing far greater confidence in human nature than experience will warrant.

We are in the midst of a heated political contest—in the midst of bitter party strife. The dust of the approaching battle begins to rise in our eyes; the clamor and tramp of the forces, marshalling for the conflict, are heard on every side, and our ears are filled with the war cries which far and near urge on the excited hosts. At this time, we have, as Masons, a solemn duty to perform—a duty which cannot be neglected or violated without serious injury to our Institution.

The chief characteristic of Masonry is the freedom which it allows to its members in religion and politics. With regard to these matters, each one is left to act as his judgment and conscience may direct. He adopts his own views, and Masonry neither inquires, nor knows, nor seeks to know, what they are; on this point, she has no more concern than she has respecting the taste with which her members dress, or the style of garment each may wear. These are matters with which she has no business, and of which she takes no cognizance.

Free to act as we deem best for the public welfare, we should not, amid the excitement of the contest calculated to create bitter animosities, forget the great virtues and holy precepts inculcated by our Institution; we should ever bear in mind the principles on which it is founded, and that we are "linked together by an indissoluble chain of sincere affection." The way is straight, the path is plain, whatever political views we may espouse. **KEEP MASONRY AND POLITICS APART**; let them have no connection, however distant! Remember when you visit the Lodge room, that "no private piques or quarrels—far less quarrels about religion, or nations, or State policy" can exist there with safety to our Order. At the door, we must lay aside all our differences—let them rest in silence and forget them for the time, and mingle like Brothers on the ground floor, in the middle chamber, or the sanctum, on a common level, united for a great and glorious object. How beautiful and heart-cheering is such a sight! Brother! you, like ourselves, can behold it and know its influence. From the fierce strife, men, all flushed with party rancor—rivals and strenuous opponents in the political contest—come up to the entrance of the porch;—their flushed countenances become composed; the spirit of opposition manifested in the eye grows dim; the hands active in gesticulation but a moment before, as the indices of opposing thoughts, clasp each other with a warmth which flows only from the heart; no angry debate is heard, no word of disrespect escapes from the lips of any; all is tranquil and calm—a unity of sympathy and desires, and as each listens to the teachings of Masonry and feels their benign influence, he forgets that there is any strife without, all is so peace-

ful and unanimous within. Such a scene is the strongest evidence of the benefit and purity of Masonry; such a scene is one of her proudest trophies. This state of things should be witnessed in every Lodge. Where it does not exist, some one has been false to his trust, some one has disregarded the principles of the Institution, and through ignorance, carelessness, malice or misguided zeal, seeks to inflict a blow, when he should be actuated only by feelings of reverence and gratitude.

The subject under consideration is one of vast importance. It claims the attention of every Mason, however interested and busy he may be in the political world; he cannot slight it without doing injustice to the Institution and injury to himself. Our duty calls upon us to warn you, Brethren, against the danger which, there is reason to fear, may result from such a state of public affairs as the present. We cannot do better, in enforcing our views, than to call your attention to the following sentiments strongly, but appropriately expressed by that veteran Masonic editor, Bro. Moore of the *Freemasons' Magazine*:

It is in times like the present—when the political world is agitated to its centre—when friends and neighbors are arrayed against each other on some abstract principle of government, or social reform—that there is imminent danger that the broad and conservative principles of our Institution may be forgotten, or in moments of excitement disregarded, and the angry elements of discord introduced where should dwell only fraternal kindness and peace. It is against this danger—never more imminent than now—that we would caution our Brethren everywhere, and remind them, in the language of Masonry, that “no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or *State policy*,” or “*politics*, as what never yet conduced to the welfare of the Lodge, nor ever will.” Masonry admits not of sectional, political or ecclesiastical distinctions; and its followers, in the same tolerant spirit, should everywhere and under all circumstances rise superior to private prepossessions, to local prejudices and distinctions, and “blend their affections in the mutual endearments of brotherhood and charity.” It is only by an earnest and determined persistence in enforcing a strict obedience to the wise command of the Masonic fathers, that we can hope to escape the storm which is now raging with mad violence around us. Masonry and politics cannot dwell together. There is no affinity between them. The teachings of history in other lands abundantly illustrate this assertion. All past experience proves that whenever the bad spirit of politics has gained admission within the Lodge, the genius of Masonry has retired behind the veils. It will always be so. And he who with reckless hands would open the door to it, or countenance its admission, can be regarded only as a traitor to his obligations and an enemy to the Institution.

Those who cannot follow such injunctions, who cannot remember, and act in accordance with, the fundamental principles of Masonry, who cannot cherish the spirit which is inculcated by all her teachings, should remain away from the Lodge room; they have no right to tread upon its floor with polluted feet and unholy thoughts; they cannot do so without wilfully disregarding the most solemn, moral obligations ever assumed by man.

The duty referred to, we regard as plain and simple, and one which every Brother can readily understand and perform. Not of a more serious nature, but one requiring more care and attention, is the duty incumbent on Masons in their daily intercourse. Strenuous each may be in the advocacy of his political views; to the principles of his party, he may be attached with an undying devotion; his Brother, he may oppose and fight in the political arena, with a courage and determination that challenge the admiration of all;—but let him do it all in the spirit of Masonry; let him ever remember that “honest differences” of opinion on the most important questions of political economy and “State policy” have always existed among the best and purest men, and probably always will exist; let him attribute to his Brother the same sincerity of purpose, the same lofty aim, the same disingenuous love of country and the same exalted patriotism, which he claims for himself. If in the excitement and turmoil—the heat of the raging contest, his passions and prejudices become excited and betray him into expressions of enmity toward members of the Fraternity, if at such times the gall of bitter animosity springs up in his heart and causes him to say to his Brother, “I am better than thou”—let such sentiments and expressions die with the hour that called them forth; let them, like the Indian’s tomahawk, be buried and forgotten. Keep them within the bounds of the political arena, and let them not disturb private and social relations. Not only to sustain the principles of Masonry and accomplish the object for which it is designed, is this necessary; it is vitally important for the welfare of the individual and the protection of the character of our time-hallowed society. By cultivating fraternal relations and “promoting each other’s welfare,” each one holds a check upon his prejudices, and keeps his passions within due bounds; within himself, he cherishes a spirit that counteracts the pernicious influence of strong political excitement. He cannot, therefore, by a strict adherence to Masonic principles and the practice of its tenets, but be a better man socially, morally and politically; he cannot but exert a powerful sway in harmonising the discordant elements of the times, and bringing to a quiet and peaceful issue the animated struggle.

No Mason should forget the character of our Institution—its loftiness and purity. Upon him rests an individual responsibility to protect it unharmed—without even a blot or shadow. He stands before the world as an example of its benign power. If he is false to its precepts—if he treats his Brother with bitterness, and entertains toward him feelings of hatred—if he does not join in promoting his welfare—if he gives loose reins to his passions, and permits them to triumph in his intercourse with members of the Order, say the profane: “Behold! such are the results of the much boasted Institution of Masonry, such are its members—hostile and belligerent toward each other in social and private intercourse!” What Mason could listen to such remarks, especially if they be true, without feelings of shame and degradation? What Mason could listen to them, without feeling keenly the rebuke, and acknowledging that he had been faithless to the great trust reposed in him?

The influence of Masonry in a country like this, will, if its members be faithful, prove a powerful engine in allaying internal discord and contention, in strengthening the fundamental institutions of the country, and in maintaining and perpetuating the government; it will prove a powerful engine in causing this glorious Union to progress, as it has progressed, in peace, prosperity and civilization, till none shall consider it an unsuccessful experiment, but all—even kings and princes—shall acknowledge that its political system is the best on the face of the earth. Ponder these things, Brethren, at the present time, and ponder diligently. It is the hour of trial, of temptation, that tries our Institution as well as you individually. Be considerate; be guided by the light of reason; go to the Lodge in that spirit which will enable you to truly meet your Brother on the level; greet him in social and private intercourse with fraternal regard. Do this, and no shock will impede the progress of Masonry, no clouds will lower over her peaceful course, no reproaches will fall upon her head. She will continue to glide on smoothly, breathing a spirit of charity and love, and emitting in her course an atmosphere that will cause all who breathe it, to look upon her as the hand-maid of progress and civilization. That the present crisis may evince the sincerity of Brethren and their faithfulness to the principles of our ancient society, is our fervent prayer!

“The chief point in Masonry is to endeavor to be happy ourselves, and communicate that happiness to others.”

THE ASHLAR.

H O P E.

[SELECTED.]

With soft, subdued and tremulous roar,
The blue waves lap the silent shore,
Beyond whose marge, in languid calm,
Flowers drink the breath of summer balm.

The fretting sunlight softly falls
On the foam's slumbering coronals,
And syren songs, in whispered glee,
Float inland from the blue-lipped sea.

Afar the mystic cadence swells,
As evening notes from swinging bells;
And all the passing waves of air
Thrill with the murmur sweet and rare.

A distant vessel glides along;
I catch the merry sailors' song;
I see the pennons flap and play,
As still she steals along the bay.

But, as the evening faint and fair
Comes nun-like through the fields of air,
And sinks into the lap of night,
The vessel slowly fades from sight.

So when the purpling splendors pale,
And faith and sight together fail,
Hope, like the vessel in the bay,
Oft fades in trembling gloom away.

WISDOM, STRENGTH, BEAUTY.

In our issue of the 20th ultimo, when expressing our views relative to the proper mode of clothing a F. C., we stated that "everything in Masonry was symbolic and intended to convey a moral lesson, or to remind us of the habits of those who first wrought on our Temple;" we will now add, as also, to emblematically remind us of the sustaining power of Him to whose honor and glory our Lodges have been erected; for, to use the language of Hutchinson, "remembering the wonders in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the Sun and Moon as emblematic of the great Light of Truth discovered to the first men, and thereby implying that, as true Masons, we stand redeemed from darkness, and are become the Sons of Light, acknowledging in our profession our adoration of Him who gave light unto His works. Let us, then, by our practice and conduct in life, show that we carry our emblems worthily."

Now, to carry our emblems worthily, we must understand their emblematic or symbolic meaning, and there are none which, we think, may be deemed more essential to understand, than the supports of our Lodge, and that it is essentially necessary they should be understood emblematically and symbolically; for Preston says: "To begin well is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end." As a Lodge is said to extend from East to West, and between North and South, so "the Universe is the temple of the Deity whom we serve. Wisdom, strength and beauty are about his throne, as the pillars of his works; for his wisdom is infinite, his strength is in omnipotence, and beauty stands forth through all his creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth he hath planted as his footstool; he crowns his temples with the stars, as with a diadem; the sun and moon are messengers of his will, and all his law is concord. The pillars supporting the Lodge are representative of those divine powers." But how many of our readers—even of those who have been called on to preside over Lodges, and have thereby become rulers in our Israel—take more than a superficial view of their supports, without which no Lodge can exist? How many have any knowledge of the emblematic meaning of the pillars of Wisdom, Strength and Beauty, or for a moment imagine that the initials of these three words, in Hebrew, give the name applied to the Deity by us. Yet this is so, and to use the language of one of our ripest scholars and most distinguished writers in Masonry, we would say: "So striking is the coincidence that we are not surprised that doubts have been expressed whether it is an accident or intentional on the part of those who first introduced these attributes into the Lodge." We will exemplify what we mean:

Dabar, דָּבָר, is the Hebrew word for Wisdom.

Oz, אוֹז, is the Hebrew word for Strength.

Gomer, גֹּמֵר, is the Hebrew word for Beauty.

Now take the initials of these three words in the original, דָּבָר, אוֹז, גֹּמֵר, and spell them backward, from left to right, as in the Hebrew, and we find G, O, D, as the archetype of that Wisdom, Strength and Beauty, which sustain and support a Masonic Lodge, and whose name is thus formed by the initials of these three attributes.—*Mirror & Keystone.*

Order It is useless for Masons to inculcate the teachings of our Order by words, if their own actions do not correspond therewith.

GRAND CHAPTER OF WISCONSIN.

This body met at Watertown on the 6th day of February last, M. E. Henry S. Baird G. H. P. In his address he thus alludes in appropriate terms to the stability of Masonry:


While the political condition of the world is constantly undergoing changes; while new dynasties are being formed and old ones forgotten; while Kingdoms are converted into Republics, and Kings and Emperors become fugitives: Masonry stands unchanged and unchangeable. She alone of all human institutions has withstood the ruthless hand of time, resisting, *not with force*, but with firmness, the power of persecution and the efforts of her enemies to destroy her. Founded on a Rock of Adamant, supported by the pillars of Wisdom, Strength and Beauty, her Towers reach the highest Heavens, and she stands, amid the general ruin of all sublunary institutions, a monument of her own antiquity and durability. At no period in modern times has Masonry been in a more prosperous and favorable condition than at present, when, in the midst of the general prosperity of our common country, she maintains her proud and lofty position. Let us, Companions, by assiduity in our several stations, by the observance of the landmarks, and by the faithful discharge of the duties inculcated by our Order, sustain and promote this prosperity and secure the approbation of the just and good.

Comp. A. D. Smith, in pursuance of the order of the Grand Chapter, presented to M. E. Past Grand High Priest Luther M. Tracy a jewel which had been voted to him by the Chapter.

A report of the Committee on Foreign Correspondence was submitted. It contains little of interest to those out of the jurisdiction, being principally a review of the proceedings of other bodies. We observe that the name of the Past Grand High Priest of Michigan is printed Wm. L. *Grunby*, instead of Wm. L. *Greenly*.

The following are the officers for the current year: Rufus Delos Pulford, G. H. P.; Henry L. Palmer, D. G. H. P.; Daniel Howell, G. K.; John Bullen, G. S.; John Hawkins Rountree, G. T.; Wm. R. Smith, G. S.

There are in the jurisdiction eleven Chapters with about three hundred and fifty members.

 The reflecting man is cautious, how he takes a step, and it is not indifferent to him whether they are directed to the East or West, North or South. His desire is to be continually progressing, and he does progress, even though he is compelled occasionally to wait, or even taken a by-path. But to him the three grand steps which symbolically lead from this life unto the source of all knowledge, are of the utmost importance. He advances with a firm step, and he never turns back.

GADICKE.

For the Ashlar.

DISQUALIFICATIONS FOR INITIATION.

The present article will be devoted to a brief exposition of the principal causes which disqualify a candidate for initiation. Without further preliminary remarks, I will enter upon the subject, and consider

1. *Physical Disqualifications.*

The candidate must be a man; no woman can be made a Mason. While the Institution in its extended charity has regard for the welfare and character of the wives, daughters and other female relatives of its members, yet it wisely prohibits any female from being made acquainted with its mysteries. While woman is exempted from all the duties and obligations of membership, she is yet permitted to share in its benefits. Masonry has in all ages been the guardian of woman and her protector when death has desolated her fireside.

The regulation, however, which provides that the candidate must be a man, has a much wider signification, and is not confined in its operation to the exclusion of females. The candidate must be a whole and perfect man, i. e. he must be possessed of all the essential organs and members which constitute a hale and upright man. A man who has lost his arm, cannot be made a Mason, for how can he *work* seeing he lacks so important a member? It will be equally apparent to the reader, that a person who has had the misfortune to loose a leg, cannot be initiated. How could such a person be taught to approach the ****, or be made a Mason in *due form*. An eye and an ear are also essential; the candidate must see and hear. A mute, for similar reasons understood by every intelligent Brother, is disqualified. In short, the candidate must not only not be a woman, but he must also be a man possessed of all the essential members of a man which are either useful for work, or necessary for defence and relief. This principle is incorporated in the Book of Constitution of the Fraternity in South Carolina: "Every person desirous of obtaining admission, must also be upright in body, not deformed or dismembered at the time of making application, but of hale and entire limbs, as a man ought to be."

The candidate must be free born. This is one of the most ancient and binding of the tenets of our Fraternity. No slave or one born a slave can be made a *free* and accepted Mason.

2. *Mental Qualifications.*

The candidate must be of lawful age; this pertains to the mental qualifications of candidates, which class of qualification will now be considered.

What is the lawful age, must be determined by the laws of the country where the candidate resides, and where the Lodge is situated. The age of majority has been variously established in different countries. In the United States the limit of non-age is fixed at twenty-one years, under which age all persons are regarded as *infants*, not capable of entering into any binding compact, or of engaging in business on their own account. In France the age of majority was formerly fixed at twenty-five years, but by the Code Napoleon it was reduced to twenty-one. By the civil law the age of majority is twenty-five years.

An idiot, a madman or a fool cannot be made a Mason for reasons too plain to need illustration. There is a distinction, however, between a madman and idiots and fools. The latter are born thus, their affliction is permanent, and the disqualification therefore attaches to them through life. Madness, on the contrary, is an evil which sometimes overtakes the most powerful minds, and it may be but temporary. Madness will only exclude a candidate so long as it lasts; but the cure must be perfect and permanent. A periodical madman, one who is afflicted with mania at periodical times, cannot be made a Mason even in a lucid interval; for in a moment his madness may return, and the reputation and mysteries of the Order thus be exposed to great danger.

A person, however, who has been insane, and who has entirely recovered, so that there is no reasonable expectation that he will again relapse into mania, is not thereby disqualified. The greater caution must nevertheless be used in all such cases, and the opinion of those learned in the diseases of the mind carefully consulted.

An old man in his dotage cannot be made a Mason. The reason for this prohibition is apparent to all.

The question, however, may be asked, how old must a man be in order to be disqualified? The answer to this question will be found in the fact that it is not the age alone which disqualifies, but the *present actual condition of the mind and body*. No matter how old the candidate may be, provided he is still hale in body, and is yet possessed of sound memory and discretion. A sound mind in a sound body is all that is required.

Agreeably to an ancient tenet of our Order, no atheist can be made

a Mason. This regulation is founded upon the presumption that he who does not believe in God, is not capable of taking any solemn and binding obligation. This rule for a long time and until late years, also prevailed in all courts of justice. An atheist was not considered a competent witness. Whether this presumption be founded in right reason and facts or not, it is unnecessary for me here to inquire, it being a well settled and ancient regulation of Masonry that no atheist can be admitted.

I propose, however, to make a few remarks upon the nature of the faith required. The requirement is simply faith in God. It goes no farther, it demands nothing more. By faith in God is intended simply, "*belief in a superior power to which the candidate holds himself responsible for his acts.*" Masonry does not define the character or attributes of the God in which it requires us to believe. All men, with few exceptions, believe in a God. It is only when they begin to define their idea of a God, that they begin to differ. Now there are as many definitions of the idea of a God as there are creeds in the world.

The Jews believe in God, so do the Christians; but the latter also believe in the divinity of Christ, which the former deny. The Jewish and the Christian definitions of God are therefore essentially different. The Mohammedans also, among whom are thousands of good Masons, believe in a God; but their definition of a God differs from that of either the Jews or the Christians. The Persians, among whom Masonry exists, believe in a dual God, composed of a good and evil principle. Even among Christians themselves there are a multitude of sects. The Baptist, the Presbyterian, the Methodist, the Universalist and the Unitarian creeds—each presents a different idea of the divine character and attributes.

Masonry has nothing to do with any of these various definitions of God. It requires the applicant for its honors, mysteries and benefits simply to have faith in God, leaving him to define his idea of God according to the dictates of his own reason and conscience. Herein consists the universality of Masonry and its crowning glory. It attracts around his altar men of all creeds, kindreds, nations, tongues and sects by the gentle, but powerful bonds of charity to unite the whole human race into one universal brotherhood. Masonry claims at once my admiration and regard, because it is the fullest expression on earth of the universal fatherhood of God and brotherhood of man.

When Cyrus was at Babylon, he called before him persons of all nations, and to each he put the question: who is God? And the

Egyptian said, Knet is God alone; and the Hindoo said, Brahma; and the Roman said, Jove; and the Persian said, Ormuzd; and the Hebrew said, Jehovah. Then Cyrus was exceeding wroth and said, now verily: "There is no God but Zeus; let all these acknowledge him, or suffer death." Then stood forth one of the Magi or wise men and asked each of them, by what name they called the sun, and when they answered, each gave a different name. Then the wise man, in imitation of Cyrus, appeared to be overcome with anger and said: "Vile infidels, there is no sun but Phebus; wherefore call the sun by that name of die." Then turning into Cyrus and regarding him with a mild, but serious countenance, he said: "Oh King, does thou not see that even as the different nations of the earth call the sun, which sheds its bright rays over all the earth, by different names, so also do they find different names for the same one great God who is alike the Father of all nations, kindreds and tongues?" And Cyrus was ashamed that his anger had been kindled, and he sent them away with gifts.

Detroit, September 1856.

R. H. B.

ANTIQUITY OF MASONRY.

While a difference of opinion exists as to the origin of Masonry, its existence for many centuries is established beyond doubt. Bro. Wm. R. Smith, the venerable Grand Secretary of the Grand Lodge of Wisconsin, in an address delivered before Mineral Point Lodge, No. 1, in 1852, vindicated the antiquity of our society in an able and convincing manner. "Our opponents," said he, "have sought to limit the period of the antiquity of the Order to the year 1717. True it is, and all Masonic history acknowledges, that in that year Masonry was revived, and Lodges were opened at London, by means of which a *second* Grand Lodge of England was established. But this very *revival* proves a more ancient establishment; the statute book of England shows that an act was passed in the year 1424, the third year of Henry VI., expressly forbidding the assembling of Freemasons. History tells us that Queen Elizabeth ineffectually undertook to suppress a Grand Lodge which met at York, on St. John's eve, in 1561; and our own records trace a regular list of Grand Masters and Patrons up to Prince Edwin, the brother of King Athelstane, in 926. This list contains many names, the most renowned in British annals; there can be no doubt that Alfred the Great was also a Grand Master.

Every year throws more light on our antiquity. Sir Charles Lemon, in his address in 1846 to a Provincial Grand Lodge in England, observes: "It happened last year that, travelling in Poland, he was induced to visit a very ancient Jewish Temple, built 600 years before Christ, and which is preserved in the same state in which it was originally built and ornamented—here he discovered Masonic emblems now used by the Fraternity. He was introduced to the Chief Rabbi whom he found to be a worthy Freemason." A late writer* remarks, that, in investigating the subject of the *Discipline of the Secret*, as it was called by the Fathers of the Church who were Masons, he discovered conclusive evidence that no less than eighteen of these holy men belonged to the Fraternity. They had their signs and their symbols; and St. Chrysostom, who lived in the fifth century, alludes to our mysteries where he says, "the initiated will know what I mean." Gliddon, in his *Lectures on Egyptian Archaeology* at Boston in 1843, speaks of the symbols only used by the Priests, which to the ignorant were ludicrous, but to the knowing were of great moral worth. He remarks that the Stones of the Pyramids, and of other stupendous structures on the Nile which have survived the changes of time, bear Masons' marks as fresh as though chiseled yesterday. Similar traces have lately been discovered on the monuments of Nineveh and Babylon, undoubtedly having reference to Masonic mysteries, and among them to the occult name of Jehovah. The evidences of the antiquity of the Order are found not only in all written history, but in all the ancient remains of the labor of man which still exist on the face of the earth, or are at times drawn forth from its buried recesses."

PERSECUTION.—Wherever the enemies of Masonry have power, they seek to crush it by persecution. Such is the case in Italy, as will be seen by the following:

The *Mestagiare di Modena* gives the following sentences of persons accused of having belonged to a society called Freemasons. They were arraigned before the military commission established for the state of siege in Carrara, and condemned on the 10th inst.: Calzolari Giacomo, aged 60, day laborer, and Cazini Jacobo, aged 28, small proprietor, to the Ergastola for life; Christiani Francescy, aged 28, mason, to twenty years of the same; and Meauci Santi, aged 19, farm servant, to ten years imprisonment with hard labor. These sentences have, of course, been confirmed by his Highness the Duke of Modena.

* J. H. Shepherd, Vermont.

MASONIC HOBBIES.*

BY BRO. JOHN SCOTT.

Enthusiasts, upon all subjects, are prone to fall in love with some particular pet of their own fancy, some "one idea," and to run after that to the neglect of every thing else. So is it in Freemasonry. As it presents itself to them they see but the one favorite part of it, that part they pursue to extremes, and unwilling to acknowledge merit in any other. In the comprehensiveness of our noble science there is ample room for the selection of "hobbies" to suit the fancy; and full many are chosen and ridden nigh unto death, and not much to the credit of the horse or his rider. I select a few of the most common.

Some will tell you that Freemasonry is a "social institution;" that it is for the purpose of enabling us to meet as lovers of each other, and of mankind at large; that we may then avail ourselves of the hours of refreshment, remembering always that we are not to convert the means thereof to the purposes of intemperance or excess; that the cheerful song and festive toast are the great features of the Order as it is, and as it should be; and that the most perfect confidence between man and man which is engendered among Masons, is its end and aim. They say, it is a "social institution."

Others inform us that Freemasonry is a "moral institution;" that its great purpose is to teach us, by its precepts, the three great classes of duties that we owe to our God, to our neighbor and to ourselves; that we are by it to be restrained from the violations of the great "bill of rights," the moral law, which is comprehended in the ten commandments; taught to do justice between man and man, to love mercy and to extend it to all, and to walk humbly before God, and to treat even his very name with reverence. They say, it is a "moral institution."

There be those also, who say that Freemasonry is a "charitable institution;" that its purpose is to relieve the distressed among the Brethren; to suppress the widow's sigh, and to dry the orphan's tear; to wipe the death-damp from the brow of the dying, and to commit his ashes to the tomb; to fulfill the injunction: "If thy Brother be waxen poor and fallen into decay with thee, thou shalt relieve him; yea, though he be a stranger or sojourner, that he may live with thee." They say, it is a "charitable institution."

Others, and great admirers and lovers of the Royal Art, are they who say, it is a "religious institution;" that it teaches its votary to

* From the American Freemason.

put his trust in God with a faith that wavers not; that the resurrection of the body and the immortality of the soul, so clearly set forth in our symbology, are but the shadowings of the great doctrines of revealed religion, which teach us also to rely on the firm grip of the Lion of the tribe of Judah, to raise us to a bliss unspeakable and full of glory. Thus are they led to cry out: "Glory to God in the highest, and on earth peace and good will towards men." And these say, it is a "religious institution."

Who is right? Who is wrong? All these are right! Each of these is wrong!! Freemasonry is a social institution, but it is not that alone, Freemasonry is a moral institution, but not merely a moral institution. It is charitable, and it is more than charitable. It is a religious institution, and in the common acceptance of the word, it is more than that; it is void of bigotry and without sectarianism, teaching those truths which all must acknowledge, and inculcating unfeigned piety. Freemasonry is social, moral, charitable, religious; it is not merely possessed of one of these attributes without the others, as some would fain have us to think, but it possesses all of them, and more. Those, therefore, who give it either of these valuable jewels, are right; those who give it *only* one, two, three, and even *all* of them, are wrong.

The work of Freemasonry is the same, the lectures are the same, wherever seen or heard. Yet have I seen Freemasonry taught as a science limited in its aims, ends and operation, as hardly to recognise it. It is not possible to distinguish by which of its votaries it is shorn of its brightest beams; by those who make it altogether of the earth, earthy, or by those who make it solely spiritual. Let me ever view it as a grand, a perfect whole, where are combined the virtues of all, contrived by wisdom, supported by strength, adorned by beauty. O, what a goodly temple our fathers builded! Let us, then, cherish each Parian shaft, each pure pilaster, in its pristine beauty and perfection, and suffer no despoiler to despoil us of our heritage. Away with all such trifling as would make our Order seem to be *only* designed for good fellowship! Away with all such lessons of sectarian bigotry as tend to convince the neophyte it is less than a universal religion! Instead of these give us Freemasonry.

"Oft have I met your social band," sang one who loved the festal board full well. Long may we all meet in that cheerful place. Much may we all enjoy those temperate pleasures of the Lodge-room which we love so well. But as we greet and are greeted with the Mason-grip, as we enjoy the Mason-song, the Mason-jest, the Mason-

smile, the Mason-laugh, let us not forget the Mason-duty, the Mason-tear, the Mason-prayer.

MASONIC TRIALS.

BRO. WESTON:—There seems to be a very general want of information among members of Lodges, respecting the *modus operandi* of conducting trials for Masonic offences. I must confess my own ignorance on this point. As I suppose, you understand the matter, be kind enough to say a word on this subject in the next issue of THE ASHLAR.

Fraternally yours,

I—, Sept. 8th, 1856.

H.

We are well aware, as Bro. H. suggests, that the Craft do not possess a thorough knowledge of the proper manner of conducting Masonic trials. This is somewhat to be wondered at, as the mode of procedure is simple and such as would naturally suggest itself to the "thinking mind." The design of Masonic trials is to arrive at truth and promote the ends of justice.

It is a great principle in law as well as equity that every person accused shall have adequate notice of the offence charged against him, and ample opportunity of defence. This principle holds in Masonry. The charges, therefore, should be made in writing, setting forth with an accuracy which leaves no reasonable doubt as to their meaning, the crime alledged to have been committed. It is best to make specifications after the general charge, numbered respectively 1, 2, 3, 4, &c., so that, if the defendant be found guilty, he may know on what ground he is convicted. In this case the question of guilty must be taken on each one separately. The charge should be signed by the accuser and put in the hands of the Secretary of the Lodge, who should read it at the next regular meeting, or at such time as the W. M. may direct. The time, however, of bringing it before the Lodge is often regulated by the by-laws. It is proper for the Master to appoint a committee to take evidence, which should in all cases be accurately reduced to writing. Profanes as proper witnesses, they should be placed under oath by some competent legal officer, and testimony should be taken by a committee. The evidence of Masons should be given before a committee to be reported by them to the Lodge, or it should be given in open Lodge; in either case no judicial oath is necessary.

As soon as the charges are brought before the Lodge, a copy of them should be served on the defendant; he should be notified of the time and place of taking testimony, and should have an opportunity

to appear and question the witnesses who appear against him, and also to produce others in his behalf. He should also have due notice of the time of the trial, and should be allowed to appear by counsel who is a Mason—in short, he should have a fair opportunity to defend himself from the beginning to the end of the proceedings.

After the testimony is placed before the Lodge at the time of trial, and properly discussed pro and con, the accuser and accused having withdrawn, the Master should put the question of guilty or not guilty on each specification. When no law of the Grand Lodge or its subordinate regulates the matter, usage, we think, would decide that the result should be determined by ballot. It is thought by high authority that in order to convict, two thirds of the ballot should be black. We believe, however, that generally only a majority is required in most Lodges.

If the defendant is convicted, the Master will then put the question as to the nature of the punishment. "He will," says Mackey, "commence with the highest penalty, or expulsion, and, if necessary, by that punishment being negatived, proceed to propose indefinite and then definite suspension, exclusion, public or private reprimand, and censure." This should be determined by a show of hands. A majority is sufficient to inflict either of the above named penalties, except *expulsion* or *suspension* which require a two thirds vote.

We have referred only to the general rules which should govern the proceedings of Lodges; there are many questions of a specific nature, it is not necessary to refer to in this connection.

RE "You are the recipients, and should be the faithful exponents of those rites and mysteries handed down by a chosen few, unchanged by time and uncontrolled by prejudice. To this end, you should, each and all, endeavor, while *here*, to correct each other's works, and perfect yourselves in "a knowledge of the true and perfect work," which may stand the test of the *square* of truth. Wherever I have been, I have met "peace within our walls, and prosperity in our palace," and while "the harvest is truly plenteous, the laborers are few." The teachers need instruction, the talents committed to their charge have not, in some instances, been cultivated with proper industry and fidelity."

From *Graham's Magazine*.

THE SYSTEM OF COMPENSATION IN HAPPINESS; OR, THE INVISIBLE DRAMAS.

ADOPTED FROM THE FAÇON OF SOULIE.

"Be this, or aught
Than this more secret now designed,
I haste to know."—MILTON.

In the sixth story of a magnificent house, in *La Chaussée d'Antin*, there lodged, some years ago, a young man, named Mark Anthony Riponneau. He was a stout, young stripling of twenty-five years of age, with a round and florid face, blue and prominent eyes, a slightly turned up nose, broad at the base, projecting and crimson lips; a healthy, happy and contented face, to which, unfortunately, a low forehead, and hair so low grown that it had to be brushed up straight, gave a look of more obstinacy than intelligence to its expression, and something sordid and envious. Mark Anthony was clerk to the Ministry of Finance, and made 1,800 francs a year. He made that suffice, but was not content with it. Employed at State work, he had learned all the illusions thereof, and kept out of their reach in private life. Thanks to much sobriety, he saved on his feed to clothe himself withal; and thanks to many circumstances of circumspection in all his movements, he kept his clothes decent for a long time after they would have ceased to be so on the person of a man in the habit of using a great deal of gesture. Riponneau never stretched his legs and arms, nor drew his person up to its full height, unless at moments of great exasperation, then he indulged in the most extravagant capers, accompanied by exclamations like this:

"Think of only having 1,800 francs, and the germ of greatness in one's soul!" The "germ of greatness," in this case, meant a longing for all life's luxuries.

"Ah!" continued Mark Anthony, "to be poor, and see staring in one's face that great house of Monsieur and Madame De Crivelin! They are rich, and all goes well with them; the world flatters them; they are happy!" And here Master Riponneau stamped his foot. "If I were even as well off as M. Domen. the inmate of the second floor rooms, how differently would I use my fortune! But he is happy in his way; since able to live anywhere, he lives only at home. Besides, were he without fortune, he has acquired glory and respect. *Tonnerre et tonnerre!* He is happy!" At this passage of his lamentations, Riponneau kicked over a stool.

Then followed new exclamations, about the bonnet-maker in the store to the right of the door, the confectioner on the left, and all the tenants in the house, one after another, for (an exception to the general rule) this house was splendidly tenanted; grooms, dogs and horses made a noise in the court; the smoke of the chimney smelt of truffles and pheasants; and when he went down in the morning for his milk, Mark Anthony met the slender chambermaids of the establishment, redolent of their mistresses' perfumes. His boots looked worse blacked than ever, beside the waxed slippers of the valets de chambre. The happiness of the masters insulted him in its exultation. Then, in the evening, there were delicious voices singing in concert, the murmurs and bustle of dancing. Sometimes bent from a window, he would catch a glimpse of a supple form, and a blonde or brunette head crowned with flowers, and radiant above soft muslin or glossy silk. All this kept Mark Anthony in a perpetual fever of wishing for the happiness of riches, without being able to attain any other enjoyment than kicking the floor or beating the walls.

Now, one evening when Riponneau had arrived at a pitch of perfect frenzy, he heard a knock at his door, and almost immediately afterwards in walked a man of about sixty years of age, and with a high and broad forehead. He was wrapped in a robe de chambre of wadded and quilted calico, like the old short gowns of our grandmothers. This man had a lively and piercing eye, and an expression of cunning, though arch and full of geniality.

"Neighbor," said he to Riponneau in a sweet and quiet voice, "every man's house is his castle. I did not assist in the taking of the Bastille, or concur with the revolution of July, without recognising this grand political principle. But all liberty has its limits, because it *may* infringe on other people's liberty. You are at liberty to howl, but only to a certain extent—for I am at liberty to sleep; and if your liberty destroys mine, it becomes tyranny and mine slavery, which is against the principles of the two revolutions I have just referred to."

Mark Anthony wanted to get angry, the neighbor did not give him a chance and resumed: "Besides it is not I who complain; I don't mind noise. It is your little neighbor, Mademoiselle Juana, the dress-maker, who came in this evening as pale as a ghost, and with her eyes red with work and crying. She is going to retire, poor child, in hopes of sleeping—so she said. Now, my dear neighbor, on her account, please to study your melo-dramatic parts with a little less animation."

"Heh!" said Mark Anthony.

"Besides," said the old gentleman with a critical air, "I have seen Talma, sir, and believe me, it was not with many gestures and loud cries, that he produced his fine effects. In Manlius he only raised his forefinger and looked aslant, as he said: 'Tis I who foresaw their frivolous attempts, and overthrew the Gauls from the high capitol,' and the house rang with applause. Believe me, sir, *good declamation.*"

"But, sir, I am not a play-actor."

"Ah! bah!" said the old man, "you're a lawyer then?"

"No."

"You are too young to be a deputy. What the mischief are you, that you yell so about nothing?"

"I am poor, sir; I long for the happiness of riches, and I amuse myself in my own way."

The neighbor looked at Riponneau with interest. There was on the face of the former a struggle, first with a mischievous inclination and a benevolent wish. Benevolence got the upper hand. He took a chair, and with the sweet authority of age and indulgence, said to Riponneau:

"Ah, you are poor, and consequently unhappy? Let us chat a little, neighbor. You know that poor people are always liberal to each other, and I, who am happy, will give you a little of what you want; I will tell you how happy I am."

"Well, neighbor, you live alone at home?"

"Yes."

"You work day and night?"

"Yes."

"You rarely go out?"

"That is true."

"What does your happiness consist in, and what can you give me?"

"Nothing; but I shall have done much for you, if I take a load off your mind. It is *envy* which devours and destroys all the joys of your youth, like the worm at the heart of the bud."

"I envious?" exclaimed Mark Anthony.

"Are you married, young man?" said the old neighbor.

"No."

"Have you a sweetheart?"

"No."

"Have you a family which—"

"I am an orphan."

"Have you debts?"

"No."

"No wife, *ergo* no children. No sweetheart, *ergo* no rivals. No family, *ergo* no claims upon you. No debts, *ergo* no duns. In fine, you are exempt from all the plagues of humanity. Therefore, if you are unhappy, it is not from any cause external and independent of your person. Your unhappiness comes from an internal cause, inherent to your nature. That cause is envy."

"And suppose it is," said Riponneau, "when I admit that I envy the happiness of those around me, where's the harm, pray?"

"The harm is in your suffering from what is foreign to you—which is extravagantly unreasonable."

"Bah!" said Riponneau, "it is not unreasonable to want good fortune."

"It is unreasonable to wish for grief, despair, incessant torments and perpetual uneasiness, which always accompany wealth."

"These are mere common-place, my dear neighbor. Silly consolations, when offered by one poor man to another—or insolent derision, when from the rich."

The old man reflected, and after a short silence said to Mark Anthony: "Well, answer frankly, whom do you envy of the people in the same house with you? In whose place would you be?"

"In whose place?" said Mark Anthony. "Why there's not one but is better off than I—and, since I am free to choose, and do not rob anybody by imagining myself in their place, I think on the whole, that I like the position of the Crivelins best of all."

"Really?"

"Yes. Why last week I could not sleep all night, with the noise of their fete. The most magnificent carriages filled the street, the most distinguished names were announced by a stentorian voice at the door of their saloons. All who went in, were impatient to be in; those who were obliged to leave, left with regret, and on the stairs, which I went up and down a dozen times, I heard every moment: 'What delightful people! What enjoyment! How happy they are!' And then, others said: 'They are to marry their daughter to the Count of Formont. What a splendid match! Youth, beauty, fortune, position on both sides, they are happy, and they deserve to be.'"

"Ah!" said the old neighbor, "did you hear all that on the stairs?"

"Of course, I did."

"Well, if you had been in the saloons, you would have heard more. Everywhere enjoyment, laughter, congratulations; on the faces of the hosts the satisfaction arising from that happiness which comes

from happiness bestowed; on all sides assurances of friendship; the delight of the Count of Formont, the chastened gladness of Adele de Crivelin, their stolen glances; the soft and benevolent smiles of the old people, who, seeing these glances, remembered their youth; the pride of the father and the love of the mother, both triumphant and proud of their daughter's success in society. It was a charming tableau till five o'clock in the morning. Then, the curtain went down, the play was finished, and the invisible drama commenced."

"How," asked Mark Anthony, "is Monsieur de Crivelin's fortune compromised, and like so many others, does he conceal his ruin by giving parties?"

"No."

"Is his wife unworthy of him?"

"She is the best of wives."

"Has his daughter misconducted herself?"

"She is an angel of virtue and purity."

"What can be the trouble?"

"A good action—a good action forgotten for fifteen years, and which now rises up in the form of an ugly rascal, with a yellow and bilious face—a graceless scamp who soiled the satin of their gilded furniture with the filth of his rags, one hour after the gauzy dresses of the fair dancers had rested upon it."

"I do not understand you."

"Listen. A man, dressed in a dirty livery, stayed all night in the anti-chamber. In such a crowd of lacqueys, he escaped the attention of the household domestics, but as the parlors became empty, and the anti-chambers also, he was observed, and with suspicion; but the clown only made himself more at home, and stretched himself out leisurely on the lounge. At last, the tardiest guests were gone, and the dirty lacquy still held his post. He was asked why he staid.

"I am waiting for my master, Monsieur Eugene Ligny."

"Everybody has gone home," was answered.

"I tell you he is here—ask your master, he'll find him."

The domestics were going to get angry. The rogue raised his voice, and M. de Crivelin appeared at the door of the anti-room and asked, "what was the meaning of the noise."

"It is this man," said the valet de chambre. "He will not go out under the pretext that he is waiting for his master."

"What is his master's name?"

"He, whom I seek," said the unknown groom, "is named Eugene Ligny, and I shall not go out until I have spoken to him."

"Scarcely had he uttered these words, when M. de Crivelin looked at him with terror in his face—he turned pale—tottered—and scarcely able then to control the terror and dismay which he experienced, he ordered his servants to retire, and bade the man to follow him."

(To be concluded in our next.)

M A L T A.

In a communication to Bro. Morris, of the *American Freemason*, Bro. J. B. McLeonard Moore, of Ottawa, C. W., gives the following information respecting Freemasonry in Malta:

"In reply to your question, I must say, that according as I know you understand Masonry, I fear you would be much disappointed with Masonry in Malta. It is not more famous, either in *work* or *acts*, than any other place in England possessing a Lodge. The Knights of St. John, before the British Government took possession of the Island, were opposed to Masonry, though a Masonic Lodge was held there, which I found after some research.

"When I left the Island, in 1851, there were three Lodges, of the oldest of which (St. John's and St. Paul's) I was Master. This was founded in 1814 by the famous Judge Waller Rodwell Wright, who lies buried on the Island. He was Grand Master of the English Templars, I think, in 1812. The other two Lodges were 'The Union of Malta' and 'The Zetland'—all three had Royal Arch Chapters attached to them. The working, however, was very uncertain, as they were principally kept up by the officers or the garrison, the fleet and casual visitors to the Island. There is one Encampment, 'The Melita,' which I believe I was the means of forming. It was established under the Grand Conclave of England.

"I had the pleasure of installing the United States Consul, Wm. Andrews Winthrop, Esq., formerly, I think, of Boston, who took much interest in Masonry.

"The Island is well worth a visit, and would repay you. I, of course, was interested in it, and had many opportunities of obtaining information on subjects to my taste. The most curious was the *Mark Masons' marks* on the stones in some of the mines; these were published some time ago in the *London Freemasons' Review* by my friend D. Joinville, who made the search with me. The heraldic bearings of the Knights of St. John, with their peculiar marks, gave me great pleasure. I had access to the old Library and Church of St. John, where I perused the statutes and ordinances of the Order, and I now know that much of the Scotch Ritual of the Knights of Malta in my possession is correct."

APPEALS FROM THE DECISIONS OF THE W. M.

It is not to be expected, perhaps, that every Mason, or that the great body of the Craft, will quickly acquire a correct knowledge of the duty and authority of the Master of a Lodge. His duty and authority, however, in the main we consider to be well settled. The Worshipful Master, at least, should be familiar with them, and for ignorance on these points he can give no reasonable excuse. The means of information are at hand—they are all around him. It is an imperative duty for him to examine them, study them and get the necessary light to guide his footsteps into the right path.

We shall refer, at this time, only to a subject which appears to be but little understood, and to be entirely misapprehended. Not unfrequently a clause is inserted in by-laws, stating that on questions of order, &c., an appeal may be taken from the Master's decision to the Lodge. This is entirely wrong and wholly unmasonic. No member *has the right* to appeal, and in case an appeal were called for, we believe, the Master should at once decline to entertain it. The W. M. is a representative of King Solomon—he is supreme in his Lodge as far as any action there is concerned. He is not responsible to its members, but to the Grand Lodge for his conduct; and as far as the work of his Lodge is concerned, and the correctness of its business proceedings, he alone is responsible to the Grand Lodge. To allow an appeal to the Lodge, would be subverting one of the oldest and most substantial principles of Masonry, and the Worshipful Master would no longer be Worshipful Master, but a mere presiding officer, to carry out the will of the members, and act entirely under their directions, like the president of a political meeting. Such a state of things would at once revolutionize Masonry, and by introducing an innovation, materially injure, if not destroy it. Mackey, in his principles on Masonic law, says:

The Master presides not only over the symbolic work of the Lodge, but also over its business deliberations, and in either case his decisions are reversible only by the Grand Lodge. There can be no appeal from his decision, on any question, to the Lodge. He is supreme in his Lodge, so far as the Lodge is concerned, being amenable for his conduct in the government of it, not to its members, but to the Grand Lodge alone. If an appeal were proposed, it would be his duty, for the preservation of discipline, to refuse to put the question. If a member is aggrieved by the conduct or decisions of the Master, he has his redress by an appeal to the Grand Lodge, which will, of course, see that the Master does not rule his Lodge "in an unjust or arbitrary manner." But such a thing as an appeal from the Master of the Lodge to its members is unknown in Masonry.

This may, at first sight, appear to be giving too despotic power to the Master; but a slight reflection will convince any one that there can be but little danger of oppression from one so guarded and controlled as a Master is, by the sacred obligations of his office and the supervision of the Grand Lodge, while the placing in the hands of the Craft so powerful, and at times, and with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the Master, while it would be subversive of that spirit of discipline which pervades every part of the Institution, and to which it is mainly indebted for its prosperity and perpetuity.

It may be asked whether the W. M., in case the by-laws of his Lodge allow an appeal, should be governed by them in that respect. We answer emphatically, *No*. If the Master were bound by that provision, he would be bound by every other; his action might be clogged in such a way that no authority would be left him—that he might be required to preside as a mere instrument. It is the duty of the Master to guard and preserve the dignity and authority of his office, and see that they are in no way infringed upon, and in any case such as we have referred to, the provision of a by-law should weigh no more with him than a straw.

Every Master should, of course, be willing to consult with well informed Brethren, and learn the wishes and desires of all the members of his Lodge, and give their suggestions due consideration; but when it comes to the period of making decisions, *the responsibility rests on his shoulders*, and he cannot, if he would, change it. He cannot in accordance with Masonic law and usage—in accordance with the great principles of our Institution—permit an appeal to be taken from his decision to his Lodge, when that appeal may reverse his decision.

ES The following from Dr. Oliver is very appropriate in the present rage for Masonic emblems:

“Masonry does not expect her votaries to expose her to the gaze of the world; in her modesty, she shrinks from the boast of her existence, preferring rather to see her advertised through the medium of untold benevolence and acts of hidden charity. Her excellencies flourish most when cherished in the warm bosom of charity that vaunteth not itself, rather than in that sort which bringeth forth the flower without the fruit.”

ST. JOHN OF JERUSALEM.*

St. John the Almoner, patriarch of Alexandria, C. He received his surname from his profuse almsdeeds; was nobly descended, very rich and a widower, at Amathus, in Cyrus, where, having buried all his children, he employed the whole income of his estate in the relief of the poor, and was no less remarkable for his great piety. The reputation of his sanctity raised him to the patriarchal chair of Alexandria about the year 608, at which time he was upwards of fifty years of age. On his arrival in that city, he ordered an exact list to be taken of his masters. Being asked who these were, his answer was: "The poor," namely, on account of their great interest in the court of Heaven in behalf of their benefactors. Their number amounted to seven thousand five hundred, whom he took under his special protection and furnished with all necessaries. He prepared himself by this action to receive the fullness of his grace in his consecration. On the same day he published severe ordinances, but in the most humble terms conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most rigorously forbade all his officers and servants ever to receive the least presents, which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to him to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed. One of his first actions at Alexandria was, to distribute the eighty thousand pieces of gold, which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East, both in riches and rank. Besides these, incredible charities flowed through his hands in continual streams, which his example excited every one to contribute according to their abilities. When his stewards complained that he impoverished his church, his answer was, that God would provide for them. To vindicate his conduct and silence their complaints, he recounted to them a vision he had in his youth, of a beautiful woman, brighter than the sun, with an olive garland on her head, whom he understood to be charity, or compassion for the miserable, who said to him: "I am the eldest daughter of the great king. If you enjoy my favor, I will introduce you to the great monarch of the universe. No one has so great an interest with him

* Butler's Lives of the Saints.

as myself, who was the occasion of his coming down from Heaven to become man for the redemption of mankind." When the Persians had plundered the East, and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt, and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen, to assist in rebuilding the churches; adding, in his letter to Medestus, the bishop, that he wished it had been in his power to have gone in person, and contributed the labor of his hands towards carrying on that holy work. He also sent two bishops and an abbot to ransom captives. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in Divine Providence, and resources never failed him in the end. When a certain person whom he had privately relieved with a most bountiful alms, expressed his gratitude in the strongest terms, the saint cut him short, saying: "Brother, I have not yet spilt my blood for you, as Jesus Christ, my master and my God, commands me." A certain merchant, who had been thrice ruined by shipwrecks, had as often found relief from the good patriarch, who the third time gave him a ship belonging to the church, laden with twenty thousand measures of corn. This vessel was driven by a storm to the British islands, and a famine raging there, the owners sold their cargo to great advantage, and brought back a considerable value in exchange, one-half in money, the other in pewter.

The patriarch lived himself in the greatest austerity and poverty, as to diet, apparel and furniture. A person of distinction in the city being informed that the patriarch had but one blanket on his bed, and this a very sorry one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He accepted of it and put it to the intended use; but it was only for one night, and this he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his masters (his familiar term for the poor) were so ill accommodated. The next morning he sold it and gave the price to the poor. A friend being informed of it, bought it for thirty-six pieces, and gave it him a second and a third time; for the saint always disposed of it the same way, saying facetiously: "We shall see who shall be tired first." He was very well versed in the Scriptures, though a stranger to the pomp of profane eloquence. The functions of his ministry, prayer and

pious reading employed his whole time. He studied with great circumspection to avoid the least idle word, and never chose to speak about temporal affairs, unless compelled by necessity, and then only in very few words. If he heard any detract from the reputation of their neighbor, he was ingenious in turning the discourse to some other subject, and he forbade them to enter his house, to deter others from that vice. Hearing that, when an emperor was chosen, it was customary for certain carvers to present to him four or five blocks of marble, to choose one out of them for his tomb, he caused his grave to be half dug, and appointed a man to come to him on all occasions of pomp and say: "My lord, your tomb is unfinished; be pleased to give your orders to have it completed, for you know not the hour when death will seize you." The remembrance of the rigorous account which we are to give to God, made him often burst into the most pathetic expressions of holy fear. But humility was his distinguishing virtue, and he always expressed both in words and actions the deepest sentiments of his own nothingness, sinfulness, miseries and pride. He often admired how perfectly the saints saw their own imperfections, and that they were dust, worms, and unworthy to be ranked among men.

FREEMASONS IN TURKEY.

In the year 1850, we delivered an address on the "Objects, Antiquity and Universality of Masonry," and in it alluded to the existence of the Institution in Turkey, though known there but to a few. Late events in that country will in all probability place the Order in a more favorable position, as will be seen from the following letter:

BELGRADE, July 20.

More than a year ago, I communicated to you the fact of the existence of Mahommedan Freemasons in European Turkey, whose tendency, signs and other modes of recognition are identical with those of the Masons in other countries of Europe. These Bektaschi Dervishes—as they are called in Turkish—were, however, always looked upon by the Porte as a non-recognized religious sect, and the property belonging to the Order was therefore confiscated, in consequence of which they have continued ever since to act with great caution, and hold their Lodges in secret.

Among the nine Lodges of the Order, there happen to be several members of high rank and now enjoying great influence at Constantinople. The Grand Master of the Order in European Turkey is Tsani Ismael Tscholak Mahomed Saede, who resides at Belgrade,

and is at the same time Master of the Lodge of Alikotsch in this city. In consequence of the new order of things in Turkey, and especially in virtue of the lately published *hatti humayoun*, which acknowledges the legal existence of all religious creeds and sects, and guarantees the full exercise of their several forms of worship, the above named Grand Master left this port yesterday for Constantinople to endeavor to obtain for the former persecuted Bektaschi Dervishes the formal recognition of the Turkish Government, and if he succeeds, he will apply for a restitution of the property formerly belonging to the Order and confiscated. The religion of the Bektaschi is decidedly the most enlightened and liberal form of Mahommedanism, with the greatest approach to civilization and social improvement.—*From the Masonic Mirror.*

THE GRAND LODGE OF THE DISTRICT OF COLUMBIA AND THE INDEPENDENT GRAND LODGE OF CANADA.—Bro. B. B. French writing from Washington City to the *Freemasons' Magazine*, under date of June 30th, says: "As chairman of the Committee which reported favorably to the recognition of the "Independent Grand Lodge of Canada," it becomes me to say a few words in explanation. Our Grand Lodge does its business at a single sitting of three or four hours—the manifesto, if I may so term it, of the Independent Grand Lodge of Canada was laid before the Grand Lodge by M. W. G. M. Frailly, early in the semi-annual sitting of May last. It was referred to a Committee, of which I had the honor to be chairman, without reading, or explanation, further than as to *what it was*. The Committee retired, and after a very rapid perusal of the document, and without that deep consideration that ought to have been given to a subject of such vast importance, the resolutions recognizing that Grand Body were hurriedly drawn and reported to the Grand Lodge, and, after the reading of the manifesto by the Grand Secretary, they were unanimously adopted, without debate. I do not hesitate to say, that, had I known what I now know, I should not have reported as I did, without very much more consideration.

In consequence of the receipt, by our Grand Master of a statement of facts from the "Provincial Grand Lodge of Canada West," he deemed it proper to bring the subject again before the Grand Lodge on St. John's day, and it was again referred to the same Committee, who will now give it such attention and consideration as its importance merits, and report in full at the next meeting of our G. Lodge."

By this it appears that the action of the Grand Lodge was hasty, and the question is to come up for decision again.

INFANCY AND GROWTH OF MASONIC SCIENCE.

BY BRO. WM. R. SMITH.

In alubbers of darkness the Universe lay,
 The germs of true knowledge reposed in the mind,
 When order prevailed!—and resplendent as day,
 The sun-beams of Masonry burst on Mankind!
 A Temple was opened to brotherly love,
 The Altar was sprinkled with Corn, Oil and Wine;
 Its incense ascended to Heaven above,
 And Faith, Hope and Charity guarded the shrine!
 This Temple once *entered*, within, all was light;
 Once *passed* o'er the threshold, the Veil was remov'd;
 And Man stood majestic when *raised* to the height,
 His God he adored, and his Brother he lov'd!
 How grand was the motive that urged him to kneel
 At Altars, he built to Humanity dear!
 The Widow and Orphan were soon taught to feel,
 That smiles may succeed to the grief springing tear.
 From Regions of morn to the closing of day,
 From South to the point where no portal is known,
 Cemented by love, man of man, was the stay,
 And Masonry held, of the Arch, the Keystone!
 Sublime in the East, stands the Order; how bold
 And grand are the Fanes reared in Liberty's elms!
 And here, in our far Western prairies, behold,
Our Temple is opened—the pride of our time.
 Tried Sons of the Order—our Landmarks preserved—
 Unrivalled in zeal, though our numbers be few—
 Our labors must meet with the wages deserved—
 Our Altars be sought by the worthy and true.
 Oh! then let the Craft in their strength now arise,
 Embellish this Temple—as worthy its name—
 So work—that its avenues lead to the skies,
 And ages unborn shall rejoice in its fame.

CAUTIOUS SECRECY.—The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the treasure of wisdom. They were profoundly ignorant of the wisdom which planted, the beauty which designed, and knew only the strength and labor which executed the work. The doctrine of the pressure and counter-pressure of complicated arches was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details, which were necessary to form a harmonious and proportionate whole.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER XIII.

On the 3d of May 1802, Zion Lodge met as usual at the house of Bro. James McDonnell, and there was present at this meeting:

Bro. Wm. M. Scott, in the Chair,
 " Lee Vinton, S. W. *pro tem.*,
 " Bates, J. W.,
 " McDonnell, P. M. and Sec. *pro tem.*,
 " Askin, Treasurer,
 " Abbott, S. D.,
 " Tuttle, J. D.,
 " Freeman, Tyler *pro tem.*, and
 Bros. Harvey, Buckingham and Campau.

Lodge opened on the Entered Apprentice degree, and minutes of the preceding meeting read. Bro. Rowe, not appearing agreeable to summons, further action was had, and the Secretary instructed to write to Malden and make inquiry into his conduct, &c. Petition was received from John Watson for the benefits of Masonry, which was laid over for further action until next meeting. A Fellow Crafts Lodge was then opened, and Bro. Buckingham was passed to the second degree. The dues to the Grand Lodge was ordered to be paid by the Treasurer. The Lodge then closed in "perfect love and harmony," to meet again the first Monday in June.

June 7th. Were present at this meeting nearly as above. The petition of Dennis Dougherty for the benefits of Masonry was received and ordered to lay over with that of John Watson until the next meeting. At this meeting £4 York money was granted for the relief of a distressed Brother. A Master Masons Lodge was then opened to take into consideration the "irregular conduct of Bro. Freeman, and finding that there is no amendment in his conduct, but continued intoxication, the Lodge, although extremely reluctant, proceeded to take a ballot, in order to cast the stigma which would rest upon the Order, to the person of the individual, and were unanimous in his expulsion." The Lodge then proceeded to the election of officers for the ensuing six months with the following result:

Bro. Abbott, W. M.,
 " Askin, S. W.,
 " Tuttle, J. W.,
 " Campau, Treasurer,
 " Harvey, S. D. } and Stewards,
 " Godfrey, J. D. }
 " McDonnell, Secretary.

It was then ordered that Bro. McGregor be summoned to appear at the next Lodge night. After receiving and accepting the excuses of several Brethren for their non-attendance on previous meetings, it was unanimously agreed to meet on St. John's Day, the 24th of June, at 10 o'clock A. M., and partake of a dinner which was ordered to be provided by the stewards.

June 24th. Agreeable to the above resolution, the Lodge convened; Bro. Scott in the chair and a large number of Brethren in attendance. Lodge opened on the Entered Apprentice degree, and acted upon the petitions of Dennis Dougherty and John Watson. Excuses were received from a number of Brethren for their absence on previous meetings. The E. A. Lodge then closed, and a M. M. Lodge opened, and the officers elect installed. The Treasure's accounts were then examined, and £109.11.9 paid into the hands of the new Treasurer. The day was celebrated by the dinner, as ordered above, and after the festivities of the occasion, the Lodge ordered that Bro. Ruland should make an apology for his conduct, and the S. W. is directed to instruct Bro. McGregor in the principles of his duty, "he having neglected the same this day, but for the want of opportunity of knowing better, is excused." Bro. Rob. Abbott, the W. M. elect, having been called on business to the "Indian Country," Bro. Scott was requested to act in his place. The Lodge then closed in "perfect love and harmony," to meet again on the first Monday in July.

On the 5th of July the Brethren again met, Bro. Scott in the chair, when a number of petitions were received, and Bro. Dougherty passed to the degree of Fellow Craft.

July 17th. Nothing done at this meeting, except the granting of a certificate to Bro. Buckingham, who was about to leave for Michilamacanac.

August 2d. At this meeting Bro. Greggor is suspended until December, and Bro. Rabetaille passed and raised. The sum of eight dollars was appropriated to purchase a bible.

Sept 6th. At this meeting the petition of Rich. Smith was received, reported on and initiated, and Bro. James Rowe expelled.

Oct. 4th. Bro. Smith passed and raised, and the petition of J. B. Comparet received. The Stewards not having provided refreshments for this meeting, it was ordered that the Brethren pay nothing.

Nov. 1st. At this meeting J. B. Comparet received the first degree. The petition of John Connor was received and referred, and a petition on ballot rejected.

Nov. 28th. There was a large attendance at this meeting, and after the necessary business in the Lodge, the Brethren formed in procession and attended the funeral of Bro. Bell, whom they buried with the usual Masonic honors.

Dec. 6th. John Connor received the first degree, and the Lodge proceeded to the election of officers for the ensuing six months with the following result:

Bro. Wm. M. Scott, W. M.,
 " Robert Abbott, S. W.,
 " Christopher Tuttle, J. W.,
 " Joseph Campan, Treasurer,
 " Thos. McCrea, jr., Secretary,
 " Jno. Harvey, S. D.,
 " Rich. Smith, J. D.,

and after instructing the Secretary to communicate with the Grand Lodge and ascertain the reason of their long silence in not corresponding with the Lodge, and agreeing to meet again on St. John's Day, the Lodge closed.

Dec. 27th. Officers installed at this meeting, and it being St. John's Day, the Brethren of Zion Lodge, together with Bros. Pike of Philadelphia and Rae of Winchester, Va., proceeded to the house of Bro. Dodameed, where a repast had been prepared, "fared sumptuously" and returned at 5 o'clock to the Lodge-room and made a collection for the repast which amounted to 17s6d each. Zion Lodge then closed her labors for the year 1802 "in perfect love and harmony."

REJECTED APPLICANTS.

EDITOR OF THE ASHLAR:—When a ballot has once been taken upon an application for the benefits of Masonry, and rejected, can the applicant apply again to the same Lodge, or another, and if so, when, and what is the course of proceeding?

Yours Fraternally,

F.

In answer to Bro. F. we would say that there is nothing in the constitution or by-laws of the Grand Lodge to prevent the rejected applicant's making an immediate application to the same Lodge; but he cannot apply to another unless he gets the consent of the three principal officers of the Lodge in which he was rejected. His renewed application must be made in the same manner and take the same course as the first.

EDITORIAL CORRESPONDENCE.

ELKHART, Ind., Sept. 13th, 1856.

MY DEAR ASHLAR:—Another week's labors are ended, and I will now post my books and give an account of myself.

Tuesday morning, the 9th inst., I left Detroit in the good steamer Dart for Monroe. The day was one of the many delightful ones with which we have been favored this season. I have before spoken of the beauty and grandeur of the Detroit river, but I have failed to convey a tithe of the fine feelings it excites in the mind, when one beholds it rolling on majestically beneath a bright spring or autumn sun. He must indeed be dull and stupid, who can look upon it at such a time without emotion. To those who live on its banks, it is a "well-spring" of health and pleasure, though many of them hardly realize the fact.

Our little boat *darted* through the water at a firm rate and reached Monroe pier at half past one o'clock P. M. A ride of three miles in the cars carried me to the centre of the city, where I took lodging at the Macomb Street House which is very pleasantly located. Monroe looked better than ever. Its streets are wide, have good sidewalks and are lined with noble trees. Many of the dwellings are large and located a short distance from the streets with delightful grounds, tastefully laid out and decorated. No other place in Michigan, I think, will present so many advantages for a summer residence as Monroe, when the new railroad shall be completed which will be next spring, and probably next winter. The ride between Detroit and Monroe will then occupy but little more than an hour.

Bro. J. M. Oliver, W. M., was absent. I was warmly greeted by Past Master Prentice whose acts but gave me greater consent of his kindness and good nature. Bro. Thomas Norman—what shall I not say in favor of his kind heart? He has but one *fault*—his soul is altogether too large for his physical frame, although that is a good specimen of the human species.

Wednesday I spent roaming among the Brethren, and left Monroe in the afternoon in company with Bro. Jas. Darrah, who is Grand Commander of the new Encampment. We arrived at South Bend, Ind., about 9 o'clock at night, and took rooms at the St. Joseph Hotel, a new public house kept by Bro. W. R. Butts. It is very large and built of brick. Its rooms are spacious, and every thing about it has an air of elegance. On our arrival, it was brilliantly lighted, and the sound of lively music could be distinctly heard. There was no mistaking the indications—it was a "house warning."

Bro. Darrah and myself were "counted in." The beauty and fashion of South Bend graced the assembly, and "all went merry as a marriage bell" till about four o'clock in the morning, when I went to bed and took a "hasty" nap.

South Bend is a flourishing town—it has few superiors. Pleasantly located, it gives every evidence of prosperity. Its people are busy and bustling, and new buildings and improvements are constantly springing up. The Craft prosper here also, and among them are some fine specimens of Masonic timber. Bro. Alword deserves my thanks for his kind attentions. Bro. W. G. George, also, I would particularly mention.

Thursday evening I reached Laporte. This is located about sixty miles south-east of Chicago and twelve miles from the southern part of Lake Michigan. This city is lively, and its people exhibit much spirit and activity. It contains about *six thousand* inhabitants. It has two Lodges; Bro. J. B. Fravel is Master of one, and Bro. C. W. Mead of the other. Both, I am told, are doing well. I visited their Lodge-room. It is a very convenient and neat hall, and is used for the Chapter. Bros. Fravel and Mead laid me under obligations which I shall cheerfully cancel, when an opportunity permits.

About twelve miles west from Laporte, on the prairie, lies the little town of Westfield. It has sprung up within two years, and already put off its swaddling clothes. Energy and activity are everywhere manifested. The buildings are new, and improvements are rapidly progressing. Here, too, the Order flourishes. The Lodge here is of course young, but its members, in their zeal and labor, put to the blush the Craft in many larger places. It has seldom been our good fortune to visit a place which impressed us so favorably in this respect as Westfield. Among its active and intelligent Masons, I may mention, Bros. J. M. Warrock, J. W. Foster, John Ross, E. R. Henton and C. G. Powell. I was much disappointed in not seeing Bro. Church, W. M., who was absent.

On the road that leads to Westfield, ten miles further west, I found the enterprising town of Valparaiso. It is pleasantly located and has a beautiful square containing the new county buildings. Bro. M. L. McLelland extended to me the right hand of fellowship. By his activity and well directed efforts he is doing much to advance the interests of the Fraternity. May his labors be amply rewarded, and "may his shadow never be less!"

This day I spent in Laporte till four o'clock, when I took the cars for New Carlisle. My stay here was very short, and I had time to

see only Bro. Bacon. A new Lodge has just been started here and promises to do well.

Such, Dear ASHLAR, are my labors of the week. How pleased is the traveller, when Saturday night draws near! Sunday to him is truly a day of rest and meditation, and affords ample opportunity for him "to contemplate the glorious works of creation and adore his great Creator." Thus is it with me at this time. Sleep is heavy on my eyelids—fatigue rests like a load upon my limbs—and a due regard for the warnings of nature causes me to say, good night.

A. W.

GOSHEN, Ind., Sept. 17th, 1856.

My last letter was dated at Elkhart. I spent Sunday and Monday in that place and found a fine set of Masons as well as *some other people*, of whom I retain the most pleasant recollections. Among the active members of the Craft there are Bros. O. H. Main and S. Maxon.

Tuesday morning last I arrived here. The same evening the Lodge met, and although there was no work, I had the pleasure of communing Masonically with the members. Bro. C. W. Seely is one of the most enterprising Masons in this section of the country, and is doing much to promote the interests of the Craft. The same may be said of Bro. L. B. Tornalee who has paid much attention to the work and lectures of the Lodge, and whom I was gratified to see in the East.

To-day (Wednesday) I have had an interesting experience. The Michigan Southern and Northern Indiana Railroad Company is building an air line road from Elkhart via Goshen to Toledo. The passenger trains run from the West only to this place, the track further East not being completed. A train of *dirt cars*, however, runs down to Ligonier every morning and returns in the evening. This morning I rose early ate a good breakfast and took passage on the dirt cars for Ligonier. The train had been in motion but a few minutes, when I found myself in the midst of a shower of cinders which threatened to make siege of my coat and hat. The conductor kindly relieved me by giving me a standing place on the engine. The engineer and fireman did not like to have a visitor thrust into their quarters which were of rather limited dimensions, and began immediately to devise means to rid themselves of my company. In a few minutes the train stopped, and the engineer very politely informed me that he would give me "a first rate seat, cool and nice, and out of the way of the cinders." I was very much gratified by

his kind offer and followed him from the engine. He very coolly led the way to the frame of the machine, and putting his hand on the top of the "cow-catcher" said, "there is a capital seat—you could't have a better one." At first I was inclined to think he was joking, but after a little debate I concluded, joke or no joke, I would take the assigned position and run the risk. So I mounted the "cow-catcher." Presently the great iron horse began to breathe slow and heavily within a foot of my ear—cha-a-a-w—cha-a-a-w. Thus snorting, he started off each moment, breathing more rapidly till all I could hear, was—ch-ch-ch-ch in quick succession. Now the music began. Away, away I went—a breeze sweeping by enough to take the hair off my head. Trees, stones, ties, birds, insects appeared and vanished—on the iron monster swept by them—like ghosts they came, like ghosts they went. On, on went like lightning—suddenly I spied some cows on the track. To take the poor animals on the "cow-catcher" and have their company, was more than I desired; but on, on we went. It seemed as though the old Nick was in my fiery steed, and he was bent on mischief—he snorted and puffed away furiously, and dashed along as though it would be fine sport to mash a poor cow and throw me off at the expense of a broken neck and mutilated limbs. Suddenly the monster screamed close to my ear, with a shrill unearthly tone which frightened me "from my propriety" and my seat. The unfortunate dumb beasts listened quietly and scarcely moved as they grazed along the track. Nearer and nearer we approach—what shall I do? To jump in case of accident, is almost certain death; can do nothing but sit still and trust in Providence. This wise conclusion I arrived at and sat still awaiting the issue. In a moment we are by the cows—the engine just clears them as they scamper away.

Strange, indeed, is it, how quickly we suit ourselves to new situations, and how quickly we become accustomed to view danger with little concern. Each moment I gained courage, and in a short time I sat on the "cow-catcher" rushing along at the rate of twenty-five miles an hour, as unconcerned as though I was in a velvet cushioned car of the first class. Once on starting, we ran a race with a bumble-bee. The lilliputian kept a little one side and about ten feet in advance of us. As our speed increased, so did his, till I thought it would be a "draw-game." The bee did well, but he, finally, wisely concluded that the iron horse had the most wind and the most bottom, and as we began to gain on him, he unceremoniously left the track in disgust and disappeared in a twinkling.

This day I have spent very pleasantly in Legonier under the care

of that generous-hearted Mason, John C. Richmond. Bro. R. is Master of the Lodge there, and is devoted to the interests of the Craft. His exertions cannot fail to produce good results. May prosperity and happiness attend him and his.

Legonier is a very pleasantly situated town, containing about fourteen hundred inhabitants. It is growing rapidly and will probably continue to increase for some time. It is surrounded by a beautiful prairie country which is rich and fertile. The Masons in this place are a fine set of men—ardent and energetic in the good cause. May they continue to flourish.

A. W.

MASONIC BANQUET AT HARTFORD.

We are indebted to the *Hartford Daily Times* for the following account of the festivities at the banquet given by the Grand Chapter and Encampment of Connecticut to the delegates to the General Grand Bodies. The lines in conclusion were written, we understand, by our distinguished Bro. Morris, of Ky.:

A banquet was spread at 9 o'clock at the United States Hotel, under the auspices of the Masonic Bodies of Connecticut, at which the delegates generally were invited. About two hundred plates were set. The proceedings opened at 9, and closed at the "wee short hour ayont the twal," were conducted to the very last with a fire and animation worthy a society which of all others is supposed best to know how "to call from labor to refreshment."

Mayor Deming, of this city, presided, and in an introductory speech exceeding even his usual eloquence, and replete with the finest historical allusions, alluded to the striking fact that in the circle around him were the men beloved of Masonry, from nearly every State and Territory in this widely extended confederacy. Indeed, it was good to look around that circle. Gray hairs and black were contrasted in startling vividness. The furrowed brow and the smooth—the manly voice and the treble of old age—the experience of thirty years and the inexperience of three—the swarthy hue of the far South and the ruddy red of the extreme North—these were the themes provocatives of an eloquence rarely equalled, and were used with a force and distinctness which will be remembered by the numerous guests to the end of life.

The following were the regular toasts:

1. The General Grand Encampment of the United States of America—a chivalrous defender of the Masonic Faith. Response by Hon. Wm. B. Hubbard, of Columbus, Ohio, the G. G. M. of that Illustrious Corps. The response embraced a succinct sketch of the reason and necessity of this Order at and since its formation. It was most favorably received.

2. The General Grand Chapter of the United States of America—a Royal Arch that spans every section of our beloved country. Response by Gov. R. P. Dunlap, of Maine, the retiring G. G. H. P.

3. The several Grand Chapters and Grand Encampments here represented—unbroken links of an everlasting chain. Response by Col. Andrew Neill, of Texas, an effusion *sui generis* which defied the reporter to note it. Its hilarious reception proved its perfect adaptedness to the occasion.

4. The Masonic Press, a sleepless sentinel upon our walks and an ever watchful guardian of our ancient landmarks. Response by Rob. Morris, of Kentucky, editor of the *American Freemason*.

5. The illustrious dead of our Order—Washington, Franklin, Lafayette, Clinton, Livingston, Warren, Poinsett, Wooster, Putnam and a host of others. Their memory will never fade from our hearts until the last leaf of the Acacia shall wither. Drank standing and in solemn silence. Response by Philip C. Tucker, Esq., of Vt., the only representative present of that self-sacrificing band which through all the trials of 1826 to 1836 upheld the banners of the G. G. Chapter and the honor and interest of Masonry throughout its widely spread jurisdiction.

6. The black ball—the grand conservative power of Freemasonry. Response by Chas. Gilman, Esq., of Maryland, the presiding officer elect of the G. G. Chapter.

7. The American Union—who will dare to say that the cement of Freemasonry has not made its walls and bulwarks stronger. Response by Th. S. Gourdin, of S. C. The loud and reiterated cheers prolonged and echoed from every part of the Hall, which followed the reading of this patriotic sentiment, will give little encouragement to those, if any, who deem that through Freemasonry may be struck a blow against the perpetuity of our Union. There is no treason within the tyled precincts of a Masonic Lodge.

8. Masonic Science—the solid foundation on which the superstructure should rest. Response by Dr. A. G. Mackey, of S. C., author of many and popular works upon the history and jurisprudence of Masonry.

9. The retiring officers of the Grand Bodies here assembled—though we reluctantly consent to their withdrawal from labor to refreshment, we will follow them with the prayers and benedictions of faithful hearts. Response by Hon. W. T. Gould, of Ga.

10. Our guests from the North, the South, the East and the West of our beloved Union. We have met you on the *Level*, and we will part upon the *Square*.

We meet upon the Level, and we part upon the Square—
What words of precious meaning those words Masonic are!
Come let us contemplate them—they are worthy of a thought—
With the highest and the lowest and the rarest they are fraught.

We meet upon the Level tho' from every station come,
The King from out his palace, the poor man from his home;
For the one must leave his diadem outside the Mason's door,
And the other finds his true respect upon the checkered floor.

We part upon the Square, for the whole world must have its due;
We mingle with its multitude a cold unfriendly crew;
But the influence of our gatherings in memory is green,
And we long upon the Level to renew the happy scene.

There's a world where all are equal; we are hurrying towards it fast.
We shall meet upon the Level there, when the gates of death are past;
We shall stand before the Orient, and our Master will be there
To try the blocks we offer with his own unerring Square.

We shall meet upon the Level there but never thence depart;
There's a Mansion—'tis all ready for each trusting faithful heart;
There's a Mansion, and a welcome and a multitude is there
Who have met upon the Level and been tried upon the Square.

Let us meet upon the Level, then, while laboring patient here;
Let us meet and let us labor, tho' the labor be severe;
Already in the Western Sky the signs bid us prepare,
To gather up our working tools and be tried upon the Square.

Hands round ye faithful Masons all, the bright Fraternal chain;
We part upon the Square below to meet in Heaven again.
Oh! what words of precious meaning those words Masonic are:
We meet upon the Level and part upon the Square.

GRAND LODGE OF INDIANA.

We have received the proceedings of the Grand Lodge of Indiana for the year 1856, a neat volume of 91 pages. The officers composing this Grand Lodge, are: Alexander C. Downey, of Rising Sun, M. W. G. M.; Solomon D. Bayless, of Fort Wayne, D. G. M.; Frank Emerson, of Brownstown, S. G. W.; Mahlon D. Manson, of Crawfordsville, J. G. W.; Charles Fisher, of Indianapolis, G. Treas.; Francis King, of Indianapolis, G. Sec.

185 Lodges were represented, and the Craft in that jurisdiction is represented by the G. M. to be in a prosperous and flourishing condition, as will appear from the following extract from his address:

"A retrospect of the past year is well calculated to fill the heart of the true Mason with emotions of gratitude. Little will be found in the view which indicates anything but peace and advancement. It may emphatically be said to have been a year of quiet and of progress. I doubt whether there has ever been a year in the history of the Institution in our State, when there were fewer indications of disquiet, or stronger evidences of prosperity. There has been scarcely a ripple on the surface, to indicate any disturbance of the universal quiet. In point of numbers, there has been about the usual increase of Lodges, and I presume of members also.

The past has been to us full of interest and success. The present is joyous. We have come together under favorable circumstances. Our hearts have been made to leap with joy, as we have again exchanged our Fraternal greetings.

The future is before us, and if we are spared by the Great Architect, it is ours for improvement. Let us take courage from what we have done, and renew our efforts in the cause of Masonry for the time to come. When I was first a member of the Grand Lodge, which was only eleven years ago, there were but thirty chartered Lodges represented, and eight under dispensations. Let any Brother whose heart is desponding, if any such there is, contrast that time with the present. Why shall there not be the same favorable contrast between the present and eleven years from this time?"

"UNIVERSAL MASONIC LIBRARY."

The Grand Lodge appear to have a proper appreciation of this work which is being published by Bro. Morris, and have adopted the following very appropriate resolution:

Resolved, That the *Universal Masonic Library*, published by Bro. Rob. Morris, of Lodge, Fulton County, Ky., is an enterprise of great importance to the Masonic Fraternity, and it is recommended to the Lodges and Masons of Indiana, as eminently worthy of their patronage.

EDUCATION.

The attention of the Grand Body is directed to this important subject, and they desire to accomplish the object by adopting one of the following projects:

The 1st is the establishment of a College or University for the education of pupils in the higher academic and collegiate branches.

The 2d is the establishment of an Institute or Polytechnic School, in which children and youth may be conducted from the rudiments through the common and higher studies of the school and the academy.

The 3d is that of furnishing aid to the needy children of indigent and worthy Masons, and others, in securing a competent education in the institutions of learning within the jurisdiction of the respective Lodges.

The 3d proposition seems to meet with the most favorable consideration of the Committee, and the following resolution was adopted:

Resolved, That a select committee of three be appointed to take the whole subject in advisement during the recess of the Grand Lodge, devise a specific plan for the accomplishment of the object, and report at the next communication of the Grand Lodge; and that the respective Lodges in this jurisdiction be directed to take definite action on the subject, in order to ascertain the views and wishes of their members in relation to the whole matter during the months of October and November ensuing, and report forthwith to the Grand Secretary the result of their action; and that the Grand Secretary be directed to put those reports into the hands of the chairman of that committee at the earliest opportunity.

This Grand Body was in session five days, and transacted much important business.

THE ASHLAR.
OBITUARY.

[Communicated by Bro. GEO. W. KNAPP.]

Died at Washington, Macomb County, Mich., on the 22d of August 1856, of typhoid fever, Bro. H. CLAY CHAPMAN, aged twenty-four years six months and nineteen days.

In the death of this person the public have sustained a severe loss. He was a young man of rare promise and abilities, possessed of a strong and well cultivated mind; his manner easy and agreeable; his natural disposition kind and generous. He had endeared himself to a large circle of friends, and was a general favorite in the circle with whom he associated. In short, he was loved and esteemed by all who knew him. He has left an aged father and mother to mourn the loss of one on whom they had depended in the decline of life, and circle of brothers and sisters who feel very deeply the loss of an affectionate brother.

There is one circumstance connected with the death of this young man, so peculiarly afflictive that the writer does not feel at liberty to pass it unnoticed in this brief memoranda.

The deceased was a native of this place. There is another, also a native of the same neighborhood, about three years his junior, with whom he was about to blend his earthly hopes for life—a lovely and amiable pattern of meekness and true christianity. They had long been congenial spirits. Reared together from early childhood, they fully appreciated each others virtues, and ardently reciprocated each others affections. But she is left to lament in silence and alone. God of our Fathers, hast thou not promised to be the *widows'* God? May not our peculiarly afflicted young friend lay claim to the promise with full confidence?

His funeral was attended on Sunday the 24th, at the M. E. Church in this place, by the largest concourse of people ever assembled here. The large church edifice was crowded to its utmost capacity, and not one third of the people could gain admittance.

The Fraternity of Free and Accepted Masons accompanied the remains of our Brother to the grave, and there deposited them in their final resting place with Masonic honors. The obsequies were conducted by A. P. Burtley, W. M. of Macomb Lodge, No. 64.

At a special communication of Macomb Lodge, No. 64, held at their hall on the evening of August 22d, A. L. 5856, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased the Supreme Architect of the Universe in the dispensation of his providence, to remove from his labors on earth our worthy young Brother HENRY CLAY CHAPMAN in the early theatre of his usefulness as a member of this Lodge; therefore

Resolved, That in this afflictive dispensation the Craft have been deprived of a beloved Brother who had endeared himself to all, not less by his manliness and amiability of deportment, than by his ardent attachment to the principles of our Order, and his well directed efforts for the success and prosperity of the Fraternity and the good of his fellow-men.

Resolved, That in the death of Bro. CHAPMAN his aged parents have lost a devoted and beloved son, his brothers and sisters an affectionate relative, society has been deprived of an honorable, upright and high-minded young man, and that we most sincerely sympathize with the family in this afflictive dispensation, which has cast the "dark shadow of the valley of death" over their home, and we truly feel and bewail the loss they and we have all sustained.

Resolved, That we will (as a Lodge) attend the funeral of our deceased Brother, and pay our last tribute of respect for his memory by interring his body with the rituals of our Order and wear the usual badge of mourning.

Resolved, That the Secretary of this Lodge transmit a copy of these resolutions to the parents of the deceased, and to THE ASHLAR for publication; also to the papers published at Mt. Clemens.

MARRIED.

At Greenville, Mich, Sept. 15, 1856, by Rev. Henry Jackson—
Bro. John Smith, of Me-she-min-ne-kou-ing, Mich., to Miss Susan
Kuh-bash-kuh-mo-quoy, of Greenville.

EXPULSION.

CANNON LODGE, WESTPOINT, LOWNS CO., MISS., June 19, 1856.

Resolved, Unanimously, that A. J. G. WESTBROOK, a member of Cannon Lodge, No. 159, of Free and Accepted Masons, be expelled from said Lodge and all the privileges of Masonry, for gross unmasonic conduct.

Resolved, That the Secretary of said Lodge be directed to cause the said resolution to be published in Moore's *Monthly Magazine*, published in Boston, and in the *Memphis Appeal & Enquirer*, with a request that all editors friendly to Masonry give the above resolutions one insertion.

WILLIAM KILPATRICK, Sec'y.

TO CORRESPONDENTS.—Owing to the necessary absence of the Editor for much of the time during the past month, he must claim the indulgence of many of his correspondents, and if his answers have not reached them, they will please attribute it to the above cause, and content themselves with the promise that they shall be promptly attended to in their regular order.

EDITOR'S TABLE.

During the preparation of a portion of this number we have been called away from the editorial chair by business. We trust, therefore, our patrons will excuse any deficiencies arising therefrom.

The engraving of Grand Master Munro delayed the issue of our first number a few days after the first of September. We shall endeavor to have our subsequent numbers issued punctually on or before the first of each month.

MACKET'S LEXICON.—Messrs. Mors & Brother, of Philadelphia, have just issued a new edition of this work which needs no recommendation. It should be in the possession of every Lodge and every Mason.


ENGLISH TRAITS, BY EMERSON.—Although often pleased with Emerson's thoughts, we have never been an admirer of his *style*, nor thought his efforts deserved the praise bestowed upon them by his friends. There is generally a want of perspicuity and simplicity in his writings which renders them unprofitable. He *affects* much, where he accomplishes little. His compositions have an air of originality, and yet one detects imitations of the worst portions of Carlyle. We are pleased to say that the work before us is in a great measure free from the faults to which we have alluded. In fact, the book is quite well written and intelligible, and withal instructive and interesting. It gives the details of English character and habits, and draws some very just and wise conclusions. It is not written in the spirit which has been manifested by some English travellers, who have visited the United States. It is divided into chapters under appropriate headings, such as *Aristocracy, Wealth, &c.* We cheerfully recommend this work to all; it is worth purchasing and worth reading. Kerr, Morley & Co., of Detroit, have it for sale.


GRAND COUNCIL OF CONNECTICUT.—The annual assembly of the Grand Council of Select Masters of the State of Connecticut was held at New Haven Tuesday, May 13th, T. I. Wm. L. Brewer, D. P. G. M., presiding. Ill. Comp. Wm. Storer submitted the report of the Committee on Foreign Correspondence. He briefly reviewed the reports of the proceedings of eleven Grand Councils of other States—Alabama, Georgia, Illinois, Indiana, Kentucky, Louisiana, Maine, Mississippi, New York, Ohio and Vermont. The following officers were elected for the ensuing year: T. I. Alexander Hamilton, M. P. G. M.; Wm. L. Brewer, D. P. G. M.; George F. Daskam, G. T. I.; Hiram Willey, G. P. C.; James E. Bidwell, G. O. G.; Horace Goodwin, G. T.; E. G. Storer, G. R.


EGYPTIAN ARCHAEOLOGY.—Mr. Gliddon, the famous Egyptologist, in his lectures before the Lowell Institute in 1843, spoke of symbols only used by the priests, which to the ignorant were ludicrous, but to the knowing were of great moral worth. He declared that the stones of the Pyramids and other stupendous structures on the Nile bear Masons' marks as fresh as though chiseled yesterday. Similar traces have lately been discovered on the monuments of Nineveh and Babylon that undoubtedly have reference to the Masonic mysteries, and among them to the occult name of Jehovah. In regard to the "Book of the Dead," which, in whole or part, is contained in a papyrus roll laid up with the Egyptian mummy in the Sarcophagus, he stated that there were many symbols and names, probably Masonic, and more especially the occult name of Deity among the Egyptian writings, which may have an important bearing upon Masonic history. His explanation of the Urim and Thummim, the lights and perfections, and of the breastplate of Aaron, was remarkable. The initial letters of the Hebrew names of the twelve stones in that breastplate, and also of the twelve tribes, (by the application of a key discovered by Lanci,) conveyed a meaning which the exegeai of a learned linguist would never have reached. The explanation of the Urim is: "I will cause the oracular spirit to rise at my will"—of the Thummim: "And of the Seers it will manifest the secret," and by putting the first two letters in Hebrew together the ineffable name is made out.

REGULATIONS.—Without such regulations as Solomon had derived for the government of his servants, without such artificers, and a superior wisdom overruling the whole, we should be at a loss to account for the beginning, carrying on and finishing that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed so much more time; and then we have good authority to believe that the temple of Diana, at Ephesus, a structure not comparable to the temple of Jerusalem, was two hundred and twenty years in building.—*Hutchinson.*

MERIT.—At the building of King Solomon's temple merit alone entitled to preferment, an indisputable instance of which we have in the Deputy Grand Master of that great undertaking, who, without either wealth or power, without any other distinction than that of being a widow's son, was appointed by the Grand Master and approved by the people, for this singular reason, because he was a skilful artificer.—*Whitmarsh.*

 We have received official notice of the existence of a spurious Masonic Body in New Orleans, under the title of "St. Andrew's Chapter of R.: C.: No. 5," and are requested to caution all persons and bodies of the grade indicated, against its acts and pretensions. The crowded state of our pages leave us little room to do more than announce the fact the present month. In our next we will refer to the subject again.—*Freemasons' Monthly Magazine.*

 Freemasonry is flourishing in the new Territory of Nebraska, and in a few years there will be a large number of the Craft there.

 The Masonic Hall at Nashville, Tenn., has been destroyed by fire.

GENERAL GRAND ENCAMPMENT AND CHAPTER OF THE UNITED STATES.—These General Grand Bodies met in triennial session at Hartford, Conn., at the 9th inst. The attendance was very large, and nearly every State and Territory in the Union was represented. The session was continued until the 16th inst., when both Grand Bodies adjourned to meet in Chicago in 1859, unless sooner called together by some emergency. Among the more important measures acted upon was the adoption by the G. G. Encampment of a new constitution. By this instrument the names of State, Grand and Subordinate Bodies are changed from "*Encampment*" to "*Commandery*." There is also a provision for an appeal from the decision of the G. G. Commander by a two-thirds vote, but is expressly stated that this regulation is on the ground of the G. G. Body, being a legislative body and supreme, and that it shall not serve as guidance for Subordinate Bodies. The title and designation of the Commander of a Subordinate Commandery is "*Eminent*."

The following are the officers elected to serve the ensuing three years: Wm. B. Hubbard, of Ohio, G. G. M.; Henry C. Deming, of Conn., D. G. G. M.; David S. Goodloe, of Ky., G. G. Gen.; James Sorley, of Texas, G. G. C. Gen.; H. C. Lawrence, of Ind., G. G. S. W.; Henry Buist, of S. C., G. G. J. W.; E. A. Raymond, of Md., G. G. Treas.; B. B. French, of D. C., G. G. Rec.; Abner B. Thompson, of Va., G. G. Standard Bearer; W. P. Coleman, of La., G. G. Sword Bearer; Ira A. W. Buch, of Ill., G. G. Warden.

Among the most important transactions of the G. G. Chapter was the passage of the following resolutions, after a long and able debate:

Resolved, That it is the sense of this G. G. Chapter, and it is declared to be a law of Royal Arch Masonry and of its own powers and prerogatives:

1st. That the G. G. Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters which are its constituents; and it is therefore hereby solemnly declared that it can never exercise or assume any other or greater powers than such as have been or may be delegated to and conferred upon it by such Grand Royal Arch Chapters; nor can claim or exercise any doubtful power or powers by imputation merely.

2d. That an appeal does lie in all cases from the decision of the G. G. High Priest to the G. G. Chapter, which alone can in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law or custom, *provided*, that this resolution as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this body, and shall not be considered as operating or having any effect in State G. Chapters or Subordinates.

The following are the officers elected for the ensuing three years: Chas. Gilman, of Md., G. G. H. P.; Philip C. Tucker, of Vt., D. G. G. H. P.; Amos Adams, of La., G. G. K.; Jno. L. Lewis, Jr., of N. Y., G. G. S.; Edw. Raymond, of Mass., G. G. Jr.; Benj. B. French, of D. C., G. G. Rec.; J. R. Hartstock, of Iowa, G. G. O. H.; Henry C. Deming, of Conn.; G. G. R. A. C.

Charters for the establishment of Chapters are ordered to be issued at St. Pauls, Minn., San Francisco, Cal., Jersey City, N. J., Burlington, N. J., Salem, Oregon, and Eatontown, N. J.; and for Encampments in Michigan at Hillsdale, Kalamazoo, Monroe and Grand Rapids.

The delegates in attendance from this State were: Horace S. Roberts, D. G. M., to the G. G. Encampment; Michael Shoemaker, G. H. P., and F. Boohar, G. K., to the G. G. Chapter.

We shall look for the official record of the proceedings, from which to publish other matters of interest to the Craft.

The delegates evidently enjoyed their visit at Hartford, and the many attentions showed them by the people of that city.

We give in another place an account of a banquet given to the delegates during the session.

THE ASHLAR.



VOL. II. DETROIT, NOVEMBER, 1856. NO. III.

OFFICERS OF LODGES.

While the prosperity of a Lodge depends in a great degree upon the faithful attendance and the proper action of its members, its success is very materially advanced or impeded by the manner in which those, clothed with official honors, discharge their respective duties. No government—not even a republican or democratic in which officers are clothed with comparatively little authority—can be well administered, if those, whose duty it is to see that the laws are faithfully executed, are remiss in their duty. An army—be it ever so well manned and equipped—if led by unskilful officers, or a drunken or inexperienced general, may be defeated by a far inferior force and put to flight, after having suffered terrible carnage and loss of life. The principle involved in these remarks, applies with equal force, to the Lodge. The officers of that body have it in their power, nine hundred and ninety-nine times out of a thousand, to create an interest in its proceedings, to awaken enthusiasm, to check wrong practices,

allay contention and promote harmony. This subject is one of especial interest at this time, as in the course of five or six weeks the subordinate bodies will elect officers for the next current year. We will briefly allude to the powers and duties pertaining to the different official positions.

First and foremost, and standing far above all others, is the Worshipful Master of the Lodge. In the body over which he presides, he is supreme. His powers and duties differ from those of every other presiding officer in this country. He is responsible for the work done, and for the correctness of business transactions; he is obliged to instruct members and prevent any action in his Lodge which tends to subvert the landmarks of the Order, to violate ancient usages or to promote injustice. At the time of his installation, he must assent to the following charges and regulations:

You agree to be a good man and true, and strictly to obey the moral law. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside. You promise not to be concerned in plots and conspiracies against government, but patiently submit to the decisions of the supreme legislature. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your Brethren, when convened in every case consistent with the constitutions of the Order. You agree to avoid private piques and quarrels, and to guard against intemperance and excess. You agree to be cautious in carriage and behaviour, courteous to your Brethren and faithful to your Lodge. You promise to respect genuine Brethren, and to discountenance imposters and all dissenters from the original plan of Masonry. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and ground-work of Masonry. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions. You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to an irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular

Lodge without previous notice and due inquiry into his character. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

For the performance of the duties pertaining to his position, the Worshipful Master is necessarily clothed with great power, and is not responsible to his Lodge for the exercise of it; he can be called to account only before the Grand Lodge. He must exercise his discretion in regulating the action of the body over which he presides, and materially influence, by his decisions, its course. He has entire control of the work, and can say what shall be done and when it shall be done. He can close and open his Lodge when he pleases, and can take its charter into his own keeping.

It is obvious from this brief recital of the authority and duties of the Master, (which no intelligent Mason will gainsay,) that his office is one of vast importance and should be filled only by those best fitted to assume the responsibility. The qualifications required in the presiding officer of a Lodge, are of the highest order. He should be thoroughly familiar with the ritual and possess a thorough knowledge of the well established usages and laws of the Institution. Without such information, he cannot guide his Brethren aright and cannot properly protect the interests of the Fraternity intrusted to his care. These facts should be well considered and guide the action of members in electing their Master.

Next to the Master is the Senior Warden. It is his duty, in the absence of the Master, to govern the Lodge, and in his presence to assist him. He therefore should be a well informed Mason, as he is liable at any moment to be called to discharge the most important duties which can devolve upon a member of our society.

The same remarks will apply with much force to the Junior Warden. In the absence of the W. M. and the Senior Warden, he presides over the Craft and directs their labors. He should be perfectly competent to examine visitors and to instruct candidates. Upon him properly devolves the duty of preferring charges and seeing that they are properly sustained. His office, therefore, is a very important one and should not be under estimated.

The Treasurer and Secretary should be members competent for their respective places. The manner in which the latter discharges his duty, is of material importance to the Lodge. His records should be legibly written, plain and unambiguous in terms, and should contain a full account of all business transacted at communications.

Otherwise, the affairs of the Lodge will soon become so mixed up, and its business so confused, that chaos will reign where order should prevail. We look upon the office of Secretary as one of great importance, which is perhaps as much slighted as any other.

It is hardly necessary to dwell upon the importance which necessarily attaches to the office of Senior Deacon. All Masons know that upon the manner in which he performs his part, the success of the work in a great degree depends. In this view of his position, we place him next to the Worshipful Master. Unless he possess a correct knowledge of the ritual, he cannot discharge his duties creditably to himself or his Brethren. His part, during the ceremonies of conferring degrees, requires as much ability and discretion, as does that of the presiding officer; and in one portion of the rites in which he is conspicuous, there is greater scope for displaying intelligence and imparting solid information than in almost any other.

We need not enumerate the duties of the Junior Deacon, the Stewards and the Tyler. They are such as cannot be slighted without injury to the Lodge and injustice to the Order.

Viewing the nature of our Institution and the importance attached to the various offices of a Lodge—especially to “three principal” ones—we cannot too strongly urge Brethren, to consider well before they select members who are to preside over them and materially influence the destinies of the subordinate body to which they belong. They should elect those who are best qualified to fill the stations, and most competent to discharge the duties. No one should be chosen merely because he is in the regular line of promotion, i. e. no one should be placed in the East merely because he has sat in the West; no one should be placed in the West merely because he has been in the South; and a member should not be elected Senior Deacon merely because he has been Junior Deacon. Some Lodges, by following the rule which we deprecate, have very materially injured their interests and dampened their prospects. “All preferment among Masons,” say the Charges, “is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit.” Let this injunction, which is one of the “*leges scriptæ*” of Masoury, not be overlooked, and at the approaching election, Brethren, elect members to office for their “real worth and personal merit,” and not for their “seniority.” Thus only can you obey the law and insure prosperity and success for your Lodge, and promote the best interests of the Fraternity.

For the Ashlar.

THE BEGGAR GIRL.

BY BRO. S. C. COFFINBURY.

The winter winds shriek'd, and the storm whistled by,
 As a beggar girl stood at the gate;
 With a shiv'ring form and a tear in her eye,
 With cold blue lips and a piteous cry,
 She begg'd for a morsel to eat.

The lord of the mansion came hurrying home,
 All muffled in wool and fur,
 Plunging thro' snow-drifts towards his dome,
 His steed all cover'd with frost and foam.
 Urg'd on by the whip and the spur.

"O hear, my kind Sir!" the beggar girl cried,
 "Pray give me a crust of bread,
 And I'll give you this gem, 'twas my kind father's pride;
 On his bosom he wore it to the day that he died;
 For, Alas! my poor father is dead!"

"Great God!" said the lord of that princely dome,
 And press'd the poor child to his breast;
 "No more shall a Brother's poor orphan child roam,
 She shall share of my bounty and dwell in my home,
 With me shall the weary find rest."

What magical charm, that jewel possessing,
 Could have melted that proud man there,
 To breathe on the orphan beggar a blessing,
 And to carry her in with fond caressing
 Out of the freezing air?

Full well did that proud man recognize
 That jewel so precious and rare;
 Full well did its import bring to his eyes
 The big bright tears 'mid the tender sighs—
 'Twas the mystic *Compass and Square!*

CONSTANTINE, MICH., September 1856.

From the Mirror and Keystone.

MASONIC LOTTERY.

In by-gone times morality had not attained the high standard it has at the present A. L. 5856, and games of chances were looked upon by almost every class as innocent. Gambling with cards, dice and kindred modes of risk was, however, frowned down by right thinking men, and banished from respectable communities, and made penal by legislative action. Such has been the course adopted in reference to Lotteries. There was a time when, in the Keystone State as well as other places, Lotteries were made use of by benevo-

lent and other associations, as a means to raise money to aid and assist in promoting the object of the institutions; and the goodly city of Penn was a theatre where the blind goddess exhibited in every prominent location in bold, glaring figures \$10,000, \$20,000, and up to \$100,000, which on any day the poor dupe might be invested with who would divest himself of only one, five or ten dollars. The temptation to many was irresistible, and much suffering was endured in consequence of the hard earnings of laboring men, instead of being applied to the use of their families, being invested in the purchase of tickets. Thank God, however, that day is past. Lotteries have been declared illegal in nearly every State of the Union;* yet there are persons, if the press is reliable authority, who in secret evade the law; others, more bold, have invented plans to dispose of property and merchandise, equally offensive to morality and in violation of the statute. We did not think that such a course would ever be resorted to by any member of the Fraternity for the purpose of making merchandise of Masonry, and we believe that the baneful influences of such a policy has been overlooked by Bro. Brennan. The scheme which he presents, will take one dollar out of the pockets of nine thousand eight hundred Brethren, making nine thousand eight hundred dollars, in order that two hundred fortunate ones may each come into the possession of thirty volumes of the "Universal Masonic Library." This is, indeed, a progressive age; but, in the name of Heaven, for the sake of all that is good, let us progress in morality, and not vice. Do not pollute or contaminate the Masonic mind with a species of gambling, so considered by every really good and true man. Its influences may be most injurious, and the Institution be contemned in the opinion of the reflecting moral man of the outer world. Bro. Brennan, do not do it. The world is wide, and energy such as you possess, need not resort to objectionable plans, in order to secure you a living.

LE "The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereinafter mentioned, and the annual Grand Lodge too; because their Master and Wardens are their representatives, and are supposed to speak their mind." Thus say the General Regulations.

* Such is the case in Michigan, where, as we understand the law, it is illegal to sell tickets for lotteries projected and drawn out of the State.

PUNISHMENT FOR NON-PAYMENT OF LODGE DUES.

We have recently received two or three letters requesting information respecting the power of Lodges to punish members for the non-payment of dues. The subject is a very important one and merits more consideration than it has generally received among the Craft.

Formerly, as our readers are aware, the custom of levying annual contributions on members of Lodges was unknown. It was adopted in modern times for the support of new bodies. The right of a Lodge to exact dues is now so well settled, that it need not to be vindicated. It is exercised to promote the prosperity of the Lodge, and perhaps to continue its existence, and is a matter of internal regulation in which the Grand Lodge or Craft in general have no interest. This is now well established.

More serious and important is the consideration respecting the power of Lodges to punish delinquents for non-payment of dues. It is a custom, too prevalent, to suspend or expel a member in arrears "from all the rights and benefits of Masonry." Can this be legally or properly done? We think not. The right to exact dues rests upon an implied private contract *between the member and his Lodge*, and viewing the nature of that particular contract, (which is not required by the Institution and is of modern origin,) we regard its violation as merely effecting the relations which exist between the two parties immediately interested. Indeed, it is thought by some, and with reason, that a member may withdraw from a Lodge, because he is unwilling to pay dues; that he may take his choice of being a non-affiliated Mason subject to the disabilities pertaining to such condition, or of paying annual levies. Whether this ground be tenable or not, it is evident to every reader that the requirement of dues is for the benefit and support of the particular Lodge to which they are paid, and may be regulated or abolished by that Lodge at any moment. It is a matter which is adjusted by each subordinate body as it deems best, and is governed by no ancient usages or general customs of the Craft. Each Lodge fixes the amount of its dues, and the amount in different bodies differs very materially. Such being the case, if a member of one Lodge who is in arrears a certain amount, may be expelled from all the rights and benefits of Masonry, he may be expelled although he has actually paid more than a Brother of another Lodge whose dues are much lower. There is an inequality in this which is not recognized by the principles of Masonry.

The proper disability to be placed on a member for non-payment

of dues, we believe to be suspension or expulsion from the *rights of membership*. By this, he becomes a non-affiliated Mason, and his relations to the Craft in general are not changed. The punishment which he incurs under such circumstances, is certainly severe enough.

The views which have been presented, are sustained by Mackey in his "Principles of Masonic Law." He says:

The system of payment of Lodge-dues does not by any means belong to the ancient usages of the Fraternity. It is a modern custom, established for purposes of convenience, and arising out of other modifications, in the organization of the Order. It is not an obligation on the part of a Mason to the Institution at large, but is in reality a special contract, in which the only parties are a particular Lodge and its members, of which the Fraternity, as a mass, are to know nothing. It is not presented by any general Masonic law, nor any universal Masonic precept. No Grand Lodge has ever yet attempted to control or regulate it, and it is thus tacitly admitted to form no part of the general regulations of the Order. Even in that old charge in which a Lodge is described, and the necessity of membership in is enforced, not a word is said of the payment of arrears to it, or of the duty of contributing to its support. Hence the non-payment of arrears is a violation of a special and voluntary contract with a Lodge, and not of any general duty to the Craft at large. The corollary from all this is, evidently, that the punishment inflicted in such a case should be one affecting the relations of the delinquent with the particular Lodge whose by-laws he has infringed, and not a general one, affecting his relations with the whole Order.

Certain it is in our mind that the usual method of expelling a member from all the rights and benefits of Masonry for the non-payment of dues is radically wrong. No Mason, according to the the principles of our Order, can be deprived of all its rights and benefits, except on charges preferred, and after an impartial trial and an opportunity of defense. This is not usually given in the cases under consideration, but members are expelled by a vote of the Lodge, in accordance with the provisions of some by-law. Where this merely affects a member's relation with his own Lodge, this *may* be right, but ought not to extend any further.

To prevent difficulty and insure justice as well as to conform to what we believe to be Masonic law, we would recommend Lodges to adopt a clause in their by-laws, like the following: "Every member who shall be in arrears for Lodge dues three months, shall be suspended from the privilege of *voting* on any question and from holding office, until he shall have paid said arrears; and any member who shall be in arrears for dues one year, without any satisfactory reason appearing, may be suspended from all the rights of *membership*, and so reported to the Grand Lodge."

DISTINGUISHED MASONS.

[EXTRACTS FROM A LETTER TO THE EDITOR.]

HARTFORD, CONN., September 13, 1856.

* * * * * Among the many able and distinguished men who actively participate in the proceedings of our Grand Bodies, perhaps none would attract the attention of a looker on, sooner than ALBERT PIKE, of Arkansas. With a massive head adorned by a profusion of long curly locks, wearing a patriarchal beard—you would select him among a thousand as one upon whom nature had placed the stamp of nobility. He has no superior here as a debater, and none, I imagine, in those qualities that render a man beloved in the social circle. He is Past Grand High Priest of the Grand Chapter of Arkansas.

Governor DUNLAP, of Maine, General Grand High Priest, presides over the deliberations of the Chapter with great dignity, courtesy and ability. He is a man well advanced in years, whom we shall probably never again meet in General Convention. He reminds me of Gen. Cass, whom he resembles in more ways than one. His opening address was a very fine one, and the allusions to the death of Comps. Ellis, of Conn., and Haswell, of Vt., very eloquent.

Sir WM. B. HUBBARD, of Ohio, General Grand Commander, has occupied that exalted station for nine years. He is a small, nervous man, remarkably prompt and decided as a presiding officer, and possesses the confidence of his Brethren-in-arms, as his repeated election to his office testifies. He takes much pride in the discharge of his duties, and when you reflect that during the whole interim of three years between the sessions of the General Grand Encampment he has the entire and sole supervision of Knighthood in this country, you will realize how much we all owe him.

I know of no one in attendance upon these General Grand Bodies, of whom I had formed a higher estimate before meeting, than ALBERT G. MACKEY, of South Carolina. I have always looked to his works for instruction and have considered him as good authority upon Masonic law as is to be obtained. A personal acquaintance with him has only strengthened me in my opinions. He is an able, strong-minded man. You recognize the fact at a glance. He has a large head and, when speaking, a very expressive face. He is very plain in appearance, of unassuming manners, and appears to me of a generous, social nature. I like Dr. Mackey much and hope to meet him frequently hereafter.

Following close after Mackey, I wish I could walk with you into No. 3 City Hotel, and introduce you to ROB. MORRIS, of Kentucky. A Brother of the quill, he would receive you with the warm hospitality characteristic to the man. Unpretending, quiet and gentlemanly, his social qualities, as well as his deservedly high reputation as a Masonic writer, draw around him a galaxy of bright Masonic lights. Morris is a fine looking man *for an editor*, of an active, nervous temperament, small built, with more brain than body. He is, as you are aware, something of a poet. If he ever visits your sanctum, send for me, and together we will try to entertain *him*, as he is wont to entertain *his* friends. Long life and prosperity to you, Morris!

GILMAN, of Maryland, now Deputy, will probably be chosen General Grand High Priest. He is peculiarly fitted for that position, on account of having been for nearly twenty years closely identified with the transactions of the Chapter. He is a dignified gentleman and a well informed Mason. He will grace the station which I have assigned him.

Comp. TUCKER, of Vermont, is one of the oldest of the Craft here. He looks back to the trying period in the history of United States' Masonry, and rejoices over its present prosperity. He is beloved and respected by his Brethren for his long services as well as for his virtues and ability.

There are many here whom I should like to sketch for you—many from the North and the South, from the East and the West—to Masonry dear. Worthy they are to sit for a likeness; worthy they are of the distinguished Masonic positions they occupy. But I shall have to leave them now, promising you, when we meet, to pass them all in review.

Yours Fraternally,

R.

A SINGULAR FACT.—Is it not singular the name of God should be spelled with four letters in so many different languages? In Latin it is Deus; French, Dieu; Old Greek, Zeus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Adon; Dutch, Herr; Syrian, Adad; Persian, Syra; Tartarian, Edga; Slavonian, Belg or Boog; Spanish, Dias; Hindoo, Esgi or Reni; Turkish, Abdi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Liau; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eber; Irish, Dieh; Croatian, Doha; Margarian, Oeso; Arabian, Alla; Duialtaam, Bogt. There are several other languages in which the word is marked with the same peculiarity.—*Israelite*.

THE SYSTEM OF COMPENSATION IN HAPPINESS;
OR, THE INVISIBLE DRAMAS.

ADOPTED FROM THE FRENCH OF SOULIE.

(Concluded from page 69.)

As usual—little disorder assisted a great catastrophe. A house where a ball of five hundred people is given, is generally somewhat out of order; the doors between the different apartments of the suite being taken down, left the apartments open to all eyes. Monsieur and Madame de Crivelin had only reserved the apartment of their daughter and their own from invasion. All the other rooms were opened. Madame de Crivelin was in the hands of her *femme de chambre*, when her husband came to beg her to go to her daughter's room and leave her room to him for a conversation of the utmost importance.

"Ah," said she laughing, "I wager it is M. de Formont who pursues you. It is amusing to see how lovers behave; they go without rest. Send him away till to-morrow."

"No, it is not he. For pity's sake go out until I send for you."

"What is the matter?" exclaimed Madame de Crivelin—"you are pale, your face is livid. What is the matter?"

"Nothing, my dear wife, nothing; only leave us."

Madame de Crivelin yielded, but took away with her an anxiety which soon communicated itself to her daughter; for Adele was not yet asleep, and seeing her mother come into her room she questioned her, and the fright of Madame de Crivelin affected her so much that she too began to tremble. There were the two poor terrified women, shut up in the narrowest corner of their splendid mansion, waiting with impatience for the issue of so strange a conference, and one which so much troubled Monsieur de Crivelin. With whom was he shut up? What was he saying? What powerful interest caused him to hold converse with such a creature at such an hour? Adele imagined Bertrand de Formont expiring. Madame de Crivelin imagined a thousand impossibilities.

Meanwhile, this was what was passing in the room where M. de Crivelin was shut up with the lacquy.

"You know me, then, Eugene?" said this man to de Crivelin.

"You here?" said M. de Crivelin; "you alive?"

"When you thought I was dead! It's funny, isn't it? It is true, too. Get me a glass of wine and a slice of ham, and you'll see that I'm no ghost."

"Come, Jules, this is not what you came for; speak, wretch."

"For six hours I have been waiting in this ante-room, hungry and thirsty. I want to eat and drink."

"What do you say?"

"I want to eat and drink. Come, go get me something yourself; if you are afraid it will soil your waiter's hands to wait on me."

Crivelin bent down his head and went out; a moment afterwards he came in with a plate, which he set before the miserable fellow, and said: "Now speak, what do you want?"

The person named Jules began to eat and spoke thus at the same time: "Listen, Eugene, this is what you wrote to me eighteen years ago. 'You see, Jules, your follies have resulted as I predicted. From recklessness you have passed to error, from error to crime, and now a disgraceful condemnation is upon your head. Since you have escaped from your prison, profit by your liberty to fly and fly alone. Do not drag with you a child which scarcely yet has breathed, to make her share the wandering life which you must seek in a new world. Leave me your daughter. At the moment when the law reached you, misfortune reached me; my daughter is dying. If God does not take her, my daughter shall be a sister to yours; if she is taken from me, your Marie shall take her place with us. Herewith is gold enough for you to be enabled in your flight to make an honorable fortune.' Is not that what you wrote me?"

"It is," said Monsieur de Crivelin.

"Eight days afterwards," resumed the man, "you sat out with the two children for Italy. Neither child had more than completed two years, you went to rejoin your wife, who was forced to leave you, to go and receive the last adieu and the pardon of her mother, who was dying at Naples. Your marriage with her having been contrary to the wish of her family, that noble family forbade your presence at this reconciliation. Your mother-in-law being dead, you were returning to your wife. As for me, in order the better to secure my flight, I placed on the margin of a letter, in which I said that I did not wish to survive my shame; and a month after your departure, you received the intelligence of my death. At the same moment, your daughter died at Ancona, and you made a public deposition to that effect, under the name which you then bore. Then you continued your journey, allowing all the strangers whom you encountered to call the child who accompanied you, by your daughter's name. Charmed with her grace, beauty and affection for yourself, you also called her by your child's name; and, travelling slowly, you looked

forward with terror to the moment when you would be obliged to tell your wife that her daughter was dead. Then, an idea suddenly struck you. Your wife, in company with her brother, Monsieur de Crivelin, having gone to her dying mother, had left your Adele at three months after her birth—at that age when a child's face changes with every succeeding year. Marie, (the daughter of Jules Marsilly, whom you thought dead,) might, you thought, replace this lost Adele in her mother's eyes. Your wife was ill; the news of her daughter's death might kill her; you resolved to deceive her. Marie Marsilly became Adele Ligny."

"Since you know so well the feeling which dictated my conduct, why do you attempt to make it appear a crime?" asked M. de Crivelin.

"I am not blaming," answered the drunkard, "I am relating."

He drank two glasses of wine and continued thus:

"Your ruse succeeded marvellously; it succeeded beyond your expectations. Not only was your wife enchanted with this girl, so beautiful and charming, her uncle, M. de Crivelin—who could not forgive you for being his brother-in-law—became very much attached to this child; and eight years after, he left all his fortune to her, naming you her guardian, on condition that you would assume his name. That is the way you came to return to France, under the name of Eugene Ligny de Crivelin."

"But I did not deceive any one. I did not forswear my name."

"You were incapable of that. Only the habit grew upon you of suppressing the Ligny, and of calling yourself M. de Crivelin; and as I never heard that name mentioned much in my youth, I never should have thought that the rich Monsieur de Crivelin was my old college comrade Eugene Ligny, had I not seen posted up at the door of the mayor's office in my quarter of the town the marriage banns of Mademoiselle Adele Ligny de Crivelin with Count Bertrand de Formont. Seeing this, I wondered how Adele, dead at Ancona, was alive at Paris."

"It is a falsehood," said M. de Crivelin, who thought he saw in this assertion a hope of escape from his horrible situation.

"My good fellow," said the brigand to him, "do not attempt a part which you are not up to. I passed through Ancona the day after your daughter's death, and everybody was talking of your despair. Besides, if needful, the act of burial might be found. Listen to me, patiently."

The scoundrel finished a second bottle and resumed:

"You comprehend that, once on this track, the history of your

romance is as easy to finish. You put my daughter in the place of yours, and now you have arrived at the conviction, perhaps, that she is *your* child?"

"Yes!" cried M. de Crivelin. "She is my child—my daughter—my hope—my happiness! What will you? What do you ask?"

"Let us make the question clear, in order to answer it," answered the rowdy. "First, you stole my child from me—a crime provided against by law. Then, in order to take the inheritance left by the uncle, you produced a certificate of birth, which you applied to my daughter, while the proof of your daughter's death is to be now had at Ancona. Thirdly, in order to have the banns of the pretended Mademoiselle Ligny de Crivelin published, you used a title equally false. This is incontrovertible. Now, let us reason. For having put another signature than my own at the bottom of a bit of paper, I was condemned to fifteen years in the galleys. I am miserable and dishonored, and I only owe not being at the treadmill to the belief that I am dead. You, on the contrary, by having used falsely an authentic certificate, and by depriving other heirs of an immense property, by means of this act are rich, honored and surrounded by opulence and festivity. This is not just."

"What do you mean, rascal? Do you want to take Adele from me? Oh, wretch! But her mother—my poor wife is her true mother! Do you wish to kill her? Oh, I prefer to tell the truth, and the tribunals will leave her to me, I am sure."

"That remains to be seen. But the question is not yet put. The will of M. de Crivelin is made in favor of Mademoiselle Adele Ligny. If I prove that the heiress is *not* Mademoiselle Ligny, I ruin her—I ruin you all. This is a piece of folly which I have no intention of committing. Besides, I am too good a father to commit such an act of cruelty—for nothing. But you know that moral people say that a good deed is never lost; in consequence of this maxim, I constitute myself your benefactor. This fortune, which I might deprive you all of, I leave to you. It is the same as if I gave it to you. This happiness, which I might annihilate with a word, I repeat, it is the same as if I had bestowed it. Your wife, who would die of this discovery, I suffer to live. It is the same as if I saved her from drowning or being burned up. This cherished daughter, whom I shall thus lose without hope, I suffer to marry her lover. What do I do then? I make you rich and happy. I save your wife's life; I marry your daughter to a man of honorable name, of noble family. One cannot, in good sooth, be more of a benefactor than I am, or more virtuous.

I overwhelm you with good deeds, and as it is said that a kindness is never lost, you will give me a million."

"A million—just heaven!" cried Monsieur de Crivelin.

"A good deed is never lost," repeated the villain.

"But you forget," said M. de Crivelin, "that I might send you to the galleys."

At this, Marsilly rose, his mouth foaming, his eyes bloodshot.

"No menaces of that sort, or I will force you to ask my pardon on your knees, and will make your wife and daughter come here and kiss the dust at my feet. I give you two hours—in two hours I will return for your answer." And the man went out.

"This is a sad story," said Riponneau.

"It is but the beginning," said the old man, "for close to this room were the mother and daughter, whom one of those devoted domestics who never fail to tell every thing disagreeable, had informed that M. de Crivelin was shut up with a man who had the face of a assassin, and that the other servants were alarmed. This charitable news, added to the distress evinced by her husband, induced Madame de Crivelin to listen at the door of the neighboring room. The shuddering of Madame de Crivelin—her smothered cries—caused Adele to listen too, and both at once learned the horrible secret which struck them both—the secret which cried out to the mother: 'This is not thy daughter!'—to the daughter: 'This is not thy mother!'"

"This is why, when M. de Crivelin re-entered the room, he found them both weeping, on their knees, sobbing and convulsively embracing each other; for already Madame de Crivelin had ceased to weep for the dead child, which she had scarcely known—she wept for the child she had raised, whom, in her holy maternal power, she had, so to speak, modelled into her own likeness—the child she had loved with passion, and who loved her with a sacred affection.

"It was then that the invisable drama commenced, with its tears, sobs and transports of grief. And that has endured for eight days. Sir, all is terror and despair in this house. Nevertheless, on the morrow of the first day they were all obliged to be present at a magnificent dinner at the house of M. de Formont's mother; and in order that their secret might not transpire without, these three happy people whom you envy, went to the dinner. As they were all more serious than usual, and very pale, they were pursued with joyous congratulations, on the success of their splendid party. They had toasts drank to their health, to the unalterable happiness of the future spouses—

they had to smile with tears in their eyes, sobs in their throats and death in their hearts."

"What can they do?" demanded Riponneau.

"An immense sum of money has sent Marsilly away; but he may return. In a few years, he will be free to return, for he will then have acquitted his term of years, as if at the galleys, and he will not then speak with the restraint of a man who fears for himself—he will be the absolute master of that family. In the meantime, constrained by the fatality of their previous existence, they live through the day as they should, in order that nothing should be suspected—but they weep at night. Then, at the hearth where they all sit up, they pass long conferences in tears, uttering sad vows never to leave each other. This is not all. Sir, Adele loves M. de Formont—she loves him because he is brave, generous, full of elevated feelings, and because she is proud of being beloved by him; and precisely, because she loves him with this noble and chasty love. She does not wish to deceive him; she does not wish, that some day this man, so pure, of so noble and honorable a family, should behold that miserable wretch, who is her father, able to destroy all his happiness."

"Adele will not wish to marry Count de Formont?"

"What will you do?" exclaimed Monsieur and Madame de Crivelin, when she announced this. This child, admirable in all things, answered: "As it is for me that you suffer thus, it is I who will take all the blame of this rupture." She kept her word, Sir. For eight days, this charming and enchanting creature has made herself appear impertinent, cold and capricious. She embitters with sarcasm the anger she excites by her coldness; she laughs at the tears which she causes Monsieur de Formont to shed; she laughs at her lover's tortures from despair. But, as I told you, the hour comes when the visible play ends and the invisible drama commences, and then there is not a torture she has inflicted which she does not endure more bitterly and more hopelessly. Through the day she suffers by inflicting pain; at night she suffers from the pain she has inflicted. This is not all. Monsieur and Madame de Crivelin see their daughter failing, day by day, before their eyes. This morning the physician found her in a raging fever. In the eyes of the world, this is a passing indisposition. Oh! how soon would the family whom you envy, exchange their rich apartments, their equipages, their millions, for your garret and your eighteen hundred francs!"

"Well, if they are not happy, I don't believe any one is," said Riponneau obstinately.

The old man stepped into the entry to speak to the physician, as he passed down the stairs. He re-entered, saying: "Adele de Crivelin is dead! There are some persons," added he, "whom you cannot envy, who feel nothing and love nothing—who suffer nothing."

"Whom mean you?"

"The dead!" And the old man went away.

THANKS TO THE DEITY.

[REMARKED.]

Thanks be to God for His bounty
To this earthly home of ours!
He hath made so fair and lovely
The waving grain and flowers;
The joyous, singing river,
And the merry, sparkling fount;
The smiling, bright-green valleys,
And the snow-crowned, hoary mount.

Thanks be to God for His bounty!
For the tall, majestic trees;
For the shadows and the sunshine,
The dews, the rains, the breeze;
For the rainbow—His own signet—
The moon and her gentle light;
For the stars in their wondrous splendor,
The glory of the night!

Thanks be to God for His bounty!
E'en the rocks have a beauty high,
And the deserts, hot and arid,
Have an oasis ever nigh—
And the great, broad, solemn ocean,
In its silence and its storms,
Hath a fearful, mighty beauty,
That the gazer's spirit warms.

Thanks be to God for His bounty!
E'en the cavern's chambers dark
Are in gorgeousness arrayed,
And illumed by the diamond's spark;
And gems of untold richness,
And silver and gold abound,
Where the foot of man hath stepped not,
Nor his busy fingers found.

Thanks be to God for His bounty
To this earthly home of ours!
For filled unto overflowing
With beauty glide on the hours.
And we know it is all an emblem—
But a type, in its best array,
Of our glorious home, eternal,
In the kingdom of perfect day!

INAUGURATION OF THE FRANKLIN STATUE.

The inauguration of a large bronze statue of Benjamin Franklin took place in Boston on the seventeenth day of September last, with a magnificent pomp and display which has seldom been equalled on any occasion in this country. Preparations were projected on a very extensive scale, and were admirably carried out. "The inauguration," says a daily paper, "of the statue in honor of Boston's favorite son was an event ever to be remembered, not more by those who were active participants in the affair than by the assembled thousands of our own people and those from all sections of New England who witnessed the display. The day dawned brightly, and at sunrise thousands from the suburbs began to arrive, and every train from the several railroads brought fresh accessions, till soon the streets were thronged with persons. Never was there a more beautiful day or a combination of circumstances more auspicious for a grand exhibition of a people's tribute to greatness and worth. The streets, the avenues, the balconies, the house tops and every available spot along the entire route of the procession was crowded by eager spectators, and we are happy to present to our readers a full and complete account of the whole affair. The procession was estimated to be seven miles in length, and was two hours and fifty minutes passing a given point." In the procession every trade and employment, and many societies were represented. There, very appropriately, was a delegation of the Masonic Fraternity, comprising members of all the degrees from Entered Apprentice to the Knights Templars.

Our readers are aware that Benjamin Franklin was a Mason. In 1734, he was one of the petitioners for a dispensation to hold a Lodge in Philadelphia, which was granted by the Grand Lodge of Massachusetts. Franklin was the first W. M. of the new body. He subsequently held the title of Grand Master. From the term of his initiation till his death, he was an ardent lover of the Institution, and during most of that time an active member. Anything pertaining to this great *printer, philosopher, statesman, diplomatist, philanthropist*, and—last not least—**GREAT MASON**, should interest every member of the Order. Truly appropriate was it for the city of his birth to pay a tribute to his genius and worth by erecting in one of the most conspicuous of its public thorough fares, a statue which shall endure till the eyes of remote generations rest upon it—a testimony to those who shall then behold it, that their forefathers held in due estimation the mental and moral worth of the great original. Fitting and right is

it—aye, a duty is it—for us to seize upon the act to remind Brethren and the profane, that the man of whom Boston is proud as a native son—of whom the United States is proud as a native and a citizen—of whom the whole world is proud as a philosopher and philanthropist—that this man—the immortal Franklin whom all delight to honor—was an ardent lover and an able advocate of the principles of Freemasonry, and an active and zealous member of the Institution. While the printer, the machinist, the merchant, the agriculturalist, the man of letters, the man of science, the statesman, and the philosopher pay tribute to his memory and claim that he was particularly connected with their various callings or professions, Masons should pay tribute to him as a bright example of the virtues and moral teachings of our society. It has been said that Masonry contains nothing of value—that its forms are frivolous, its ceremonies unmeaning, and its structure is not worth preserving. To refute such false assertions, we proudly point to Franklin. Who among those thus slandering our Institution, has a tithe of the talent, the genius—aye the moral worth of that immortal man? His mind saw worth and beauty in our Order, in its principles and its forms and ceremonies. Let our opponents consider, when they attack Masonry, that they are at the same time attacking some of the greatest and best men the world ever saw.

The oration, at the time of the inauguration, was delivered by Hon. Robert C. Winthrop. It was a fine literary production, as is every thing from the pen of that gifted scholar. As it contains a sketch of the life of Franklin, we propose to make some extracts.

* * * * * The life of Franklin presents him in four several and separate relations to society, in each one of which he did enough to have filled up the full measure of a more than ordinary life, and to have secured for himself an imperishable renown with posterity. As we run over that life ever so cursorily, we see him first as a *mechanic*, and the son of a mechanic, aiding his father for a year or two in his humble toil, and then taking upon himself, as by a Providential instinct, that profession of a *printer*, in which he delighted to class himself to the latest hour of his life. You all remember, I doubt not, that, when in the year 1788, at the age of eighty-two years, he made that last will and testament which Boston apprentices and Boston schoolboys will never forget, nor ever remember without gratitude, he commenced it thus: "I, Benjamin Franklin, of Philadelphia, *Printer*, late Minister Plenipotentiary from the United States of America to the Court of France, now President of the State of Pennsylvania, do make and declare my last Will and Testament as follows." Before all other titles he placed that of his chosen craft, and deemed no designation of himself complete, in which that was

not foremost. In the midst of his highest distinctions, and while associated with statesmen and courtiers, at home or abroad, he was proud to be found turning aside to talk, not merely with the Baskervilles and Strahans who were so long his chosen friends, but with the humbler laborers at the press—"entering into their schemes and suggesting or aiding improvements in their art." In the last year but one of his life, he writes to his sister: "I am too old to follow printing again myself, but loving the business, I have brought up my grandson Benjamin to it, and have built and furnished a printing-house for him, which he now manages under my own eye." * * *

It was as a *printer* that he instituted those clubs for discussion and mutual improvement which elevated the character and importance of the working classes wherever they were introduced. It was as a *printer* that he displayed such extraordinary mechanical ingenuity, in making for himself whatever articles he needed in his own profession, founding letters of lead, carving ornaments and cuts of wood, engraving vignettes upon copper, mixing his own printer's ink, and manufacturing his own plate press. It was as a *printer*, that he set on foot the first subscription Circulating Library, "the mother of all in North America." It was as a *printer*, that he did so much to improve the character of the Newspaper Press of the American Colonies, asserting its liberty, discouraging its licentiousness, protesting against its being employed as an instrument of scandal, defamation and detraction, and exhibiting it as the worthy and chosen vehicle of information, entertainment and instruction. It was as a *printer*, that he commenced and continued that series of delightful essays, sometimes political, sometimes historical, sometimes moral, sometimes satirical or playful, which are hardly inferior in wit and wisdom to the best papers of Johnson or of Addison, of the witty Dean of St. Patrick's, or the genial Canon of St. Paul's, and which would have secured and established the permanent literary reputation of their author, had no other monument of his labors existed. It was as a *printer*, above all, that he prepared and published for so many years his immortal Almanac, under the name of Richard Saunders, with those inimitable proverbs, only second to those of Solomon, of which so many millions of copies, in almost every language and tongue known beneath the sun, have been scattered broadcast throughout the world, for the entertainment and instruction of young and old, rich and poor, wise and simple. When will ever Poor Richard be forgotten? Or when will he ever be remembered without fresh admiration for the shrewd, sagacious common sense which he poured forth with such charming good humor and in such exhaustless profusion? * * *

But the ingenuity and invention of Franklin, while they stooped to supply not merely every want which he encountered in his own profession, but every want which he observed in his relations with others, could not be confined within any mere mechanical limits, but demanded nothing less than the whole circle of art and nature for their display. If nothing was too low for his care, neither was anything too lofty for his contemplation; and as we run over his life, he

stands before us in the character of a *philosopher*, not less distinctly or less proudly than we have just seen him in the character of a printer.

(*To be continued.*)

DEDICATION OF LODGES.

It has been our strenuous endeavor since the commencement of the publication of THE ASHLAR to throw its influence against all innovations upon the body of Masonry, against all new inventions which designing men or misguided friends have attempted to attach to the Institution, and against all attempts to pervert its symbols or its ceremonies for local or sectarian purposes. We have endeavored to preserve it in its purity—to make its *universality* a reality and not a mockery. When a Mason is out of the Lodge-room, we care not what religious, political or social views he may entertain—he may be a Catholic, a Protestant, a member of the Jewish Synagoge, a Mahommedan, or a follower of Confusius. But when he enters an assembly of Masons, he must lay aside his *peculiar* views for the time being, and meet his Brother on the *level*. We see no difficulty in this. Suppose a Catholic, an Unitarian, a Jew, a Mahommedan and a Swedenborgian should be placed in a position where they behold a ship-wrecked seaman cast by the furious waves upon a rock far distant from the shore. Their sympathies are excited, and after consultation they came to the conclusion that their suffering fellow-being can be saved only by united efforts of all of them, and they agree to act in unison. Accordingly, they procure a boat—each one steps in and mans an oar—each pulls with all his might against the wind and waves, till the rock is reached—the man is taken into the boat and borne safely to the land. The Catholic, the Unitarian, the Jew, the Mahommedan and the Swedenborgian, united for a common purpose without regard to their religious and political faith, and by so doing, each realizes that he has done a human and noble act, which the Ruler of the Universe approves. The same reasoning, we think, applies to Masonry. The members of the Order unite for a common purpose, and it is not necessary for that purpose, that they should agree in their sectarian or political creeds.

We are averse to placing any interpretation upon ceremonies, or attaching any significance to symbols, that gives Masonry a local or sectarian character. At the present time in this country Lodges are

dedicated to St. John the Evangelist and St. John the Baptist. We have *personally* no objection to this, when those men are regarded merely as great and good men; and there seems to be no authority in claiming that Lodges are dedicated to them, because they were eminent Christians. The propriety, however, of dedicating to the two Saints has been very often questioned, and with force and ability. An article of this nature we give below from the *Mirror & Keystone* and commend it to the attention of our readers:

In our last week's paper we stated in our "History of Freemasonry," that Masonic Lodges never were, at any time, dedicated to Solomon or Zerubbabel, that the dedication of Lodges was a modern usage, that dedicating them to St. John or the St. Johns was an imitation of a Romish custom, and that Freemasonry was the only Institution in the world which had adopted the custom of the Roman Catholic Church in dedicating its Lodges to departed Saints. We have no hesitation in saying that the assertion that Lodges were "originally dedicated to Solomon and subsequently to Zerubbabel," was made as a pretext, or to afford an excuse for the violation of one of the principle landmarks of the Institution, and to satisfy the consciences of the Brethren who might be opposed to the *innovation* of dedicating Lodges to the Saint Johns.

The more we investigate the subject, the more are we convinced that we are right. We have examined Anderson's Constitutions—the 1723 and 1738 editions—the subsequent publication ordered by the Grand Lodge of England, Dermott's Ahiman Rezon, Preston's Illustrations, and in none of them do we find any allusion to the St. Johns in the constituting, consecrating or dedicating of Lodges. If anything can be conclusive upon the subject, it is the fact that no allusion whatever to the St. Johns is to be found in any of these publications, which are the only authentic and reliable works upon the subject of Freemasonry published during the last century.

The oldest book in which the name of St. John appears as connected with the ceremonials of the Order, is the Constitutions of the Grand Lodge of Massachusetts, published in the year 1798. In that book, in the article referring to the constituting of Lodges, the Lodge is dedicated to St. John, but no allusion is made to St. John in the ceremonies of dedicating a Masonic Hall, or any other edifice. It is a singular fact that the first Ahiman Rezon published by the Grand Lodge of Pennsylvania (1783) has no allusion whatever to St. John, the ceremony of dedicating Lodges is similar to that used by the Grand Lodge of England; but in the Ahiman Rezon, published by the Grand Lodge of Pennsylvania, in 1825, the innovation of Massachusetts is introduced. In the dedication of Masonic Halls, however, the St. Johns are not mentioned. A pertinent question here suggests itself. The dedication of Lodges is conducted in private, and so also —, but the dedication of Halls is often done in public. The ceremonies of dedication are in most respects similar. Was it for fear of derision by the public that the dedication to departed Saints

or the usage of a Romish custom was not used in public? or, why adopt it in one case and not in another?

There can be no doubt that Webb and his co-laborers were instrumental in propagating and extending the innovation introduced into the Massachusetts book of Constitutions; but that Pennsylvania should have adopted, it is indeed an anomaly. That the Craft in the Keystone State did make a change, is evident from a comparison of the two editions of the Ahiman Rezon referred to; and yet the generation of to-day will continue a usage introduced by those who have just passed away from earth, who, without due reflection, adopted the innovation, believing themselves to be wiser than their fathers. We are not surprised that the non-reading Mason should "cleave" to the innovation, and believe it to be an ancient usage; but we cannot see how it is possible for intelligent Brethren, who are known to be reading and thinking Masons, can persist in so glaring an inconsistency, unless it never occurred to them that it was as it really is, a custom of the Romanist Church, introduced at a period when the sentiments of that Church were not so closely scanned, as they are at the present time.

THE GENERAL GRAND BODIES.

The General Grand Encampment and the General Grand Chapter of the United States have just held their triennial sessions at Hartford, Connecticut. The result of their labors is known and will soon be placed before the public in an official form. Our conclusions respecting their proceedings are drawn from the accounts given us by several Sir Knights and Companions who attended the meetings. We must confess that we are disappointed in the result of the deliberations of the members composing the General Grand Bodies. Much time was consumed, but little appears to have been accomplished; and with the light which has been given us, we doubt whether any substantial benefit has been conferred on the Craft. Heretofore, we have regarded favorably the establishment of a General Grand Lodge, but the recent action of the G. G. E. and G. G. C. have not strengthened our proclivities in that respect. There is something wrong somewhere; there is no need of National Masonic Bodies, or there is some defect in the manner in which their proceedings are conducted.

What was the result of the recent deliberations? A new constitution was reported in the Encampment, which did not give satisfaction to a large portion of the Sir Knights present, but which they finally adopted as it is, because there was not time to form a better one. In the Chapter a resolution was adopted, declaring that an

appeal might be had from the decision of the Grand High Priest. Two or three questions of Masonic jurisprudence were decided, and it was declared that no mode of work had been decided upon. This is about the substance, as we are informed, of the proceedings. At any rate, very little was accomplished after the expenditure of much money and the consumption of much time. It would not be pleasant to see the General Grand Bodies dissolved, but it is a serious question for Sir Knights and Companions to consider whether some plan may not be proposed to remove the existing difficulties. Ought not the meetings to be held once a year, or once in two years? The late proceedings seem to have shown the necessity of such change. We expect to receive, in a short time, a copy of the official reports of the recent conventions, when we shall have a word more to say on this subject.

The following resolution, referred to above and printed in our last number, we again lay before our readers, as we deem it one of much importance. It is not, as its terms assert, a precedent for subordinate bodies:

Resolved, It is the sense of the G. G. C., and it is declared the law of Royal Arch Masonry, its powers and prerogatives—

1. The G. G. Royal Arch Chapter derives all its powers by grant and delegation from the respective G. R. A. Chapter, which are its constituents; and it is, therefore, hereby solemnly declared that it can never exercise or assume any other or greater powers than such as have been or may be delegated to and conferred upon it by such G. R. A. Chapters, or its constituents; nor can claim or exercise any doubtful powers, or powers by implication merely; and that any constitution of the G. G. R. A. Chapter, and any future additions to the changes in the present, any such future constitution can become operative and be enforced only when they shall be formally approved by two-thirds at least of the G. R. A. Chapter, and when such approval shall be formally promulgated by proclamation of the G. G. High Priest.

2. That an appeal does lie, in all cases, from the decision of the G. G. High Priest of the G. G. Chapter, which alone can, in the last resort, by a two-thirds vote of the members present determine *what* is Masonic law or custom, provided that this resolution, as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this body, and shall not be considered as operating or having any effect in State Grand Chapters or Subordinates.

That there is no established work of the General Grand Chapter, is now settled by the following resolution, which was adopted at the late session:

Resolved, That the G. G. Chapter, having failed to determine on a specific mode of work, it is urgently recommended to the officers of

the State Grand Chapters, that, by diligent investigation and careful study, they acquire the ancient work of the Order and disseminate it among their several Subordinates.

In Michigan, work has been established by the Grand Chapter, and Subordinates are bound to observe it.

ORIGIN OF MASONRY.*

EXTRACT FROM AN ADDRESS BY BRO. W. ABRAM LOVE.

It would be a pleasing task to trace it in its various windings from that time to the present day, but time would fail us in the attempt here; suffice it to say, it was preserved by the *children of the captivity* and *enriched at the building of the second temple* under the direction of Jeshua, Zerubbabel and Haggai. In the Jewish nation, as an "Esseman Fraternity," we trace it, in after years, through all Palestine, and under the name of "Therapeutæ," follow it back to Egypt.

The 113,600 workmen of the *first temple* travelled into almost every country in search of work, and as the propagandists of *genuine Temple Masonry*. Many of these workmen of the temple were Tyrians; they distributed it in their own land. The Tyrians settled a colony in Africa (the Carthagenians) and sent it there. They sent colonies to different parts of Europe and planted it there. They founded Cadix in Spain and introduced it there. They possessed themselves of the islands of the Mediterranean and scattered it there. At Babylon, Pythagoras was initiated by the children of the captivity, and with his followers diffused its principles through Greece, Gaul and Britain. Thus, like a mighty and mysterious *Banyan*, springing on Moriah's Mount, it has spread to the North and to the South, to the East and to the West, through every land and in every clime.

"O'er Libya's deserts and through Zembla's snows," from Delphus steps to the distant seas, from Albion's chalky cliffs to the fertile valleys of the Western world—in every soil it has taken root; over every sea its foliage waves; beneath its shade in every realm the stranger Brother finds retreat, *while around its branches safely twine the tendrils of the tender fair*. No chilling blast of political persecution nips its buds—no simoom of religious fanaticism withers its bough—no poisoned breath of calumny impedes its spread. Its roots are watered by that pure stream that flows from the *Fountain of*

* From the Signet and Journal.

Eternal Truth, and it will flourish on and flourish ever, despite the storms of time and bring forth in abundance its fruit in season.

But is it urged against us that *we came from "the land of darkness and idolatry."* True; but we left her idols there, and with them left, alas! too much of her lore. In a religious point of view, Egypt has ever been reckoned "a land of darkness"—but turn to her science, to her arts, and the well-informed Mason will never be ashamed to acknowledge his connection with this gloomy people. The enlightened world owes to Egypt a debt of gratitude it has never yet acknowledged. Yes, to "dark Egypt," as the cradle of science—once the home of philosophy and the lair of learning. Look for a moment and say, to whom is the *husbandman* indebted for the first principles of hydraulic engineering and the art of agriculture, but to her? To whom is the "*republic of letters*" indebted for the first alphabet and the art of writing but to her? To whom is the *literary world* indebted for the first schools and colleges, but to her? From whence did Greece, classic Greece, derive her learning, but from this "*dark land*?" And

"Rome herself, proud mistress now no more,
Of arts, but thundering against heathen lore,"

must trace her knowledge to its true source, on the banks of the distant Nile.

Though the prophecy be fulfilled and Egypt shall not "exalt itself any more among the nations," her remains prove the proficiency of her people in the usefull as well as the ornamental arts. "Vast masses of cyanite, nine hundred tons in weight, used in the construction of edifices, devoted to our mysteries, (were by them) transported long distances on land and water by means (we) cannot (now) command," and there remain fit subjects for the speculation of the antiquarian and to be numbered among the "wonders of the world." In sculpture, for accuracy in delineation, these people have never been surpassed, while their fresco painting, after resisting the hand of time for five thousand years in freshness and brilliancy, put to shame the coloring of a Raphael, a Michael Angelo or a Sir Joshua Reynolds.

Think of all this—and thinking, chide her no longer as "*the land of darkness.*" She is now no more, save in relics and mouldering remains, but when her "sceptre departed," the tears of sorrow trickled down the cheeks of science, and the arts wept over the fall of their foster mother.

I trust you will excuse this apparent digression. As the Christian with melancholy interest explores the Lapidarian halls of the Vatican

and winds his way with feelings of awe and reverence through the subterranean vaults and catacombs of ancient Rome, gleaning from the relics of his primitive Brethren, much to prove the truth of his doctrine and establish his faith,—so the light-loving Mason, with commingled feelings of joy and regret, will turn to this far off land to gather relics of his early ancestry.

* * * * *

But we must bring this to a close. In pointing out to you, thus briefly, our *early foot-prints*, we have not done it so much to prove to you our *antiquity*, as to show that *our Order has ever been an art promoting, science loving, education fostering, God worshipping people*.

Masonry is no “*Babel-babble*,” and he who rightly understands its mysteries, can never be “a stupid atheist or an irreligious libertine,” but its votaries, if they practice its precepts, must become “*wiser, better, happier men*”—*of such were our ancient Brethren, and their works do follow them*.

Brethren of the Mystic Tie:—We are taught that these “ancient Brethren” wrought “with freedom, fervency and zeal” in both “operative and speculative Masonry.” They are now “gathered unto their fathers,” *but their badge and their working tools they have bequeathed to you*. While you wear the one, throw not the others idly by. The one is no honor unless worthily worn; the others are worthless, if not properly used. You have been too well and too often instructed in their symbolism around that altar where Masons love to meet, to require a rehearsal here. Take them, and with them *that greatest of all treasures, that religious, moral and Masonic trestleboard*, which our ancient Brethren preserved so mysteriously from the unhallowed and destructive hands of Amon and Menasseh, and transmitted “*in charge*” to you. In it the Supreme Grand Master has drawn all necessary designs. Treasure these as the richest fraternal relics of the worthy dead and the most “inestimable gifts of God to man.” With these to guide you, there is no need of confusion and no reason why your labors should cease. Over the broad face of nature is everywhere written in unmistakable symbolic characters, *work! work! work!* Then stand not idly as drones in the Masonic hive.

You have materials to prepare; you have burthens to bear; you have rubbish to remove and a temple to rear. Let me admonish you, then, to resume your labors with renewed energy and redoubled efforts. “Work while it is yet day,” and “when the night-time

cometh," may your *specimen of skill* pass the *Grand Master Overseer's square*, and each Craftsman receive and be content with his wages. To this end "*may the light of the seraphic world inspire fraternal excellence.*"

DEFENCE OF MASONRY.

EXTRACT FROM AN ADDRESS BY S. L. KNAPP, DELIVERED IN 1829.

Secret societies, particularly when extensive and powerful as the Masonic, are, to freemen tenacious of their liberties, objects of jealousy and suspicion. This has ever been the case; it is right that it should be, and it always will be. How, then, it may be asked, has the Masonic Institution existed in republics, without any material interruption for so great length of time? We answer, because the great, the wise, the learned, the pious statesmen and partisans of opposite political sentiments—divines of different religious beliefs—sovereigns and rulers—men to whom the people freely and confidently entrust their rights and most sacred and dearest interests—men of tried integrity and uncorruptible honesty, have been its patrons and advocates, and have borne unequivocal testimony to its purity and goodness of intention. If, then, such men have been of so much importance to the existence and well being of our Institution, it is necessary that we should use every honest endeavor, not particularly to retain those we now have amongst us, for they know the intrinsic worth of our society, and the blasts of fanaticism cannot move them; but, by a candid declaration of our principles, a dispassionate defence of those principles, when unrighteously attacked, and by a correct deportment, to make it honorable for others to connect themselves with us and shield us from the unjust reproaches of the captious and bigoted. But let us, on the contrary, remain silent; let the accusations of our opponents have their full weight in public opinion, and if they do not gain for themselves implicit credit, they will create such a doubt in the minds of the judicious part of community, as shall cast a blot on the character of the Institution that many years shall be insufficient to eradicate. *Honorable men will not hazard their reputations in suspicious matters*, and if we would have the patronage of such, we must first remove the grounds on which suspicion is predicated, or satisfy them that no just cause of apprehension does exist; there must not be left a loop on which to hang a doubt. This can be done, and very easily done, by meeting manfully and firmly, and in truth, the charges preferred against us. *No accusation, derogatory to the character of the Institution, can, in justice, be preferred, much less supported by testimony and argument.* What then, is there to apprehend from the most scrupulous inquiry? what from candid and impartial discussion?

It may be said that it will avail nothing to contend with men who are obstinately ignorant and perversely stupid; men predetermined not to be diverted from the career they have commenced, however unrighteous, however unholy it may be, either by evidence or reason. We think differently. Did the matter rest wholly with them, were their publications confined to their own limited circle, we would be the last to interfere with or interrupt them; but the case is otherwise: their publications spread wide over the country, and their influence is in proportion to the extent of circulation; and in the same ratio they operate to our prejudice. It is public opinion, formed on the misrepresentations and base falsehoods, industriously circulated by our enemies, that we have to fear, and not our revilers themselves, nor those to whom they are known—and unfortunate it is indeed for us, that they are not better known. Should it be objected that the people are too intelligent to be deceived by anti-masonic ribaldry and declamation, we reply, a portion of them are, but there is a very large portion who are not, who had rather admit the correctness of an absurd position, than trouble themselves with the investigation requisite to a just conclusion. It is on these and many of the opposite sex, and consequently on the coming generation, that the sophistry of our assailants will have a powerful influence, if no counteractive measures be adopted.

ARCTIC EXPEDITION OF BRO. DR. KANE.

We have in a previous number given a sketch of Bro. Dr. Kane. The following are extracts from his forthcoming work:

October 10, Monday.—Our depot party has been out twenty days, and it is time they were back; their provisions must have run very low, for I enjoined them to leave every pound at the depot they could spare. I am going out with supplies to look after them. I take four of our best Newfoundlanders, now well broken, in our lightest sledge, and Blake will accompany me with his skates. We have not hands enough to equip a sledge party, and the ice is too unsound for us to attempt to ride with a large team. The thermometer is still four degrees above zero.

I found little or no trouble in crossing the ice, until we passed beyond the north-east headland, which I have named Cape William Wood. But, on emerging into the channel, we found that the spring tides had broken up the great area around us, and that the passage of the sledge was interrupted by fissures which were beginning to break in every direction through the young ice.

My first effort was of course to reach the land; but it was unfortunately low tide, and the ice-belt rose up before me like a wall. The pack was becoming more and more unsafe, and I was extremely anxious to gain an asylum on shore; for, though it was easy to find a temporary refuge by retreating to the old floes which studded the

more recent ice, I knew that in doing so we should risk being carried down by the drift.

The dogs began to flag, but we had to press them. We were only two men, and, in the event of the animals failing to leap any of the rapidly multiplying fissures, we could hardly expect to extricate our laden sledge. Three times in less than three hours my shaft or hinder dogs went in, and John and myself, who had been trotting alongside the sledge for sixteen miles, were nearly as tired as they were. This state of things could not last, and I therefore made for the old ice to seaward.

We were nearing it rapidly, when the dogs failed in leaping a chasm that was somewhat wider than the others, and the whole concern came down in the water. I cut the lines instantly, and, with the aid of my companion, hauled the poor animals out. We owed the preservation of the sledge to their admirable docility and perseverance. The tin cooking apparatus and the air confined in the India-rubber coverings, kept it afloat until we would succeed in fastening a couple of seal-skin cords to the cross-pieces at the front and back. By these John and myself were able to give it an uncertain support from the two edges of the opening, till the dogs, after many fruitless struggles, carried it forward at last upon the ice.

Although the thermometer was below zero, and in our wet state we ran a considerable risk of freezing, the urgency of our position left no room for thoughts of cold. We started at a run, men and dogs, for the solid ice; and by the time we had gained it, we were steaming in the cold atmosphere like a couple of Nootka Sound vapor-baths.

We rested on the floe. We could not raise our tent, for it had frozen as hard as a shingle. But our buffalo-robe bags gave us protection; and, though we were too wet inside to be absolutely comfortable, we managed to get something like sleep before it was light enough for us to move on again.

The journey was continued in the same way, but we found to our great gratification that the cracks closed with the change of the tide, and at high-water we succeeded in gaining the ice-belt under the cliffs. This belt had changed very much since my journey in September. The tides and frosts together had coated it with ice as smooth as satin, and this glossy covering made it an excellent road. The cliffs discharged fewer fragments in our path, and the rocks of our last journey's experience were now fringed with icicles. I saw with great pleasure that this ice-belt would serve as a highway for our future operations.

The nights which followed were not so bad, as one would suppose from the saturated condition of our equipment. Evaporation is not so inappreciable in this Arctic region, as some theorists imagine. By alternately exposing the tent and furs to the air and beating the ice out of them, we dried them enough to permit sleep. The dogs slept in the tent with us, giving it warmth as well as fragrance. What perfumes of nature are lost at home upon our ungrateful senses! How we relished the companionship!

We had averaged twenty miles a day since leaving the brig, and were within a short march of the cape which I have named William Wood, when a broad chasm brought us to a halt. It was in vain that we worked out to seaward, or dived into the shoreward recesses of the bay; the ice everywhere presented the same impassable fissures. We had no alternative but to retrace our steps and seek among the bergs some place of security. We found a camp for the night on the old floe-ices to the westward, gaining them some time after the darkness had closed in.

On the morning of the 15th, about two hours before the late sunrise, as I was preparing to climb a berg from which I might have a sight of the road ahead, I perceived far off upon the white snow a dark object, which not only moved, but altered its shape strangely—now expanding into a long black line, now waving, now gathering itself up into a compact mass. It was the returning sledge party. They had seen our black tent of Kedar, and ferried across to seek it.

They were most welcome, for their absence, in the fearfully open state of the ice, had filled me with apprehensions. We could not distinguish each other as we drew near in the twilight, and my first good news of them was when I heard that they were singing. On they came, and at last I was able to count their voices, one by one. Thank God, seven! Poor John Blake was so breathless with gratulation, that I could not get him to blow his signal-horn. We gave them, instead the good old Anglo-Saxon greeting, "three cheers!" and in a few minutes were among them.

They had made a creditable journey, and were, on the whole, in good condition. They had no injuries worth talking about, although not a man had escaped some touches of the frost. Bonsall was minus a big toe-nail, and plus a scar upon the nose. McGary had attempted, as Tom Hickey told us, to *pluck* a fox, it being so frozen as to defy skinning by his knife, and his fingers had been tolerably frostbitten in the operation. "They're very horny, sir, are my fingers," said McGary, who was worn down to a mere shadow of his former rotundity, "very horny, and they water up like bladders." The rest had suffered in their feet, but, like good fellows, postponed limping until they reached the ship.

ES The Temple was erected without the sound of any instrument of iron, the stones and timbers having previously been fitted for their respective places with exact nicety. So in a Lodge of Masons; no harsh or discordant sound should ever be heard. Unity of sentiment and feeling should prevent every harsh word, and brotherly love flow like the waters of life from heart to heart.

ITINERANT LECTURERS.

In a memoir of P. G. M. Kreider, of Ohio, from the pen of Bro. W. J. Reeze, the following sentiments are expressed :

‘His initiation into Masonry had keenly excited within him that ‘laudable curiosity,’ which is a ruling constituent of every well-informed mind. Delighted with what he saw and realized, he pushed onward and upward along the path of light, ‘in pursuit of that which was lost,’ until at last he found the solem, mighty mystery, reposing in its beatitudes of beauty upon the bosom of the Ineffable and Universal Truth. The work of the Lodge room, its history, lectures, symbols, as leading step by step to this profound revelation, became the subjects of his intimate study and regard, and having learned to venerate them as the offsprings of the richest intellect on earth, so he treated with rational reprehension and discountenance every upstart interpolation and anachronism, which would cause them to derogate from their ancestral dignity. Against all such puerilities he set his face like flint, especially in the three most ancient degrees. He knew that in our symbolized vocabulary the manifestation of the BEAUTIFUL is but the exhibition of WISDOM in the putting forth of its STRENGTH, that they constitute a harmonious triad, a Masonic ‘*tria juncta in uno*,’ and that any vandal attempt to dialocate this union, would be to convert each wondrous pillar into a broken fragmentary column. As his high office made him familiar with the condition of the Lodges under his supervision, he observed with pain and regret the glaring incongruities in their different methods of work, being in some instances so clogged about with silly ceremonial clap traps and mystified noodling nonsense, as actually to deter the intelligent novitiate from receiving more than his first degree. He determined, as far as it was practicable, to introduce system and order into all such chaotic work. His experience taught him, and I presume it has been yours, Most Worshipful, as it has been that of others who have filled your high chair, that to correct such evils, by weeding out this rank efflorescence, required not only the exercise of firmness with discriminating tact, but also, in union with these, the commanding influence of official authority. It is a singular fact, but nevertheless a true one, that, take our professed Masonic teachers or lecturers as a body, and no where else will you find a like number of men so dogmatic in their small opinions, so captious in little unimportant things, and so complacently poised in their own self-conceit. Each esteems himself to be infallible. One claims the standard orthodoxy because he is of Paul, another as of Apollos, and the third of Cephas, and too frequently and sadly all three of them will disagree in the fundamental dicta of instruction and upon cardinal points of faith. I use this language in the totality of its application, without intending the slightest personal disrespect or reflection whatsoever, or to signalize any individual Brother, living or dead. To attempt to reason with and convince such a person, would be a waste of time. Being often selected for his capacity of memory alone, he blindly stores up the

programme of work which he blindly receives from some peripatetic vender of its mysteries, as coming in lineal unbroken traditionary descent from Solomon himself; in the same blind spirit, too, he would teach in unto others. Through such instrumentalities it came frequently to pass that the work would not harmonize with the lectures, while both outraged the laws of analogy and the dictates of common sense. It was the ardent desire of our Grand Master to instill into the general mind of the Craft a rational perception of its symbolized significance, and of the broad human uses and great utilitarian ends which Masonry is capable of producing, and which he thought it was originally fashioned to subserve. He summoned to his aid the most available talent in the State, and put forth all the influences of his high station to effect this desideratum, as his annual messages and other concomitant papers of learned research abundantly show."

ATTACK AND DEFENCE—DR. ANDERSON.*

1722—1740.

"In vain would Danvers with his wit
Our slow resentment raise;
What he and all mankind have writ,
But celebrates our praise.
His wit this only truth imparts,
That Masons have firm faithful hearts."

SECRETARY'S SONG.

"The success that attended the re-establishment of Masonry," my strange companion continued, "created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting it into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally, and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the Lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Bros. Lamball, Noyes and Villeneau were of the opinion that the most dignified method of treating the absurd publications of those cowards

* Dr. Oliver's Revelations of a Square.

who distributed their anonymous effusions through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon, while Brothers Desaguliers and Anderson thought that the interests of Masonry would be more effectually served by some public and authorized statement of their proceedings—by an avowal of the real objects of the Institution and an explanation of the principles on which it is founded. And this course was finally agreed on.

"Accordingly these two learned Brothers entered on the work with great zeal and assiduity. Bro. Desaguliers, in 1721, made a public profession of a Mason's faith, in an oration which was printed and distributed plentifully both in the metropolis and provinces,* in which he enlarged on the re-organization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Bro. Anderson published a well written pamphlet on the rise and progress of the Order, and its application to the practical sciences.†

"In the same year, September 2d, the Duke of Montague being Grand Master and Bros. Villeneau and Morrice Grand Wardens, a Grand Lodge was holden at the King's Arms Tavern, St. Paul's Churchyard, at which Bros. Desaguliers, Payne and Anderson were ordered to examine the old Gothic Constitutions, and to digest the same in a new and better method; and at the succeeding Grand Lodge in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Bros. Desaguliers, Payne and Anderson commenced their proceedings by searching for manuscripts and authorities in every part of the kingdom, where they were supposed to exist. They communicated with many Lodges under the Constitutions, both of York and London, and in most cases were successful in the search; yet a few instances unfortunately occurred, where certain fastidious Brethren took the alarm and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, charges and secrets—particularly one

* An eloquent oration about Masons and Masonry. Delivered 24th January, 1721.

† "On the Rise and Progress of Freemasonry." The Rev. James Anderson, D. D., was minister of the Scotch Presbyterian Church, in Swallow street, Piccadilly, and well known in those days amongst the people of that persuasion, resident in London, by the name of Bishop Anderson. He was editor of the "Diplomata Scotiæ and Royal Genealogies;" a learned man, who unfortunately lost a considerable part of his property in the South Sea bubble of 1720. He had issue, a son and a daughter, the latter of whom married an officer in the army.

written by Nicholas Stone, who was Grand Warden to Inigo Jones—lest they should fall into the hands of our friends and be submitted to public inspection in a printed form.

“At one of our Lodges, when this design was in progress, Bro. Payne expressed his indignation at the superlative folly of those misguided Brothers in no measured language, and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offense, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial and alien to the general design of Masonry, for the Grand Lodge to interfere with the disposal of private property.

“It was agreed, however, at the same Lodge, that the R. W. Master, Bro. Desaguliers, should move that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast and in other things appertaining to the annual general Assembly of Masons. Bro. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes, and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Bro. Anderson’s manuscript containing the History of Masons, the Charges, Regulations and Master’s Song, and, after some amendments, had approved of it. In consequence of this favorable report, the Brethren requested the Grand Master to order it to be published; and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.*

“At a Grand Lodge in the same year, the Duke of Buccleugh, G. M., seconded by Dr. Desaguliers, proposed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Bro. Desaguliers; and the operation of the project proved so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, that ingenious men of all faculties and stations, being now convinced that the cement of the Lodge was love and friendship, earnestly requested to join the Society, which soon flourished in har-

* The Constitution of Freemasonry, containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges. London, printed by Will. Hunter for John Senex and John Hooke, 1723.

mony, reputation and numbers. Noblemen and gentlemen of the highest rank—learned men, merchants and clergymen found in the Lodge a safe and pleasant relaxation from intense study or the hurry of business, without any intermixture of politics and parties. New Lodges were constituted,* which the Grand Master and his Deputy visited in person, and found in them a peaceful asylum, free from the turmoils and disputes by which all other societies were characterized and deformed.

"But I can assure you, sir, that the opponents of Freemasonry, although at their wit's end, were determined not to die without a struggle.† They circulated all manner of ridiculous reports about the practices of Masons in Tyled Lodges, which were thus commented on by a Brother who was a member of our Lodge, in an address to the R. W. M., when the subject was mooted in open Lodge. I cannot recollect the whole of this speech, but he said, amongst other acute observations, which excited the unfeigned applause of the members: 'Though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard, untried, while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or hush, as they please? How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's red-hot iron or salamander for marking an indelible character on the new-made Mason, in order to give him the faculty of taciturnity. Sure, such blades will beware of coming through the fingers of the Freemasons.'"

* Not only in this country, but on the continent, and these latter unfortunately, became a fruitful source of innovation. In 1725, the Chevalier Ramsay introduced his Royal Arch and other manufactured Degrees into a Lodge, under an English warrant, held under the Rue de Boucheries at Paris, which was presided over by Lord Derwentwater, where they were practised as legitimate Masonry. Ramsay tried to introduce them into this country, but failed. See more of this in the *Hist. Landmarks*, Vol. II, Lect. XXV, Part 1, p. 33.

† They published about this time "Observations and Critical Remarks on the new Constitution of the F. M., written by James Anderson, &c. London, 1735."

THE TWO BRAZEN PILLARS.*

We extract from the Sacred Records some details concerning these magnificent columns, of which Dr. Clarke declared, that there was no skill in modern times that would enable a founder to do such a job:

"He made before the house two pillars of thirty and five cubits high, and the chapter which was on the top of each of them, was five cubits. And he made chains and put them on the heads of the pillars; and made an hundred pomegranates and put on the chains. And he reared up the pillars before the temple, one on the right hand and the other on the left, and called the name of that on the right hand Jachin, and the name of that on the left Boaz," 2 Chron., 3d Chap.

"He cast two pillars of brass, of eighteen cubits high a piece, and a line of twelve cubits did compass either of them about. And he made two chapters of molten brass to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits; and nets of checker-work and wreaths of chain-work for the chapters which were upon the top of the pillars, seven for the one chapter and seven for the other chapter. And he made the pillars and two rows round about—upon the one net-work to cover the chapters that were upon the top with pomegranates; and so did he for the other chapter. And the chapters which were upon the top of the pillars, were of lily-work in the porch four cubits. And the chapters upon the two pillars had pomegranates also above, over against the belly, which was by the net-work; and the pomegranates were two hundred in rows round about upon the other chapter. And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin; and he set up the left and called the name thereof Boaz. And upon the tops of the pillar was lily-work; so was the work of the pillars finished." 1 Kings, 7th Chap.

The marginal notes give as the meaning of the word Jachin, *He shall establish*—of Boaz, *In it is strength*.

The concluding records of these magnificent works of art are mournful indeed.

"The pillars of brass that were in the house of the Lord—the Chaldeans broke and carried all the brass of them to Babylon.

"The two pillars—the brass of them was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. And a chapter of brass was upon it; and the height of one chapter was five cubits, with net-work and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And

* From the American Freemason.

there were ninety and six pomegranates on a side; and all the pomegranates upon the net-work were an hundred round about." Jeremiah, 52d Chap.

From the Mirror and Keystone.

ANCIENT AND ACCEPTED RITE.

We take the opportunity to inform our readers that the "Ancient and Accepted Rite," otherwise called the *Scottish Rite*, is fully established in the city of New York, under legal authority. There are some clandestine bodies of that rite in the Empire City, whose membership have been deceived with the belief that they were the *simon pure*, who, on finding their mistake, have deserted the spurious bodies and attached themselves to the legal one. Those who are yet ignorant of their false position, will in a short time learn that they have been deceived, and, in order to place themselves right, will have to take the proper steps to make themselves so by making application to the *only lawful* Supreme Grand Council of Sov. G. Inspectors General of the 33d and last degree of "Ancient and Accepted Rite" for the Northern Jurisdiction of the United States of America, whose Grand East is at Boston, Mass.

The Supreme Council of Boston has granted a charter for a Sov. Chapter R. C. H. R. D. M., to be located in the city of New York. The presiding officers of said Chapter are the following, who are also the first officers of a Sublime Grand Lodge of Perfection and Grand Council of Princes of Jerusalem, previously established and amply recognized and acknowledged by said Northern Supreme Council of Boston—viz:

1. Ill. Bro. Andres Cassard, 33d, Most Wise and Sov. President.
2. Knight Prince Jacob Jartter, 18th, S. W.
3. Ill. Bro. Anibal de Mosquera, 32d, J. W.
4. Ill. Bro. Francisco Parraga, 32d, Orator.
5. Knight Prince Gaspar de Arteaga, 18th, Secretary.

Besides, there is a Sublime Grand Lodge of Perfection and a Grand Council of Princes of Jerusalem, which was established several years ago, recognized by the same authority, over which presides Ill. Bro. Chas. S. Westcott, 32d.

The Supreme Grand Council of Boston has also lately granted a dispensation for the organization, at New York, of a Sovereign Con-

istory of Valliant and Most Illustrious and Sublime Princes of the Royal Secret (30th, 31st and 32d degrees) "Ancient and Accepted Rite." The founders of this Sovereign Consistory are:

1. Most Ill. Bro. Giles Fonda Yates, 33d, Past Most Puissant Sovereign Grand Commander of the Supreme Grand Council, of Sov. Grand Inspectors General, 33d, &c., &c., sitting at Boston, Mass.

2. Ill. Bro. Andres Cassard, 33d, W. M. of the Spanish Lodge La Fraternidad, No. 387, Most Wise and Sov. President of the Sov. R. C. H. R. D. M., La Sincerite et La Fraternidad, Extraordinary Commissioner of the Grand National Orient of the Republic of Venezuela for the U. S., &c., &c.

3. Ill. Bro. Wm. K. Milnor, 32d, Past Grand Master of the M. W. Grand Lodge of the State of New York.

4. Ill. Bro. Chas. S. Westcott, 32d, W. M. of Empire City Lodge, No. 206, Thrice P. G. M. of a Sublime Grand Lodge of Perfection, and Most Equitable P. G. M. of a Grand Council of Princes of Jerusalem, &c.

5. Ill. Bro. John L. Lewis, Jr., 32d, M. W. Grand Master of the State of New York; and

6. Ill. Bro. Joseph D. Evans, 32d, Past Grand Master of the M. W. Grand Lodge of the State of New York, and Representative of the Grand Lodge of Connecticut.

The above are the only *lawful and constitutionally established bodies* in that rite now in operation in the city of New York.

Brethren who do not wish to be imposed upon by those professing to give the Sublime Degrees, or to grant charters to confer them, have but to bear in mind that there are only *two lawful Supreme Grand Councils of 33d* in the United States of America, according to the Constitution of the Order, promulgated at the Grand East of Berlin, on the first day of May 1786, in the presence of Frederick the Second, King of Prussia; that one of these two Supreme Councils has its seat at Charleston, S. C., and exercises jurisdiction over the Southern and South-Western States; and that the other is at Boston and has exclusive control over the Northern and North-Eastern parts of the United States. Therefore, all bodies conferring the "Sublime Degrees" in the United States, which do not recognize as their executive head the said two Supreme Grand Councils, are acting without *legal* authority, and are *spurious and irregular*; and all good and honest Masons are requested not to have anything at all to do with them, as the persons professing to exercise power in the "Sublime Degrees," are nothing but *imposters and speculators in Masonry!*

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER XIV.

The first meeting of old Zion Lodge in 1803 was held on the 3d of January. The only thing of importance transacted was the passing of Bro. Canparre.

On the 7th of January, "Bro. Dodemead's unfortunate situation was mentioned and ordered to lay over until the next Lodge night." "Bro. McDonnell requested a recommendation from our Lodge to the Royal Arch Lodge at Amherstburg, wishing to be raised to that degree. Agreed to."

March 7th, 1803. "Bro. Conner was passed to the degree of Fellow-craft;" also Bros. Brevort and Davis. Bro. Brevort was raised. P. Tallman was initiated.

May 2d, 1803. Bro. Davis was raised, Bro. Tallman was passed. It "was agreed to make the return dues, and write to the Grand Lodge to be discontinued, and a recommendation to obtain a warrant from the Grand Lodge of New York; and that for this purpose the Lodge apply by Bro. Schieffelin who undertakes to procure the same."

May 11th, 1803. This meeting was called to grant relief to the widow of Bro. McNiff. On examining the records, the Brethren became convinced that he was a Brother in good standing at the time of his death, as there was some irregularity respecting his expulsion. \$28 were granted.

June 6th, 1803. The following officers were elected:

Bro. Abbott, W. M.
" Dodemead, S. W.
" Davis, J. W.
" Campau, Treas.
" Tuttle, Sec.
" Smith, S. D.
" Dougherty, J. D.

On the 24th of June, a Past Master's Lodge was opened, and Bro. Abbott was installed as Master. The Lodge was after installation of officers called to refreshment, and "dined sumptuously in great and harmonious enjoyment in the celebration of all Grand Masters and absent Brethren."

July 4th, 1803. A good deal of business was transacted at this meeting relative to the conduct of several members. It was ordered that a summons be issued for Bro. Smith to come forward and show why he should not be further dealt with.

A meeting was held on the 1st of August, but little of importance was transacted.

On the 5th of September, the subject of obtaining another charter, was again considered. "The Lodge," says the record, "taking into consideration the situation we are placed in, not only as it respects our distance from the Grand Lodge of Quebec, but also our residing under another government, have thought proper upon mature consideration and reflection to make application to the R. W. Grand Lodge of New York, to obtain a renewal of No. 1 of Detroit, formerly under their sanction, or to obtain a new warrant from them; and to obtain this request, they have appointed their well beloved Brother John Schieffelin to do and act for them therein, and likewise to pray that Bro. Rob. Abbott be W. M., John Dodemead S. W., and David Davis J. W., and that Bro. Chas. Jewett be appointed to install said officers."

The following is the form of the petition reported at the next meeting, October 3, 1803:

*"To the R. W. Grand Lodge of New York:—*The humble petition of the Brethren of Zion Lodge, No. 10 of Detroit, Indian Territory, most respectfully sheweth that your petitioners have long and sensibly experienced the great inconveniency they have labored under, arising from their local situation far removed from any Grand Lodge of the United States, they have held their warrant under the sanction of the Grand Lodge of Quebec, L. C. But finding it so inconvenient to have a regular correspondence with a foreign government, and from sincere attachment to the government under which they exist, think it a duty incumbent on them, to make application to some Lodge within their own Territories, and for this purpose they have selected the R. W. Grand Lodge of New York. The object of our petition is that the Worshipful Grand Brethren would, upon mature consideration of our relative situation and circumstances, if they think it meet and convenient, revive a warrant No. 1 of this place, now lying dormant, and formerly under the sanction of their Lodge. But if this cannot be accomplished, to grant a new warrant, and for this purpose confer with our beloved Brother J. Schieffelin who is commissioned to obtain the same, as will appear by the extract from the minutes. And your petitioners, as in duty bound, will ever pray that the honor of the Craft may flourish in your hands."

ES "A Mason, if he rightly understands the Art, will never be an Atheist, nor an irreligious libertine."

THE ASHLAR.
IMPOSTERS.

OCONOMOWOC, WAUKESHA Co., WIS., Sept. 17, 1856.

DEAR SIR AND BROTHER:—Some time last summer, a man, if it is proper to designate him by that term, applied to our Committee of Charity and requested aid to help him on his way home, hailing from Philanthropic Lodge, No. 164, Camden, Oneida Co., N. Y. He called himself Amos F. Lamphere, and represented that he had been West on business, and had been sick and out of money. He requested the Lodge to lend him some money to get home, when he would immediately refund it. After waiting some time, I wrote to the Secretary of that Lodge and received the following answer: That he was a worthless rascal, having left a wife and helpless family of children to the cold charities of the world, and that he had been expelled for gross unmasonic conduct. The W. M. of that Lodge further stated that the Secretary had received some dozen of communications similar to mine, from different Lodges in the West; also that the Secretary of Roman Lodge had received several of a similar character; and further stated that he considered it my duty to have him published in our Masonic papers in the West, to guard other Lodges from similar impositions, as he had imposed upon a great number of Lodges in this country.

Another man, by the name of Wm. Campbell, hailing from Lacon Lodge, Illinois, came here and represented that he had lost some horses, which he believed to have been stolen, and had followed the thief to this State, and was out of funds. He asked ten dollars to get home, pledging to return it as soon as he arrived there; but not hearing from him, I wrote to the Secretary of that Lodge and received an answer, "that no such person had ever been a member of that Lodge;" but on inquiry it was found that a certain man, by the name of Thomas Dougherty, a Scotchman, answering to the description, had been entered and passed, but never raised, but had been expelled for gross unmasonic conduct, and had by some means got the third degree conferred on him somewhere, and had imposed himself upon several Lodges under fictitious names.

Both of the above named Lodges thought it my duty to have the names and character of the imposters published in our Masonic papers in the West, to guard our Brethren from further imposition, and hold them up to the world in their true characters. I had these communications read in the Lodge, and by an unanimous vote I was requested

to make out a statement of facts and have them published in *The Ashlar, Masonic Review and American Freemason*.

In accordance with that vote, I send you the facts in the case, requesting you to publish them for the good of the Craft.

Fraternally Yours,

N. J. HOPKINS.

OBITUARIES.

Died at his residence in Charlotte, Bro. C. C. STOWELL, aged twenty-four years.

EATON RAPIDS LODGE, No. 63.

At a special communication the following resolutions were passed :

Whereas it has pleased the Supreme Ruler of the Universe to call from this life, under circumstances peculiarly afflicting, our worthy Brother COURTLAND C. STOWELL: and

Whereas we deem the occasion appropriate to the expression of the sentiments of our affection entertained for him by members of this Lodge to which he belonged; therefore

Resolved, That in this dispensation of Divine Providence, while it removes from our midst an esteemed Brother, from the domestic circle an affectionate husband, a loved son and a kind brother, and from society a valuable citizen, it also admonishes us not only of the uncertain tenure of life, but of the practical virtues of the man, of the Mason and of the Christian.

Resolved, That as members of this Lodge, we tender our warmest sympathies to her who has thus early in life been called upon to mourn the irreparable loss of a beloved and loving companion, to the parents, sister and brothers of our deceased Brother in their sad bereavement, and that we will wear the usual badge of mourning.

Resolved, That a copy of these resolutions be furnished to the widow and family of our deceased Brother, and also to THE ASHLAR and country papers.

MORGAN VAUGHAN, *Secretary*.

Died in Eaton Rapids, on the 17th Sept., Mrs. SARAH HUSTON, wife of J. E. HUSTON.

Whereas it has pleased the Supreme Grand Master to call from this earthly Lodge to his celestial Lodge on high the companion of our worthy Brother J. E. HUSTON; therefore be it

Resolved, That we deeply sympathize with our Brother in his bereavement, by which he has lost his earthly companion, and by which the community has lost a useful member of society.

Resolved, That a copy of these resolutions be presented to our Brother and also to THE ASHLAR for publication.

MORGAN VAUGHAN, *Secretary*.

Died at his residence in the town of Farmington, Oakland County, Mich., on the night of the 2d day of October 1856, Bro. JOHN BROWNELL, at the age of eighty-four years. He was one of the early settlers of this county, and long identical with its growth and prosperity.

He enjoyed the confidence and esteem of a large circle of acquaintances. We understand that he was one of the charter members of Monroe Chapter, No. 1, of Detroit.

His funeral was attended by a large concourse of people. Bro. **Jacokes** delivered a very effective and appropriate sermon.

At a regular communication of Birmingham Lodge, No. 44, held at their Masonic Hall on the evening of the 9th of October, A. L. 5856, the following preamble and resolutions were unanimously adopted :

Whereas it has pleased the Divine Architect of the Universe, in his infinite wisdom and mercy, to remove from our midst our worthy and venerable Brother **JOHN BROWNELL**, at the advanced age of eighty-four years, whose long life, from young and vigorous manhood to hoary age, has been one of earnest devotion and ardent attachment to the principles and prosperity of our Order; therefore be it

Resolved, That in the death of Bro. **BROWNELL** the Fraternity has been deprived of a faithful and worthy member, who loved our Institution, who patronized our assemblies, and who always joined heart and hand in promoting the principles and welfare of our Order; the family a kind and affectionate father; the community an upright and respected citizen, one whose virtues and social qualities will long be remembered; and although we mourn his loss, yet we sincerely hope and trust, that he is now in that spiritual Temple above where God himself presides.

Resolved, That we offer our heart-felt sympathies, in this dispensation of Divine Providence, to the friends and relatives of our deceased Brother.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Lodge and published in **THE ASHLAR**.

DIED.

In Ionia, on Monday, Sept. 16th, Miss Mary Eliza Dye, only daughter of Bro. Richard Dye, aged twenty years.

Gone from thy father, though with anxious care,
With many a hope, with many a fear,
With many an earnest heart's warm prayer,
He sought to keep thy passing spirit here.

Gone from thy mother! her long watch with thee
Was one petition to the throne of grace,
That thy young life might yet be spared, to be
To her a comfort through life's pilgrimage.

If aught could call thee back to earth again,
The tears thy brothers shed since that sad hour
Would surely win thee from yon bright abode,
To dry those tears and bid them flow no more.

P. H. T.

MARRIED.

In Ionia, on Monday evening, Sept. 16th, by Rev. R. Laudis, Bro. Dr. Z. C. Bliss to Miss Marion Caw, all of Ionia.

Also, by the same on Wednesday morning, Sept. 24th, Bro. James Kennedy to Miss Eliza Moseman, all of Ionia.

EDITOR'S TABLE.

VISITS AMONG THE BRETHREN.—Leaving Goshen, the place where our last "editorial correspondence" in No. 2 was dated, we visited the following places:

THREE RIVERS.—This is one of the most flourishing places in the State of Michigan. Several new blocks are in the process of erection, and soon the Craft here are to have a new hall which will be commodious and elegant. The Lodge is doing well and contains some noble hearted men, among whom are Bros. Cole, W. M., and Geo. B. Reed.

CONSTANTINE.—Here we were greeted by Bro. Engle whose kindness we shall not soon forget. Here also we received the personal attentions of Bro. S. C. Coffinbury, one of the most intelligent and gifted men in the State. He is W. M. of the Lodge and High Priest of the Chapter at Constantine. In this number, we present our readers with a piece of poetry from his pen, and hereafter hope to have our pages enriched by his productions. After making hurried visits at Centreville and White Pigeon, we proceed to

STURGIS.—Our stay here was necessarily short, and we met but few Brethren. Bro. Page we found, as usual, warm and polite in his kind attention.

COLDWATER.—Bros. Jones and Dart gave us a hearty welcome and evidence of their kind hearts and willing hands. At this place the Craft is doing well.

JONESVILLE.—We were cordially greeted by M. W. Geo. C. Munro, Grand Master. We found him busy with "his usual avocations," but ready as ever before, to hold Masonic communion and use his endeavors to promote the interests of the Craft. Under his guardianship, the Order in this State has progressed peaceably, and every thing betokens prosperity. Here, we also met our old friend Bro. Jesse Button, whose zeal, intelligence and strenuous efforts claim for him a lasting remembrance among the Craft. "Travelling on the level of time," he is approaching "that undiscovered country from whose bourne no traveller returns." May he, when summoned from his labors on earth, gain ready admission to that celestial Lodge above, where the Supreme Architect of the Universe presides!


HILLEDALE.—Here we found a host of active and ardent Brothers who deserve much for their labors. Bros. F. French, W. M., Westfall, Dickerson and Wilson are ever ready to advance the interests of the Craft. We had the pleasure of seeing the Lodge work in the second and third degrees. The Encampment here is doing well, Sir K't E. D. Cone, Grand Commander.

Hudson.—Masonry continues to flourish here like the green spring. Well it may when it has such ardent, intelligent and devoted advocates as Bro. R. B. Piper. He is truly a pillar of strength. Long may he continue to flourish!

ADRIAN.—In this place the Craft is numerous, and a finer set of men never lived. We had the pleasure of meeting Bros. Cleveland, Greenly, Knapp, (High Priest,) Snow, (W. M.,) Mills and others. We also had the pleasure of seeing Comp. Knapp confer the Royal Arch Degree.

TROUBAHER.—Our visit was short. We were present at a Lodge communication and were gratified to see Bro. Blanchard in the East.

TOLDO.—We made our first visit here and found it a busy and enterprising place. There are many Masons here and two Lodges. Among the Craft we met with some bright, active and enterprising men. The Lodge-room is large, commodious and well fitted up.

 The following we find in the *Review* as a copy of an old diploma, issued by a Lodge in Scotland. The original is in the possession of Bro. Bahn, at Mt. Cansoll, Ill.:

"Darkness comprehendeth it not:

"In the East, a place of Light, where reign Silence and Peace. We the Master, Wardens and Secretary of the operative Lodge of Bauff, in the Kingdom of Scotland, in the five thousand seven hundred and ninety-first year of Light: Adorned with all our honors, and regularly assembled with the rest of the Mysterious members of the above mentioned Lodge, Do declare, certify and attest to all men enlightened on the face of the earth: That the Worshipful Brother Peter McGillwray hath been received by us and entered an Apprenticeship and passed Fellow Craft. And after having sustained with strength, courage and firmness the most painful works and wonderful trials, we have given him as a recompense due to his zeal, diligence and capacity the sublime degree of Master and initiated him as such to our mysterious and most secret works in which he hath helped us with his talents and knowledge.

"Given at the said Operative Lodge of Bauff, this ninth day of June in the year of our Lord one thousand seven hundred and ninety-one, and signed by the Right Worshipful Master, Wardens and Secretary.


"With the Seal of the Lodge hereunto appended.


JOHN NICOL, M.
JAS. ROBERTSON, S. W.
JOHN RHIND, J. W.
ROBT. SMITH, Sec'y."

OFFICERS OF THE GRAND CHAPTER OF ILLINOIS:—E. M. M. Clark, G. H. P.; J. H. Hibbard, D. G. H. P.; S. T. Trobridge, G. K.; J. R. Case, G. S.; W. Mc Murtrie, G. T.; H. G. Reynolds, G. Sec.; L. B. Stewart, G. Chap.; N. D. Elwood, G. C. H.; S. Stevens, G. P. S.; S. Hutton, G. R. A. C.; F. R. Hubbard, 3d V.; D. B. Rice, 2d V.; J. B. Hamilton, 1st V.; R. W. Diller, G. S.; A. B. Robinson, G. T.

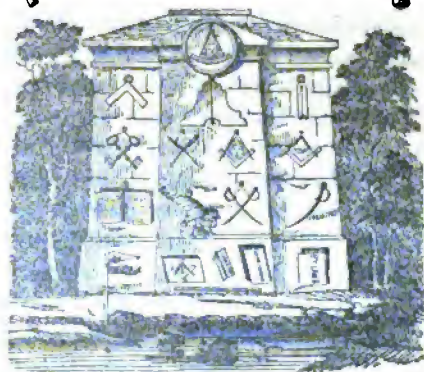
PLEASE TO RETURN THE FIRST AND SECOND NUMBERS.—The first and second numbers of the second volume of *THE ASHLAR* have been sent to several of our last year's subscribers, who have recently given us notice to discontinue their copies. Will those Brethren who have given us such notice, be kind enough to return through the mail the numbers which they have received of the present year, if they have not done so already? The copies will be of value to us in completing sets.

We desire Brethren who see this notice, to make it generally known, that our wishes may be complied with. By so doing, they will greatly oblige us.

 We have received *Graham's Magazine* for November. It is an excellent miscellaneous work for family reading.

 The *Peninsular Journal* of October comes to us with its usual amount of instructive matter. It contains a well written article from the pen of Edw. Batwell, M. D.

THE
ASHLAR.



VOL. II

DETROIT, DECEMBER, 1856.

NO. IV.

"THE INDEPENDENT GRAND LODGE OF CANADA."

We have refrained from expressing any opinion respecting the legality of the "Independent Grand Lodge of Canada" (as its friends style it), hoping that the Grand Lodge of England would take such action as would at once remove all doubts and induce the Lodges of this country to recognize the new body as legitimate and regular. Our anticipations have not been realized, and the time seems now to have arrived when we can not, consistently with our duty to the Craft of Michigan, postpone the consideration of the most important question which has arisen in the Masonic world, for many years.

Our sympathy is with the Canadian Brethren who have cast off their allegiance to the Grand Lodge of England. Our communication with them is too frequent and intimate not to realize the disadvantages under which they labored, and the severity of the

grievances to which they were subjected. That those disabilities would be removed and the best interests of the Craft promoted by the establishment of a Grand Lodge in the Canadas in a proper manner and by legitimate means, no one at all acquainted with the facts can doubt. But this point we do not propose to discuss, as it has nothing to do with the only question at issue; i. e. *is the "Independent Grand Lodge" a legally constituted body which should be recognized by the Grand Lodges of this country?*

Grand Masonic bodies are, as now constituted, comparatively modern. The proper mode of forming them in a State or Territory where members have a right to establish them, is as follows: The Brethren obtain charters for three or more Lodges from some Grand Lodge, and the subordinate bodies thus constituted send delegates to a Convention which forms a Grand Lodge. The charters previously held are given up, and new ones taken from the new organization. This matter is now well understood and well settled. The main difficulty which arises in the present case relates to the *right* to form a Grand Lodge without the consent of the parent body, and can be decided only by a reference to the peculiar circumstances attending it. The Canadas are a dependency of Great Britain. Previous to the late movement, the Grand Lodges of England, Scotland and Ireland exercised concurrent jurisdiction over that territory. The jurisdiction of the Lodges of Scotland and Ireland was more nominal than real, for only two Lodges held charters under the former and only fifteen under the latter. "The present Grand Lodge of England," says Bro. Moore of the *Freemasons' Magazine*, "has, from its first organization in 1717, held and exercised jurisdiction over England, as the Grand Lodges of this country severally hold and exercise jurisdiction over the States in which they are respectively located. It claims, also, as of right, in common with the Grand Lodges of Scotland and Ireland, exclusive jurisdiction over all the dependencies of Great Britain, as the Grand Lodges of America claim and exercise a common and exclusive jurisdiction over the Territories of the United States. These claims, with an occasional exception, — as in the recent act of the Grand Lodge of Hamburg, — are reciprocally acknowledged and respected by the Grand Lodges of Europe and America. That the Masonic jurisdiction of a country extends over the Islands and other Colonial depen-

dencies of that country, may be regarded as the settled law of the Masonic world. It is the great principle of jurisdiction for which the Grand Lodges of the United States have ever contended, and as they are even now contending against the Grand Lodge of Hamburg. The Canadian Colonies are, therefore, as much a part of the jurisdiction of the Grand Lodges of Great Britain, as the American Territories are a part of the jurisdiction of the Grand Lodges of the United States."

These views, without the sanction of such high authority as the veteran Moore, we regard as strictly in accordance with truth. They have not been controverted by any arguments or statements which have come under our notice. From them we deduce the conclusion arrived at by our worthy Brother, that the jurisdiction of the Grand Lodges of Great Britain in the Canadas can not be in any way interfered with without a violation of Masonic law and right. The organization, therefore, of the "Independent Grand Lodge" we look upon as unwarranted and illegal. Many have been misled by a false analogy instituted between the Territories of the United States and the dependencies of the British Crown. Why, it is said, if Grand Lodges may be organized in the Territories of the Republic, may they not be organized in Canada, without the assent of any Grand Lodge? To correctly answer this, we must bear in mind the nature of our Government and that of England. This is a Republic comprised of States so free and so little restrained in their political action, that they have received the title of "sovereignities." Herein our Government differs from all others which ever existed. The nature of the Federal Government and the State Governments and their relations to each other, foreign nations never have comprehended, and probably will not understand for centuries. The independent action of the States or their "sovereignty" has caused the organization of Grand Lodges within their borders, and prevented, and probably always will prevent, the establishment of a General Grand Lodge. Indeed, it is likely to eventually destroy or dissolve the General Grand Chapter and General Grand Encampment. These remarks apply with much force to our Territories. Such is the nature of our free institutions and the spirit of our people, that the Territories assume to a great extent the character of States. Increasing rapidly in population, they remain but a few years

under a Territorial Government. They have the right to come into the Union, and do come in, on an equal footing in every respect with the other States. In accordance with this irresistible genius of our institutions, the Grand Lodges of this country have by *common consent*, as it were, granted the privilege to Masons in the Territories to form Grand Lodges, till that privilege has now assumed the form of a *right*. This is well enough, and we would not desire it to be otherwise; but the rule has never been applied or recognized even by American Grand Lodges, beyond the territory of the United States, and in our estimation it can not reasonably be. The Grand Lodge of England never has admitted any such theory or practice with regard to its jurisdiction and that of the Grand Lodges of Scotland and Ireland, nor has it reason to do so. The political relations of Canada with reference to England are not those of our State "sovereignties," towards the Government of the United States. Canada is a dependency and will remain so as long as the English Government remains unchanged. England has had, and still has, in Canada, three Provincial Grand Lodges which are representatives of the parent Grand body. This we regard as an important fact which has been lightly considered. The Provincial Grand Lodges are, as the New York Committee of Foreign Correspondence assert, virtually Grand Lodges. "The greater part of the Provincial Grand Lodges scattered over the world have power to frame laws for their own government, and of making regulations for the guidance of their Lodges, provided they are not inconsistent with the supreme body; this power is expressly granted to the Provincial Grand Lodges of England. A very similar rule governs the Grand Lodges and Grand Chapters and Grand Encampments of the United States in their relations with superior authorities—with the only difference in respect to our Grand Lodges, though their laws are subject to the Ancient Landmarks instead of the Constitution of an existing body. It will hardly be contended that these are not Grand bodies."

By what right, or what precedent acknowledged by Masons in this country, can the subordinate Lodges of Canada throw off their allegiance to the Provincial Grand Lodges, and consequently to the Grand Lodge of England, and control their own affairs? "Is it not the fact," says the Committee, from whom we have before quoted, "that every officer and member of the newly formed body, has been obligated to support the Constitutions of the Grand

Lodges, they have respectively renounced?" This will not be denied, and yet one of the fundamental laws requires them to "submit to the Constitutions," and pay respect to the regularly constituted Masonic authorities, under which they were made. Is it submitting to the Constitutions, or paying respect to those authorities to establish, or seek to establish, other independent and hostile authorities within their own jurisdiction?" When we seriously consider the position of our Canadian Brethren—their relation to the Grand Lodge of England, and their obligations—we are led to believe that we should do injustice to the ancient parent body, injustice to those under its jurisdiction, injustice to ourselves and the Institution which we prize so highly, were we not to express in strong and unequivocal terms, our disapprobation of the new movement. It is opposed, in our humble judgment, to the best interests of the Order, and if sanctioned without the acquiescence of the Grand Lodge of England, will be productive of great evil.

A paper has recently been established at Montreal for the purpose of advocating the "Independent Grand Lodge." Who its proprietors or editors are does not appear. As we knew it had the sanction of those engaged in the new movement, we have perused its pages with considerable interest, hoping that we might there find a justification of the proceedings of its supporters. We have been sadly disappointed. The tone and tenor of the articles in the "*Pioneer*" are not such as would reasonably be expected, and must give little satisfaction to those most ardently devoted to the Independent body.

The "*Pioneer*" seeks to establish the legality of the new organization by precedents, but sadly fails in the attempt. We will briefly refer to some of the instances cited:

THE GRAND LODGE OF ENGLAND.—In the early part of the eighteenth century there was but one Grand Lodge in England, called the Grand Lodge of York. Masonry had for many years been on the decline, and this body existed not as an efficient organization. Its powers had always been very limited. Says the *Freemasons' Magazine*:

Private Lodges were not held then, as now, under special Charters and Warrants, emanating from superior authority; nor were they subordinate to, or dependent on, local or particular Grand Lodges for their existence. They were independent voluntary associations, subject only to the general laws and regulations

of the Craft, as transmitted from remote antiquity, or enacted in their "General Assemblies," and were created and dissolved at the convenience or pleasure of the parties composing them. To the Brethren of the tenth century such organizations as the present Grand Lodges were unknown. They had their general assemblies, the first of which was held at York; others were afterwards held at London, and other convenient points. But they never assumed to exercise any other than general powers, or enact other than general laws; they did not claim any special control over the Lodges, nor exact of them any special pledges of subordination and fealty. Not so at the present time. The Lodges of this day hold the relation of subordination to their respective Grand Lodges. From them they derive all their authority, and without their permission and sustaining power they can not lawfully exist. The condition of their being, is submission and allegiance to the power that created them.

The authority of the Grand Lodge of York was very limited, and the Lodges were, in a great degree, free to act as they thought best. The establishment by them, therefore, of another Grand Lodge with more extensive powers than were possessed by the old body, was not a direct violation of moral obligations, even if it were a questionable exercise of right. But there are facts which place this matter beyond dispute.

Masonry, as we have said, had been languishing for many years, till the Grand Lodge of York was little better than a nominal organization. Into such disrepute had the Institution fallen in the south of England, that there were then only four lodges. Their remote distance from the seat of the Grand Lodge was a serious obstacle to their re-organizing that body or deriving any benefit from its action. Those four lodges, therefore, established the Grand Lodge of England. *To this the Grand Lodge of York did not object, but, on the contrary, it approved the movement,* and the two bodies entertained toward each other the most friendly relations for eight years. But even under all the circumstances tending to prevent any charge of irregularity, Brother Cross says of the Grand Lodge of England (in his history of Freemasonry): "The motive which suggested this Institution was certainly laudable and useful; but every person must be aware, that the four lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York." The want of analogy between the establishment of the Grand Lodge of England and that of Canada is too obvious to need further elucidation.

GRAND LODGE OF ANCIENT YORK MASONS.—This was formed by some seceders from the Grand Lodge of England, in 1739. It was not recognized by that body, and was unquestionably an illegal organization, although recognized by the Masons of Scotland and Ireland. It is asserted that it was "*finally* regarded as legal and regular by the Grand Lodge of England itself, for, in 1813, the two bodies united on terms of perfect equality." The conclusion arrived at in this quotation may be legitimate according to the rules of law, but it is not correct [in fact or spirit]. How came the Grand Lodge of England to unite with a body which it had from the first and for sixty-four years opposed as irregular? Was it because it changed its opinion of the legality of the Ancient York Lodge? Not at all. It saw that there was a prospect of an endless strife, and that unless some reconciliation was effected, the best interests of Masonry would continue to suffer. It saw that in order to promote harmony among the Craft, it must yield, to a certain extent, to the force of circumstances. So long had been its opposition, that its final action could not be construed as a recognition of a right or principle which it had always denied, *and it never was so construed.*

THE GRAND LODGE OF SCOTLAND was formed when Scotland was free from allegiance to England, and had its own monarchical government. That body, therefore, was, according to the reasoning in the fore part of this article, respecting political sovereignty, legal and regular.

THE GRAND LODGE OF IRELAND was formed with the acquiescence of the Grand Lodge of England, and has always maintained amicable relations with that organization. "The existence of the three Grand Lodges in Great Britain under one political head," says Brother C. W. Moore, "affords no precedent for the course of the Canadian Lodges." "They exist by virtue of a common inheritance of which neither can be deprived by any proceedings known to Masonic law or legislative enactment. The law of political nationality does not *per se* involve any loss of Masonic sovereignty; while, on the contrary, the possession or acquiring of the first, guarantees the right to the enjoyment of the latter."

The act of the Provincial Grand Lodge in France, declaring itself independent, comes within the rule of political sovereignty

which has been laid down, and can not be cited to sustain our Canadian Brethren.

The cases of European Grand Lodges which have been cited as precedents for the new movement, afford little support to our opponents. Referring to them, the Freemasons' Magazine says:

But we are told that there are two Grand Lodges in France and three in Prussia; and we are asked why, if this be allowable, any other sovereign State may not have an equal number? So they may, if the parties interested agree to the arrangement, and the security and interests of other parties are not prejudiced or endangered thereby. We do not however, borrow rules of government from the practices of our Brethren on the Continent of Europe. By such a course we should soon find ourselves

“Puzzled with mazes, and perplexed with error.”

Our Continental Brethren have their own peculiar notions of Masonic propriety,—influenced perhaps by their necessities,—and we have ours. Without stopping to inquire who is right, it is enough that these notions do not, nor can they be made to accord with each other. The two Grand Lodges at Paris (if indeed the Sup. Council be a Grand Lodge), harmonize about as well, and hold very much the same relations to each other, that exists between the lawful Grand Lodge and the unlawful body of the same name, in the City of New York. The three Grand Lodges at Berlin are organized in different *rites*—each claiming independence of the others, and the enjoyment of equal powers, prerogatives, and jurisdiction. This is a doctrine we in this country do not recognize or sanction; but, being admitted by the Masonic authorities of Prussia, and other Continental States, it establishes the legality, and accounts for the existence, and perhaps necessity, of the three Grand Lodges at Berlin. They, however, would furnish no precedent for the Canadian movement, were they all of the same *rite*,—notwithstanding one of them was originally established under authority from London. Nor does the Grand Lodge of Hambro, which remained in a subordinate relation to the Grand Lodge of England until 1811, when the connexion was dissolved on account of the political difficulties existing between the two countries. That Grand Lodge then declared itself an independent body,—as its position in a sovereign State fully authorized it to do. Other similar cases might be cited; but as they are to be found only in countries politically independent of the British Crown, they are not analogous, and therefore afford no precedent for the rebellion of the Lodges in Canada. That case stands alone in the history of Masonry.

Our space will not permit us to pursue this subject further at this time. We shall speak of it again in our next number.

FOR THE ASHLAR.

LAMENTATION FOR HIRAM.

By Bro. S. C. Coffinburg.

Oh! weep for him, who, early doom'd,
Lay on Moriah's brow;
Whose ashes there were found entomb'd
Beneath the cassia's bow;
Oh! weep ye for the widow's son
Whose glorious race so soon was run.

Let Israel's widow raise the wail,
And strew their heads with dust;
Let Judah's daughters don the veil
And weep—for weep they must—
O'er the young Architect who won
The glory for King Solomon.

Bright genius sat upon his brow,
And love lit up his soul;
But both are crushed and broken now,—
Their knell with sorrow toll;
For ne'er again will either dwell
Within so fair, so bright a shell.

Let Judah's monarch doff his crown,
And bow his head in grief;
In dust and ashes strew the throne
Of Israel's royal chief;
And cast his purple robes away,
Nought but vain baubles now are they.

The trestle-board hath no designs,
The compasses are still,
And cypress round the altar twines,—
Grief doth the temple fill,
And idle lies the gavel there,
The plumb, the level, and the square.

That mystic bond, alas! is broken,
Which knit three souls in one;
And lost, alas! that mystic token,
With the poor widow's son;
That emblem of his merits rare,
None e'er again may ever wear.

There, where yon broken column rears,
With snow-white marble urn,
Let Israel's virgin shed her tears,
And there still let her mourn;
There let her still her vigils keep,
For 'neath it doth young Hiram sleep.

MASTER OF THE LODGE—HIS CHARACTER.

We have received a letter from a highly intelligent member of the Craft, informing us of a very singular objection which is made to the Worshipful Master of his Lodge; i. e. that "he is too moral a man." It is difficult to believe that such an exception could be taken to any candidate for office. The occupant of the East might be too strict or whimsical in his notions of propriety or good conduct; he might be uncharitable in his judgment of others; but that he could be too moral and upright in his conduct is an absurdity which it is hoped no Mason will for a moment tolerate. Purity of life is one of the highest recommendations which a member of the Order can possess, and should always have its due weight with Brethren. If there is in a Lodge one who, by the immaculateness of his conduct, by unswerving integrity and an amiable disposition, stands above his fellows, he should, if otherwise qualified, be advanced to the highest honors in the gift of his Brethren. Proficiency in the work and in the study of Masonic jurisprudence is by no means all that should distinguish a Master; that is a valuable qualification, but that alone is not sufficient to entitle its possessor to a seat in the East. Careful as we would be respecting this matter, we would not be unnecessarily rigid. Too much should not be required. There are men, not unexceptionable in their habits, who possess large and noble souls—whose charity is extensive—whose knowledge of the ritual and the law is profound. Some of them have made worthy Masters, influential for good and beloved by all who knew them. But such instances are rare, and there is danger in trying an experiment which has terminated unfavorably in a vast majority of cases. The reverse of the picture presented is too familiar to all. The moment a Brother is elevated to a high office, he becomes prominent—his failings and his faults are conspicuous, when his virtues are often unperceived. It is his duty to guide those over whom he presides, in their labors, and if he can not command their respect by suitable example in his every-day life, he will sadly fail in the performance of his duty, if he be not a disgrace and reproach to Masonry.

There is a danger greatly underrated in raising to office, Masters whose chief or only qualification is their proficiency in the

ritual. Honors are often conferred on such in Lodges where there are few competent to perform the work. Better would it be for Masonry if those Lodges were stricken from its roll. When a bad man is once elevated to a position where he can exercise arbitrary power, no one can foretell how pernicious will be the influence which he will exert. With more than ordinary force does this apply to the subject under consideration. The Master is supreme in his Lodge, and if governed by malice or wrong motives, can openly or covertly inflict a blow upon its best interests. His life, if stained by vices, or corrupted by a want of integrity or a base disposition, reflects discredit upon the body over which he presides and upon the Institution. Such a spectacle may well cause all well wishers of our ancient Order to grieve.

We should be careful how we place power in the hands of bad men, or how we clothe them with honors. A cunning, crafty individual whose character does not stand fair before the world, often seeks to get into official Masonic positions to bolster up his reputation and give it an air of respectability. If such an one does not give evidence of his real designs while in office, he will be sure to reveal them subsequently. We grieve to say that we know Masons—far from being ornaments to our Institution and who could not now get elected Tiler in their Lodge—who constantly take every opportunity to make known to the public that they have held high and honorable positions in the Fraternity, and seek thereby to gain credit and respectability. They are “wolves in sheeps’ clothing,” and we can not too carefully guard against them.

In the approaching election, Brethren, let these things be carefully considered; act with deliberation and sound discretion, with a single eye to the best interests of your Lodge, the welfare of the Craft, and the honor of our venerated Society. Thus you will act if you duly appreciated the responsibility resting on you; and thus acting, you will inflict no injury upon the priceless inheritance entrusted to your care, but will transmit it as a rich blessing to posterity. “So mote it be.”

INAUGURATION OF THE FRANKLIN STATUE.—EXTRACT
FROM MR. WINTHROP'S ADDRESS.

[Continued from Page 118.]

It is with no little interest that we recall his own statement, that it was in his native Boston that his curiosity was first excited in regard to the nature of that wonderful element, from the investigation of which he was destined to derive his highest and most pervading celebrity. Here, in the year 1746, he received the earliest impressions upon the subject of electricity, and here, among the Bowdoins and Chauncys, and Coopers, and Quinoys, and Winthrops of that day, he found some of the earliest and latest sympathizers and co-operators in his scientific as well as political pursuits. The gradual steps by which he advanced in his electrical researches are for the historian and biographer; the transcendant result is familiar to you all. When Franklin had completed that grand and unparalleled discovery,—arresting the very thunder-bolts on their flaming circuit through the sky, challenging them forth from their chariots of fire, and compelling them to a reluctant revelation of the nature of their mysterious, mighty energies,—he had reached a pinnacle of human glory which had not been approached by any man of his country or of his age. His fame was flashed from pole to pole over the whole habitable globe, and hardly a civilized region, over which a thunder-cloud ever pealed or rattled, was long left ignorant of the name of him who had disarmed it of its shafts and stripped it of its terrors.

The boldness and sublimity of the experiment, by which his theories were finally tested and confirmed, have never been surpassed, if they have ever been equaled, in the walks of science, and even the battle-fields of ancient or modern history may be explored in vain for a loftier exhibition of moral and physical heroism.

See him going forth into the fields with no attendant or witness but his own son, lest a failure should bring discredit,—not upon himself, for no man cared less for any thing which might concern himself—but upon the experiment he was about to try, and upon the theory which he knew must prove true in the end. See him calmly awaiting the gathering of the coming storm, and then lifting

his little kite, with an iron point at the top of the stick, and a steel key at the end of the hempen string, to draw deliberately down upon his own head a full charge of the Artillery of Heaven. See him, disappointed at first, but never despairing or doubting, applying his own knuckle to the key,—knocking, as it were, at the very gates of the mighty Thunderer,—and eagerly standing to receive that bolt, from which so many of us, even now that he has provided so complete a shield, shrink away so often in terror! A similar experiment is to cost the life of a distinguished Russian philosopher at St. Petersburg only a few months afterwards. Shall Franklin's life be spared now? Well has Mr. Everett suggested, in the words of another, that if that moment had been his last, “conscious of an immortal name, he must have felt that he could have been content.” But the good Providence of God, in which, as we shall see, Franklin always trusted, permitted the cloud to emit but a single spark. That spark was enough. His theory is confirmed and verified. Henceforth, in the latest words of the dying Arago, Electricity is Franklin's. “To him the world owes the knowledge which led to the Telegraph, the Electroplate, the Electrotpe. Every fresh adaptation of electricity is a stone added to his monument. They are only improvements of his bequest. Electricity is Franklin's.” His name has, indeed, become immortal, but, thanks be to God, his life is still preserved for the best interests of his Country and for the welfare of the world.

But the Fame of Franklin as a philosopher rests not alone on his discoveries in any single department of natural history, and the brilliancy of his electrical experiments must not be permitted to eclipse his many other services to science. Nothing, indeed, within the range of philosophical inquiry, seemed to be beyond his eager and comprehensive grasp, and to the end of his long life he was yearly adding something to the stock of scientific knowledge. He delighted to employ himself in searching out the causes of the common operations of nature, as well as of its more striking and remarkable phenomena. The principles of evaporation, the origin of the saltiness of the sea, and the formation of salt-mines, the habitual commencement of North-easterly storms at the South-east, the influence of oil in smoothing the water and stilling the waves, and a hundred other subjects, at that time by no means familiar to the common understanding, were elaborately investigated and explained by him. Indeed, wherever he went, he was

sure to find material for his inquisitive and penetrating mind. A badly heated room would furnish him with a motive for inventing a better stove, and a smoking chimney would give him no rest until he had studied the art of curing it. Did he visit Holland,—he is found learning from the boatmen that vessels propelled by an equal force move more slowly in shoal than in deep water, and forthwith he engaged in patient experiments to verify and illustrate the lesson, for the benefit of those who may be employed in constructing Canals. Did the bark in which he was crossing the ocean stop a day or two at Maderia,—he seizes the occasion to procure and write out a full account of its soil, climate, population and productions. And while the ship is in full sail, behold him from day to day the laughing-stock of the sailors, who probably regarded him as only a whimsical land-lubber, while he sits upon the deck dipping his thermometer into successive tubs of water, bailed out for the purpose, to ascertain by the differences of temperature the range and extent of the Gulf Stream,—and thus furnishing the basis of that Geography of the Seas which has recently assumed so imposing a shape under the hands of the accomplished and enterprising Maury.

No wonder that the great English historian of that period, the philosophic Hume, wrote to Franklin as he was leaving England to return home in 1782: "I am sorry that you intend soon to leave our hemisphere. America has sent us many good things, gold, silver, sugar, tobacco, indigo, &c.; but you are the first philosopher, and indeed the first great man of letters for whom we are beholden to her." And most justly did Sir Humphrey Davy say of him at a later day—"He has in no instance exhibited that false dignity, by which philosophy is kept aloof from common applications; and he has sought rather to make her a useful inmate and servant in the common habitations of man, than to preserve her merely as an object of admiration in temples and palaces." Indeed, his merits as a philosopher were early and everywhere recognized and acknowledged, and our BOSTON PRINTER was introduced and welcomed into Royal Societies, and Imperial Academies and Institutes, in almost every kingdom on the globe.

Nor were his scientific attainments recognized only by diplomas and titular distinctions. It is pleasant to remember that the great British Powder Magazines at Purfleet, and the magnificent Cathedral of St. Pauls were both protected from the danger of lightning

by rods arranged under Franklin's immediate direction; while some years later (1784), the King of France placed him at the head of a commission of nine members of the Royal Academy and Faculty of Medicine, to investigate the subject of Animal Magnetism, then first introduced to the notice of the world by the celebrated Mesmer.

In running over the marvelous career of Benjamin Franklin, we hail him next, in the third place, as a STATESMAN and PATRIOT, second to no one of his time in the variety and success of his efforts to build up the institutions of our country, both state and national, and in promoting and establishing her Union and her independence.

Franklin made his first formal appearance on the political stage, at the age of thirty years, in the humble capacity of Clerk of the General Assembly of Pennsylvania at Philadelphia, in the year 1736. But his thoughts being now turned to public affairs, he at once commenced instituting reforms wherever an opportunity presented itself. Nothing which could contribute to the welfare of the community in which he lived, was too seemingly insignificant for his attention. The regulation of the City Watch, the paving and sweeping and lighting of the Streets, the organization of Fire Companies, the foundation of Schools and Academies, successively occupied his earliest care. His fitness for every sort of public employment soon becoming manifest, he was spared from no service within the gift either of the Executive or of the People. In the single year 1750, while he was just commencing his philosophical pursuits, he was called upon to discharge the duties of a Justice of the Peace (no sinecure in that day), by the Governor; of a Common Councilman, and then an Alderman, by the Corporation of Philadelphia; and of a Burgess, to represent them in the State Assembly, by his fellow-citizens at large. The next year finds him delegated as a Commissioner to treat with the Indians. The next year, he is appointed joint Postmaster General of the Colonies. The following year,—the ever memorable year of 1754, he is one of a Congress of Commissioners from all the colonies at Albany, to confer with the Chiefs of the Six Nations concerning the means of defending the country from a threatened invasion by France. And then and there, in that capacity, our Boston Printer first projected and proposed a *Union* of all the colonies under one government,—the original suggestion of that glorious *Union* which was afterwards adopted as a defense against the tyrannical

oppression of Great Britain, and which is still our best and only defense, not only against Great Britain and all the rest of the world, but against each other, and against ourselves, too. God grant that this Union may be no less durable than the solid bronze of which the Statue of its earliest proposer and constant advocate is composed,—defying alike the corrosions of time, the shock of strife, and the convulsions of every evil element!

The next year, 1755, we see him procuring wagons for General Braddock, who had utterly failed to procure them by any other agency, and advancing for the service upwards of a thousand pounds sterling out of his own pocket. And then, too, it was, that with a sagacity so remarkable, he distinctly predicted the precise ambuscade which resulted in the disastrous defeat of that ill-starred expedition. Before the close of the same year, we find him marching himself, at the head of a body of troops, to protect the frontier,—not waiting, I presume, to be formally commissioned as Commander, since it is not until the succeeding year, 1756,—just one hundred years ago,—that we see him regularly sworn in as Colonel, and learn that several glasses of his electrical apparatus were shaken down and broken, by the volleys fired under his windows, as a salute, after the first review of his Regiment.

Passing over the six or seven next years, which belong to another department of his career, we find him, in 1763, sole Postmaster General of British North America, and spending five or six months in traveling through the Northern Colonies, in an old-fashioned gig, for the purpose of inspecting and arranging the Post Offices. Soon afterwards we see him taking a leading part in stopping the tide of insurrection and quieting the commotions arising out of the inhuman massacre of the Indians in Lancaster County—appealing to the people in an eloquent and masterly pamphlet, organizing a Military Association, and by his personal exertions and influence strengthening the arm of Government and upholding the supremacy of the Laws. And now, in 1764, we welcome him, assuming the chair as Speaker of the Pennsylvania Assembly, to sign a bold Petition to the King against the Proprietary Government, which he had drafted and defended on the floor, but to which the previous Speaker had shrunk from affixing his signature.

Passing over another interval of a little more than ten years (to be the subject of separate allusion under another view of his

services), we meet him next, on his own soil, in 1775, as a Delegate from Pennsylvania to the Second Continental Congress. He served simultaneously as chairman of the Committee of Safety appointed by the Pennsylvania Assembly. "In the morning at six o'clock," (says he of this period, and he was then sixty-nine years of age), "I am at the Committee of Safety, which Committee holds till near nine, when I am at Congress, and that sits till after four in the afternoon." In the Continental Congress, we find him successively proposing a plan of Confederation; assuming the entire management of the American Post Office; at the head of Commissioners for Indian Affairs; a leading member of the Committee of Secret Correspondence, and of almost every other Committee, whether for secret or for open negotiations; a Delegate to the American Camp at Cambridge, to consult with Washington and the Continental Army for the relief of his native town; a Delegate to Canada, to concert measures of sympathy and succor; and, finally, one of the illustrious Committee of Five, with Thomas Jefferson, and John Adams, and Roger Sherman, and Robert R. Livingston, to draft the Declaration of Independence. That Declaration is reported and adopted, and Franklin signs in it his order with an untrembling hand. He would seem, however, to have fully realized the momentous character of the act, when he humorously replied to our own John Hancock, who had said—"There must be no pulling different ways, we must all hang together;" "Yes, we must indeed, all hang together, or most assuredly we shall all *hang* separately." He was as ready to brave the strokes of arbitrary power, as he had been those of the lightning of Heaven,—to snatch the sceptre from tyrants as the thunder-bolt from the clouds; and he might almost seem to have adopted, as the motto of his life, those noble lines of a contemporary Poet—

"Thy spirit, Independence, let me share!
 Lord of the lion heart and eagle eye,
 Thy steps I follow with my bosom bare,
 Nor heed the storm which howls along the sky!"

And now he presides over the Convention which frames the Constitution of Pennsylvania; and after another interval of about eight years and a half (to be accounted for presently), we find him presiding over the State itself, whose Constitution he had thus aided in forming. Now, too, at the age of eighty, the Nestor of America, as he was well styled by the National Assembly of France, he

is found among the Delegates to the Convention which framed the Constitution of the United States, and there we may hear him making two brief but most characteristic and remarkable speeches. One of them I reserve for the conclusion of this address. The other was delivered on the 28th day of June, 1787, when he submitted that memorable motion,—seconded by Roger Sherman, and said by at least one member of the Convention to have been rejected only because they had no *funds* for meeting the expense, but which, at any rate, found only three or four voices to sustain it,—that “henceforth Prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business.”

“I have lived, Sir, (said he most nobly) a long time, and the longer I live, the more convincing proofs I see of this truth—that *God governs in the affairs of men*. And if a sparrow can not fall to the ground without his notice, is it probable that an Empire can rise without his aid? We have been assured, Sir, in the Sacred Writings, that ‘except the Lord build the house, they labor in vain that build it.’ I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.”

[*To be continued.*]

FREEMASONRY IN TURKEY.

Our readers are aware that Freemasonry has existed in Turkey for a long period. We are pleased to see that it is now taking a foothold there which it will probably retain in the future. The following communication was written by a correspondent of the *N. Y. Tribune*, now resident at Constantinople. It is dated Oct. 12th, 1856.

The subject of Freemasonry has begun to attract considerable attention in the East, and lodges are being established here and

at Smyrna. I am informed that some forty years ago a French lodge existed at Constantinople, which ceased through want of sufficient supporters, and that more recently there was one in Smyrna—a military lodge. Now there are three at Smyrna, and one is about to be opened here. At the outset, the lodge of Smyrna was opened and worked with a warrant of the Grand Lodge of Ireland, whose Master is the Duke of Leinster; the S. W., the Earl of Donoughmore; J. G. W., the Marquis of Conyngham, and the D. G. M., George Hoyle, Esq., as the Albany Lodge, No. 65. Seventeen Masons of good standing and of high rank in Masonry, constituted themselves an Independent Grand Lodge of Turkey, forming their Magna Charta, and recognized by all the Grand Lodges of Europe. Subsequently, forty-three Master Masons, resident in Smyrna, applied by petition to the Grand Lodge of Turkey for warrants to form three lodges tributary to the Grand Lodge of Turkey, whose authority and superiority over all lodges in Turkey, or hereafter to be established, is acknowledged. The Grand Lodge having met in Grand Chapter, after mature deliberation, and a lapse of two months, granted the warrants, so that there are now in Smyrna, legally and regularly formed, consecrated and installed, three lodges, called Ionia No. 1, Anatolia No. 2, Byzantium No. 3, with 110 members in all, and twenty-one others under proposition. No. 1 works in English, No. 2, in Italian, and No. 3 in the French language. As some of the members speak only the Greek tongue, they also occasionally work in that language. The Grand Lodge of Turkey is composed of these three lodges, and when it meets all join in it. The Deputy Grand Master is Mr. C. G. Carrer; the Grand Master of the Ionia is Mr. S. Langdon, an American; the Byzantium Lodge has for its Grand Master M. Keiger, a Frenchman; of the Anatolia I have not yet heard the name of the Grand Master.

It has been for some time past contemplated to apply for a warrant for a lodge for this place. There a large number of Masons here, some of whom are Mussulmans, among whom are H. E. Fuad Pasha, the present Minister of Foreign Affairs, and H. S. Cabrali Effendi, the Chief Dragoman of the Sublime Porte. It is believed that there are other Mussulmans Masons, though I do not know their names. Mr. J. P. Brown, the Dragoman of the American Legation, a Master Mason, is the mover of the lodge intended for Constantinople. I learn that many Turkish gentlemen will apply for reception so soon as the lodge is established.

There has been for many years past, it is said, a Masonic lodge at Belgrade on the Danube, called the "Ali Kotch," composed of seventy members, the G. M., of which is named Tzani Ismail Zeholah Mehemet Saadi. So says a late account of it which I find in *Galignani's Messenger* of April 30, 1855, taken from a Trieste paper. I have made some inquiry here about this lodge, and have been able to procure no satisfactory account of it. I am assured, however, that such a lodge does exist, under the name above men-

tioned, and this is all. I have not been able to learn that Masonry exists at all among the Turks or the Arabs. Badly informed European writers declare that it has existed among the Arabs for a great number of centuries—long before the Christian era; but no Turkish author, I am told, mentions anything of the kind, and the best read Turks of this Capital, who ought to know it—some of them of Arabian origin—assure me that it is not so. The individuals mentioned above as being Masons, became such in England. The Turks, in general, believe Masons to be all atheists, though the higher classes are convinced of the contrary.

I am almost inclined to believe that the so-called Masonic Lodge of "Ali Kotch," at Belgrade, is nothing more than a *Tekkiah*, or convent of Dervishes of Persian origin. Its name is not Turkish. I am led to this belief from the following part of the article above quoted, which says:

"In Turkey Freemasons wear, as a distinctive mark, a small brown shawl, ornamented with different figures, and a dodahedron of white marble of about two inches in diameter, highly polished, and having red spots, which signify spots of blood, and are a remembrance of Ali, who introduced Freemasonry into Turkey, and was punished with death for so doing. They wear this badge suspended around the neck by a white cord."

Although no mention is made of the origin of the Ali thus alluded to, it is not impossible that he was a Persian.

Some time since I paid a visit to the Sheik of the little convent situated on the hill called "Shahidler," above the old Castle of Europe. The convent is one of the now few remaining ones of the prohibited sect of the Bektashi Dervishes. On learning that I was a Freemason he seemed disposed to fraternize with me, and remarked that I was like those of the convent or "*Tekkiah*" of Ali Kotch of Belgrade. He invited me into his Convent, and afterward into the more private apartment of his house, where he showed me several *portraits* of the more eminent Sheiks of his Order. I did not then offer to fraternize with him, but shall make him another visit in search of information. All Mussulman Dervishes are *free thinkers*, and those of the Bektashee sect are said to be more so than any other. For this they are, generally, none the less thought of by the public, though the stricter class of Mahomedans, such as the *Ulema*, hold them in small esteem. Dervishism had its real origin under the Abbassia Caliphs of Bagdad, during whose reign translations were made from the old Greek philosophers—Plato, Aristotle and others—and their principles are still the guide of most the Dervish orders. I apprehend that if the old Sheik of the "Shahidler" was disposed to recognize me as a fellow Dervish, it was on the ground that, in his estimation, I was a "free thinker." It is well known that this sect, or order, of the Bektashees have but little regard for the great principles of Islamism, and put almost no faith in Mahomed's inspiration. They regard him only as a man of very superior intelligence, filled with benevolent

intentions towards his brother Arabs who were idolaters, and desirous of raising their thoughts up to Allah, the Creator of all things. The sect is prohibited on account of its connection with the Janissaries, and few convents now exist in Turkey. At Constantinople there are but two—the one in question, and another beyond the walls of the city, near the Toss Kassu Gate.

It is not believed that the Ottoman Government will now in any way interfere with the re-establishment of Masonic Lodges in Turkey, though I have heard that a lodge which once existed in Smyrna was closed and confiscated by the Government during the Greek Revolution.

THE GRAND LODGE OF ENGLAND.

The Grand Lodge of England held a quarterly communication on the third of September last. The Earl of Zetland, G. M., was not present. P. G. M. for Sumatra, Bro. Lewis presided. We are indebted to the *Mirror & Keystone* for the following particulars. The session was characterized by any thing but dignified proceedings and that good feeling which ought always to prevail in Masonic assemblies:

The Grand Secretary read the minutes of the previous communication, with which was incorporated a revised report of the speech of the M. W. Grand Master, made at the last meeting. On the question of the adoption of the minutes, a motion was made "That the minutes be confirmed only so far as they related to motions made and carried, the speech of the Grand Master being no legitimate part thereof." The motion was finally carried, although a scene of confusion ensued such as we never before read of in the transactions of any Masonic body. The acting G. M. became highly excited, and gave way to expressions of angry feelings. Those who with him were in favor of confirming the minutes, with the address of the M. W. G. M., appeared to be determined to carry their point, and the whole meeting is characterized as most uproarious and disgraceful. The amendment, however, was carried by the overwhelming majority of *ten to one*.

Another amendment was offered, which was finally withdrawn, but not before the acting G. M. had shown an excessive degree of arbitrary power. After order was restored, a communication was read by the Grand Secretary, which was signed

"Zetland, G. M." which referred to the Colonial Lodges, and embodied a "plan and suggestions for alterations to be made in the laws of Supreme Grand Lodge," the object of which was to remedy the inconveniences the Lodges in the Colonies are subjected to in consequence of the delays arising from the incompetency and inefficiency of the officers of the *Supreme* Grand Lodge. The propositions of the M. W. G. M. simply amount to this, that the Lodges in the British Colonies and settlements, as well as in foreign parts, shall pay 7s. 6d. for every initiated Brother, for which he gets a Grand Lodge certificate, and for Brethren joining one Lodge from another, 2s. 6d., unless the Brother wishes a certificate, in which case the fee to be 7s. 6d. The other propositions, which are twelve in number, refer to Prov. Grand Masters, and it is unnecessary for us to occupy our room further than to mention the fact. One important feature, however, of the communication shows that with the consent of the Earl of Zetland, the *revenue* arising from the Colonial Lodges, and the *dignity* of exercising authority over them, will not be abandoned.

The following was elicited during the discussion of the subject, which was that "*Ten years ago*, when Col. Burton was Prov. Grand Master for Bengal, he suspended a Brother from his Masonic rights and privileges. The Brother appealed against his decision, and the Prov. G. M. sent that appeal home ten years ago, and it has *never been answered yet.*"

If this account be correct, it gives fresh evidence of a fact that has been too long apparent. There is growing at the heart of the Grand Lodge a disease which, if not removed, will, ere long, produce stagnation and inefficiency, and which will cause great injury to the Craft of England and her provinces. Too long have the members of the Institution in the Old Country, paid deference to the titles of nobility; too long have they been slumbering under the influence of Grand Masters selected from the aristocracy. The late war taught England a salutary lesson. It demonstrated to her and to the world, that if she would gain her former warlike prestige; if she would succeed in the contest of arms, she must select for commanders and officers those most competent and worthy, however humble their origin and even if they be wanting in titles. As it is in one branch or department, so it is in all others. If Masonry is to flourish in Great Britain in the nineteenth century, the Grand Lodge there must elect to office those who understand the wants of the Craft, and are able and willing to supply those wants. Had a proper state of things existed, the movements in Canada would have gained little sympathy and the Grand Lodge of the Mother Country would stand before the world at this day, the

most dignified and respected of Masonic bodies. As it is, she is fast losing the good opinion which she once commanded, and is doing more than all other things combined to give strength to the new Lodge of Canada, which she refuses to recognize.

WRITTEN FOR THE ASHLAR

A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.

By CORN MASON.

"In hoc signo vinces."

CHAPTER I.

One cold, sparkling morning, towards the latter part of December, 1303, the French Court set out from the Monastery of Chailly, on their return to Paris. There had been a week's hunting in the royal forests of Fontainebleau, and they had had rare sport. Foremost in the cavalcade, rode the Queen, Joan of Navarre, on a glossy Spanish jennet, and around her clustered the ladies of her Court, each attended by an esquire or favorite cavalier; then followed the huntsman with hounds in leashes, and hawks in hoods and jesses; and last came the heavy tumbrels filled with the carcasses of wild boars, stags, bears, and wolves, all piled promiscuously together. On they passed with jest and song and repartee, reaching Paris ere nightfall.

The King did not accompany them, as he was hourly expecting a messenger from Rome, with whom he had business of the most pressing importance.

The Monastery of Chailly was on the northern confines of the forest of Fontainebleau, and under the jurisdiction of the Dominicans. The eastern portion was fitted up for the reception of royal guests, as Philip the Fair often led the chase in the adjoining forest.

In the refectory, sat the King at breakfast. The feeble rays of a December sun struggled in faint lines through the richly stained oval-shaped windows. A large wood fire blazed and crackled upon the open hearth. On a highly polished table, drawn near enough to the glowing fire for comfort, was spread the first meal of the

day,—an omelette, some venison pastry, a brace of savory smelling pheasants; and a flask of the golden-colored wine of Champagne completed the repast.

Philip of France well deserved the soubriquet of "Fair." He was a faultlessly handsome man, and looked every inch a monarch. Scarce forty years of age, he was in the very plenitude of his beauty. A nobly shaped head, a majestic carriage, and a forehead crowned with intellectual greatness, gave him all the outward attributes of royalty. His features were of the Norman cast; his eyes deep blue, almost hazel; nut-brown hair, as soft and silken as ever floated from a woman's brow, swept in long curls down his shoulders. Behind the King's chair stood Engurand de Marigny, the Mayor of the Palace, a tall, gaunt-looking man, with a wolfish expression in his stony, gray eyes; and at his elbow, a lay brother, with a white napkin and a crystal basin of water to bathe the King's fingers when the repast was over.

The King rose from the table, and, seating himself before the fire, sank into a profound reverie.

"May it please thy Majesty, the courier has this moment entered the court-yard," said the Mayor, tapping the King on the shoulder to arrest his attention.

"It is our pleasure to see him instantly," replied Philip. "Go thou, and bring him to our presence."

The Mayor left the apartment, and returning ushered in a Monk dressed in a Dominican habit. His figure was bold and commanding, and his step had a martial air that told his life had been passed in camps. The King held out his finely shaped hand, the Monk bowed low, pressed it to his lips and stood erect; a large crimson scar furrowed his forehead.

"Thy Majesty has done me the honor to come to Chailly?" inquired the Monk, with the air of a person who knew the King.

"Yes," replied Philip, impatiently, "yes; but a truce to all court rules, and tell us truly the success of thy mission."

"Sire, thou art expecting dispatches. I bring none. My mission was unfavorable. I scarce

"Speak, then," interrupted Philip, unable to control his anxiety longer. "Engurand, look that there is no interruption Albreto, proceed."

It was evident from the Monk's manner that he had very unpleasant information to communicate; therefore with the air of a

bold, bad man, he assumed the bravado of indifference and plunged at once into the subject.

"Thy envoy did obtain an interview with His Holiness, and although he promises to canonize thy ancestor, Louis IX., he utterly refuses to grant thy perfect reconciliation to our Holy Church, until thou hast made ample atonement for thy sacriligious violence to his predecessor Boniface VIII. He would not even listen to thy demand for a tenth of the Church revenues, and when I mentioned thy proposition to levy taxes upon the Order of the Temple, he refused to grant any thing, and turned me out of the Vatican."

The face of Philip grew ashy pale with anger and bitter disappointment. Springing to his feet, he paced the floor with such rapid, heavy strides that the windows rattled in their casements. Choking with rage, he strode up and down the room, giving vent to his passion in the most blasphemous execrations. Turning like a fury upon the Monk who witnessed this furious ebullition of rage with the coolest indifference, he shook his clenched hand in his face, exclaiming:

"Thou bungler! thou knave! thou worse than idiot! what foul fiends possessed thee to parade all those exactions before the old brute at once? Gramercy to thy shrewdness! thou art more fit for a paltry scullion than an envoy."

"But a faithful soldier," retorted the Monk fiercely, striking the scar that now glowed across his forehead like a furnace.

He flung himself into the chair which Philip had left vacant, and looked sternly into the fire. Philip was too near a madman to notice the indignity. He raved and swore and stamped, and shook his clenched hand in the direction of Rome. Time and space seemed annihilated; in his rage, he imagined that he confronted the Pontiff, and exclaimed,—

"Thy old hoary head shall not save thee from our vengeance."

"It was thy Majesty's wish to set off for Paris at noon. Shall I order the horses?" asked De Marigny from the door.

The only notice which the King deigned to bestow upon the Mayor was to hurl a heavy oaken trestle at his head; then, completely overcome, Philip sank exhausted upon a couch.

"Tis wearing late; thou wilt scarce reach Paris before midnight," said the Monk, addressing the King, without rising.

The King raised himself to a sitting posture, and taking a large

flagon of wine from the stone seat of the window, he drank long and deep, until he had drained the vessel; then he dashed it upon the floor.

"Nay, we will not set out for Paris, but would first have the particulars of thy audience with that old Mutton."*

Here, modulating his voice to a gentle tone, he added :

"We were overhasty, but will now incline our gracious ear to a faithful narration, that we may know whence came this bold determination to thwart our long cherished schemes, on the part of the" Philip finished the sentence between his teeth.

The Monk, after deliberating a few moments, stretched himself indolently before the fire, and, without rising, replied :

"Sire, thou must know that immediately upon my arrival at Rome, I presented my credentials to the Cardinal Bishop Orsini, who promised his influence with the Pope. Thy humble envoy did not obtain an audience for a fortnight. His Holiness held a council at the Lateran, to settle the claims of the Templars with the King of Cyprus.

"According to thy instructions, I took note of every event. His Holiness is most popular; whenever he appeared in public, the air was rent with acclamations of praise. His piety, charity, clemency, and justice were on every tongue.

"When I entered his presence, I wore the garb and air of a suppliant, feeling assured that there was no other way to pander to his integrity. I confessed to His Holiness, that I was commissioned by thy Majesty to lay thy sincere repentance at his feet; also, thy hearty sorrow for the violence thou hadst inflicted upon his predecessor. I implored, as a dispensation of our Holy Church, that thou mightest be again received as a repentant son, promising, as a voucher, to bear any penance His Holiness might inflict. I hinted delicately at the low state of the royal treasury; and, as a condition of thy setting out upon a crusade, asked one-tenth of the Church revenues. Last came the crowning stroke,—the suppression of the Order of the Temple. I knew well that duplicity would effect nothing; so I grappled with it bravely. I asked him merely to promulgate the decree; that thy Majesty would carry it out, and the spoils should be equally divided.

*Nicholas Bocasin, the Pope who then wore the tiara under the title of Benedict XI., had been a shepherd in his youth.

"His Holiness replied, that thy Majesty had outraged the Church in the most public manner, and thy reconciliation must be made equally public; also, thy confession must be made in person. To the Church revenues, the Pope shook his head. That did not savor of repentance. On the contrary, it was thy Majesty that should pay, and largely too, for the disgrace and scandal thy infamous conduct had brought upon the Church.

"The suppression of the Templars outraged him;—that he would not listen too; he broke up the conference; ordered me to quit Rome in one hour—Italy in three days; or see the deepest dungeon of the Castle of St. Angelo. And thy Majesty, here I am."

As the Monk finished, he sprang to his feet. It was painful to watch the fearful changes of demoniac rage, and supreme contempt that overspread Philip's face as he listened to the stoical Monk. Maddened by the reflection that even the humiliating, cringing position of his envoy had failed, he gave himself up to meditating revenge.

"Yes, yes," he muttered to himself, "there is but one way to accomplish this. The Pope has our secret, and we must strike there—and instantly, too, lest he acquaint the Templars with our designs."

"Albretto," said the King, aloud, pointing to a low, rude door on one side of the fire-place, "see where that leads to. Ho, there! De Marigny, we would speak with thee," shouted Philip.

"'Tis an oratory, Sire," replied the Monk, from the room, just as the Mayor entered.

"Come, gentlemen," said the King, rising, "'Tis dangerous to converse further in this apartment. Follow us, for we desire thy counsels."

And the three individuals disappeared through the door of the oratory, closing it firmly after them.

Noon passed; day deepened into night; still they did not come forth. Was it for the good of France that those three vile men were closeted together? The future shall reveal.

CHAPTER II.

On the evening of the same day that Philip was at Chailly, there was a solemn and awful ceremony performed in the chapel of the

Temple House at Paris. The ominous tolling of the bell sounded mournfully out upon the still night air. Within, a few wax candles glimmered like the *ignis fatuus* through the vast apartment. There were no gorgeous decorations,—window, wainscot, column and altar were all draped in mourning that diffused a funereal gloom. In the centre of the nave had been erected a staging, also hung with black. The Templars, in long white mantles, carrying black wands (emblematical of woe), thronged up the aisles and filled the spacious choir. At the last stroke of the great bell, the pursuivants ushered in a Knight, clothed cap-a-pie in the white and crimson dress of the Knights Templars, and conducted him to the stage, in full view of whole assembly.

All was silent as death for one fearful moment; then the choir began to chant the burial service. The chanting ceased. The Grand Preceptor rose, and, in a voice that thrilled every heart, read the condemnation.

“Sir Walter di Noffodei, thou who didst receive the Sword of Knighthood from the most illustrious Patriarch of Jerusalem; thou who didst solemnly swear, that thou wouldst live under the rule of the regular canons of St. Augustine,—thou standest there, attainted of treason to thy God, to thy HONOR, to thy TRUTH, and to this HONORABLE ORDER.

“Wherefore, thy peers have willed it, that thy soul be accurst, thy body brought to nought, thy estate undone, and thou be driven forth, an outcast and dishonored, according to thy base deserts.”

“Amen!” responded his brother Knights.

Two esquires then advanced to disrobe him of the costume of the Templars. They unlaced the casque, revealing the pale and haggard features of the apostate Knight. One by one the Knightly trappings were torn from his body. As the snowy mantle, the tunic, the sash, the blood-red cross, and the gauntlets were dashed upon the stone pavement and trampled under foot, the Knights exclaimed:

“Behold the harness of a miscreant!”

Bending beneath the weight of shame and disgrace, he stood before them, while the golden spurs were struck from his heels, and his dishonored sword, the last emblem of his departed innocence, was broken above his head.

A servant entered, bearing a brasier of burning coals, and set

it, upon the stage. The esquires bared the bosom of the doomed man, and held him down with their united efforts, while the Preceptor, taking up the rod, scintillating with heat, applied it to his breast, directly over the heart. The moist flesh quivered beneath the searing iron, a faint white smoke, like mist, curled up from around the burning skin, and there was branded upon that man's heart the fearful stigma of "TRAITOR!"

Twelve Knights then unsheathed their swords, and presenting their gleaming points towards the now defenceless Di Noffodei, pushed him down the steps towards the altar. Here he was seized and thrust into a coffin which was placed upon a bier.

The Chaplain of the Order, then proceeded to the High Altar, took the Bible in one hand and the Consecrated Candle in the other, and, after setting before the awe-struck assembly the guilt of the culprit, he went on to fulminate the anathemas of the Church against the traitor.

"For broken vows and perjured soul, we lay upon Walter di Noffodei, the curse of our Holy Church! In virtue of the authority bestowed upon us by the blessed St. Peter, we do pronounce him excommunicated,—an alien to all the privileges and consolations which our blessed religion affords. May he likewise, with dishonor and shame, be driven from the Kingdom of Christ; may not the angels of God intercede for him; may none of all the blessings of this Holy Book descend upon him; and may all the curses contained therein cleave unto him!" And he dashed the Bible to the ground.

Lifting the waxen taper, he continued:

"Let the light of life be withdrawn from him, and let his soul sink into *eternal night!*"

With the word, he threw the candle upon the pavement, and instantly every light in the church was extinguished; and amid the profound darkness, the trembling congregation heard the voice of the priest, ringing out clear and sonorous:

"We curse him by book, by candle, and by bell!" Instantly, the brazen tongue from the belfrey ratified the fiat, with solemn tolling. "Amen!" responded the Knights, with fearful significance.

As the last sound rolled through the nave, the wretched man's doom was consummated. Amid the gloom and silence, the multitude crept one by one from the church as if fearful of being implicated in the terrible denunciation.

The bearers took up the coffin, and thrust the unhappy man outside the gate. There was no sound of life abroad, save the bell of Notre Dame, tolling the hour of midnight; and the reverberation from the brazen hammer seemed to say,—“Lost!—lost!—lost!” Other belfries caught up the sound; and—“Lost!—lost!—lost!” was knelled home to that doomed man’s soul.

[To be continued.]

GRAND LODGE OF MAINE.

The Grand Lodge of Maine held its Annual Communication at Portland on the first of May last. From the official report of its proceedings we should judge that the Craft within its jurisdiction is rapidly progressing. The venerable Grand Master, John Miller, was present and delivered a short but valuable address, which contains some recommendations worthy of note. He says:

And if there is danger of this our noble institution ever being brought into disrepute, from any one cause, more than from all others, that cause will be for the want of proper care in the admission of members. And as this will probably be the last time that I shall be permitted to address you in the capacity I now do, the representatives of Lodges now present will permit me to give them one word of advice, and that is, never, never suffer the object of increasing your numbers, or your funds, to induce you to receive a doubtful character. And if you wish to have intelligent, well-informed Masons, never be in haste in conferring the degrees. One degree in a month (except on special occasions), is as much as will be profitable for the Brother receiving them.

Subsequently the Grand Lodge decided by vote, that the recommendation respecting the conferring of but one degree a month should be strictly adhered to by the several Lodges. This is in accordance with the old custom, and we believe it to be a salutary rule which should be adopted in every jurisdiction. There is too much haste displayed in conferring degrees, which is working a decided injury.

The following extract from the Grand Master’s address is quite touching, and conveys a serious truth in a few words:

Almost fifty-three years of my life I have been connected with the Masonic institution; I have spent many pleasant hours with

the Brethren, some of whom are gone, while others live; I have received many tokens of their kind regard. During that period, I have paid some attention, as my Brethren all know, to the theory of Masonry; but have always found the practical part of Masonry, the hardest and most difficult to learn; and should I be inquired of, how that can be overcome and made less difficult, I know of no better answer or advice to give, than to set your standard of morals high. All aim for it, all strive to win the prize; and if any should seem to come short of it, as you probably will, it may afford you some satisfaction that God looks at the motive; and that, although David was not permitted to build the temple, yet he was blessed because he had it in his heart so to do.

On motion it was "voted that the Grand Lodge continue for another year their subscription for the Masonic Journal, published at Brunswick, for each Lodge in the State." This is patronage well bestowed towards sustaining a creditable Masonic periodical in the jurisdiction.

Seven Charters were granted to new Lodges. The following are the Grand Officers for the ensuing year:

Jabez True, Grand Master, Bangor; Hiram Chase, Deputy G. Master, Belfast; Isaac Downing, Sen. G. Warden, Kennebunk; William Allen, Jun. G. Warden, Portland; Moses Dodge, Grand Treasurer, Portland; Ira Berry, Grand Secretary, Portland; Chas. B. Smith, Corresponding G. Secretary, Portland.

The most important action was respecting the new Grand Lodge of Canada. By a test vote, it refused to recognize that body, and referred the subject to the next Grand Lodge,—a very wise and appropriate decision. The report of the Committee on Foreign Correspondence which treats of the subject shows that its authors had given the subject of the Independent Grand Lodge very little consideration, and if they knew much about it, they were very careful to conceal it.

There are in Maine nearly one hundred Lodges.

☞ "Now, therefore, the King laid the foundations of the temple very deep in the ground, and the materials were strong stones, such as would resist the force of time; these were to unite themselves with the earth, and become a basis and a new foundation for that superstructure which was to be erected over it; they were to be so strong, in order to sustain with ease those vast superstructures and precious ornaments, whose own weight was to be not less than the weight of those other high and heavy buildings which the King designed to be very ornamental and magnificent."

NARROW ESCAPE.—COURTESIES TO A BROTHER IN
A FOREIGN LAND.

The following paragraph appeared in the Boston Journal not long since:

"The Lieut. Governor of Nova Scotia presented at Halifax, on the 25th of April, a gold chronometer to Hugh Cameron, Master, and a gold patent lever watch to George Duffote, Mate, of the British schooner Mars, of that port, as a testimonial from the citizens of the United States to those gentlemen, for saving Capt. John T. Philbrick, of the late American schooner State of Maine, from the wreck of that vessel. Two men, composing the crew of the Mars, are to have silver medals."

The following interesting statement respecting the case referred to above was subsequently published in the Masonic Journal:

FRANKFORT, March 8, 1856.

BRO. CHASE.—I have thought a brief narrative of my sufferings and Providential deliverance from death by starvation and exposure, also the kind treatment from Brothers in a foreign land, may be read with interest by your readers.

I sailed from this port Master of the Schr. "State of Maine," on the 4th day of January last, bound for the West Indies with a cargo of lumber. On the second day out we encountered a severe snow storm with the wind blowing a gale from the N. E. At ten o'clock at night, the wind having increased to almost a hurricane, my vessel capsized, at which time my mate and steward were washed overboard. In a short time the deck load fetched away together with the masts and spars causing her to right full of water. The night was extremely cold, and being without shelter, wet, tired, and hungry, inevitable death seemed to be our lot. A small portion of the jib remained attached to the bowsprit, with this and a few spikes, obtained by ripping up the deck plank, enabled me and my men (four in all) to form a rude shelter under the topgallant forecabin, in which we took refuge for the night, the sea all this time making a complete breach over us. In this situation we remained five days without food or water, except about three pounds of raw salt pork which floated out the fore scuttle. About 11 o'clock, P. M. of the fourth day I saw a light which I hailed, and was answered by a gun. I requested the Capt. to lay by the wreck and rescue myself and fellow sufferers, which to us seemed almost impossible, as the gale still continued. In a few moments the light was lost sight of, and we then thought we were left to perish on the wreck; at daylight the next morning we again saw the vessel (which proved to be the schooner Mars, Capt. Cameron, of Halifax), bearing down for us. The sea was running

mountain high, and our hope of deliverance was indeed small. After repeated trials I succeeded in getting on board the Mars, by being hauled about sixty fathoms through the water in a bowline, being the only one saved. One man was lost after jumping overboard with a rope about him, the remaining two were left to perish on the wreck, it being impossible to save them. Great credit is due to Capt. Cameron and his noble crew for their perseverance and bravery. For seventeen hours after being hailed, he lay by the wreck continually renewing his trials before he succeeded in securing me from a terrible death. My hands, feet and legs were very badly frozen, my legs so swollen they measured just above the ankle twenty three inches. Everything was done on board that could be, to make me comfortable; the vessel was quite small, and not having on board the proper remedies, I suffered greatly for seven days, when we arrived at Halifax. I was then placed under the care of the American Consul (Albert Pillsbury of Machias) whom I found to be a Brother. He took especial interest in my distressing condition, and provided me with comfortable rooms at a first class hotel, also with physicians and attendants, for which I shall always hold him in grateful remembrance. Every attention that heart could wish was paid me by the Consul and Masons of the city, particularly by members of the Scotch Lodges. I was entirely destitute of clothing, without money, unable to walk or help myself in any manner, still I found myself among Brothers and friends, who were always ready to administer to my wants. The Scotch Lodges contributed very generously to my pecuniary wants. Upwards of \$100 in money, a good fit-out of clothing, (about \$60 worth) medical attendance, hotel expenses, &c., &c., all furnished by warm and sympathizing Masons.

I would make particular mention of the many favors received from the wives and daughters of Masons. Also, of Mrs. Johnson, (landlady of the Mansion House) who was my daily attendant, M. W. Keith, Prov. G. M. of Nova Scotia, Bro. John Richardson, M. of Burns Lodge, Bro. John B. Fay, M. of Keith Lodge, Bro. E. I. Lordly, M. of Athole Lodge, Bros. Williamson, Saybold, Dr. Stephen Foss, and many others who were untiring in their acts of kindness. To all of these, and the Fraternity of Halifax, I would tender my heartfelt thanks for their kindness, sympathy, and aid manifested toward me while among them.

In behalf of Howard Lodge, No. 69 (of which I am a member), I would express our deepest gratitude and thanks to our Brethren in Halifax for their kindness and liberality towards their unfortunate and fraternal friend,
J. T. PHILBRICK.

The subjoined letters were laid before the Grand Lodge of Maine at its recent session:

HALIFAX, February 12, 1856.

BROTHER JOHN T. PHILBRICK,

DEAR SIR—The Brethren of Burns Lodge, sensible of the

deplorable and distressing situation you were lately placed in by the loss of your vessel at sea: as a small token of their sympathy, I enclose ten pounds for your acceptance—hoping this will be of some service to you in defraying your expenses to your native town.

In behalf of the Brethren of Burns Lodge, I remain, dear Sir and Brother,
JOHN RICHARDSON, W. M.

HALIFAX, 12th February, 1856.

Captain PHILBRICK, Mansion House.

DEAR SIR AND BROTHER—It affords me much pleasure, on behalf of the Brethren of Athole Lodge, 361, of this city, to hand you the enclosed sum of Thirty Dollars, voted to you from the funds of the Lodge at their regular meeting last evening. It was a matter of regret with the Brethren, that the low state of our finances would not admit of a larger amount. Understanding however that the Brethren of the other Lodges in the city are coming forward to evince their sympathy for your condition, I trust you will not find yourself in want of any thing until you reach your more immediate friends. Your sufferings and providential escape from death, drew forth the unanimous sympathy of the Brethren to yourself, and gratitude to the Great Architect of the Universe for his mercies towards you. That you yourself may not fail to acknowledge his goodness and mercy so signally manifested, that He may bring you again in safety to your friends, and finally to the Grand Lodge above, is the sincere wish of Yours fraternally,
E. I. LORDLY, W. M. Athole Lodge, 361.

MASONIC HALL, HALIFAX, February 13, 1856.

DEAR SIR AND BROTHER—I have much pleasure in enclosing you the sum of seven pounds ten shillings [£7 10 0] voted by the members of Keith Lodge, No. 365, at their regular meeting, for a fund in connection with the Burns and Athole Lodges, towards defraying your expenses in Halifax, and assistance in returning to your friends in the United States. I beg to subscribe myself

Fraternally yours, JOHN B. FAY, Master Keith Lodge.
To J. T. PHILBRICK, Esq., Mansion House, Halifax.

☞ When Solomon had completed all this in twenty years' time, because Hiram, King of Tyre, had contributed a great deal of gold and more silver to these buildings, as, also, cedar wood and fire wood, he also rewarded Hiram with rich presents; corn he sent him, also, year by year, and wine and oil, which were the principal things that he stood in need of, because he inhabited an island as we have already said. And besides these, he granted him certain cities of Galilee, twenty in number, that lay not far from Tyre.—JOSEPHUS.

FROM THE HOME JOURNAL.

ALONE.

By EM. W. C. ROBERT.

In nevermore there is despair;
 In fare-thee-well, a dirge-like tone;
 But agony, too hard to bear,
 Breathes in that mournful word—*alone!*
 It tells of broken hearts, and ties,
 Long silent lips, and curtained eyes;
 Of vanished birds, abandoned nests,
 And white hands clasped on silent breasts.

Alone! alone! what echoes wake,
 In memory's cavern, at the sound;
 While phantoms their appearance make,
 As if the lost again were found.
 But ah! how desolate the thought
 Such figures are of moonlight wrought:
 Alone! alone! no sadder word,
 By mortal ear, is ever heard.

REQUIREMENTS OF THE GRAND LODGE.

As the time for the election of officers and the meeting of the Grand Lodge is approaching, some information respecting those matters, will not be uninteresting.

WHO SHALL BE ELIGIBLE TO THE OFFICE OF W. M.

No brother shall be eligible to the office of Master of a Lodge, unless he shall previously have been a Warden of a regular Lodge, except in case of the formation of a new Lodge, when no past or former Warden can be found among its members.

[Art. V., Sec. 3, Constitution of Grand Lodge.]

ELECTION OF MASTERS AND WARDENS.

The Master and the Senior and Junior Wardens shall be annually elected by ballot at the regular communication of the Lodge next preceding the festival of St. John, the Evangelist, unless otherwise ordered by the Grand Lodge, or the Grand Master during vacation. They shall hold their offices for one year, and until others are elected and installed in their stead. Each member of the Lodge in good standing, shall be entitled to one vote, and, in case of a tie, the presiding officer shall have an additional vote.

[Art. V., Sec. 4.]

DUTY OF THE SECRETARY.

In the election of officers, a mistake is made in many Lodges in counting the ballots. This should be done by the Secretary, and not by a committee. Sec. 5, of Art. V., says:

When all have voted who have a right or desire so to do, the Secretary shall carefully examine and count the ballots, and report the result to the Lodge, and the Brother having a majority of the votes shall be declared elected. All the other officers of the Lodge, not named in the preceeding section, shall be elected or appointed in such way and manner as each Lodge may for itself direct.

Section 11 further specifies the duty of the Secretary, thus:

It shall be the duty of the Secretary of each Lodge (in addition to his other duties) to transmit to the Grand Secretary, at least two weeks before the annual meeting of the Grand Lodge in each year, a return of the officers and members of his Lodge, and also of all resignations, withdrawals, or deaths, which may have taken place since the preceding return, in conformity with the forms hereto annexed, and keep on file a duplicate thereof.

There has been much carelessness displayed by Secretaries in making up their returns. They should write the name of each member of their Lodge in a plain, legible hand.

EXPULSION OR SUSPENSION.

The following clause, Sec. 8 of Art. VI., is very seldom attended to:

Lodges are required upon the expulsion of a Brother for any other cause than non-payment of dues, forthwith to make a report of their proceedings in the case to the Grand Secretary, in order that in the event of an appeal, the Grand Lodge may be enabled to come to an immediate decision thereon.

QUALIFICATION OF MASTER.

Many have labored under a misapprehension as to the qualifications of Master required in this jurisdiction. The matter is settled by the following resolution passed by the Grand Lodge, January 10th, 1850:

Resolved, That it is necessary for a Master Mason, when elected to preside over a Lodge, before entering upon the duties of his office, to receive a proper qualification, and that qualification shall be, to bind him faithfully and impartially to discharge the duties of a Master of a Lodge, together with the ancient charges and regulations, as laid down in Cooper's Monitor and Morris' Craftsman,

and nothing more; and that any Present or Past Master, who has received the aforesaid qualifications, be authorized to perform the said ceremony, when requested.

REPRESENTATIVES OF THE GRAND LODGE.

In many instances, representatives have been deprived of their seats because they had not a sufficient certificate. The following clauses of Article II. govern this matter and are not ambiguous:

SEC. 1. Every Brother deputed to represent a Master or Warden, or the entire Lodge in case the Master and Wardens are all absent, shall be furnished with a certificate of his appointment, under the Seal of the Lodge appointing him, and the attestation of the Secretary thereof.

SEC. 2. Representatives shall be chosen from among the members of the Lodge appointing them.

GRAND ORIENT OF PERU.

"Our acknowledgments," says the *Mirror & Keystone*, "are due to the R. W. Bro. Ricardo H. Hartley, Representative of the Grand Lodge of the State of New York, near to the Grand Orient of Peru, for a list of their officers for the present year, many valuable addresses, and other documents of importance; the most noteworthy of which are the discourses delivered by the Ill. Bro. *Junis Bruto,* one of the ripest scholars in that interesting country. His 'Discurso Presentado al R. T. Concordia Universal, del Valle del Callao, a la Installacion de la Digne. en la Fiesta del Patriarca S. Juan Bautista,' his 'Masoneria Reposalia,' and the 'La Muerte de un Mason Cristiano,' also from his pen, are said to be master-pieces of their kind, and as soon as translated will appear in our columns.

"The officers of the Grand Orient are as follows: M. W. Francisco Quiros, Grand Master; R. W. Antonio Souza de Ferriera, D. G. M.; R. W. Francisco Xarier Mariatigui, S. G. Warden; R. W. Ricardo H. Hartley, J. G. Warden; R. W. Juan Oveido, G. Secretary.

* This is the Brother's *Masonic name*. Each Brother, on joining the Order in Peru, assumes one. This is done to protect them against the Jesuits.

"It will be seen from this list that our R. W. Bro. Hartley's zeal for the institution has been duly appreciated in his new home, as he now ranks, as the fourth officer in the Grand Orient. We shall always be pleased to hear from him; and we assure him that his many friends in New York often recur with pleasure to their intercourse with him whilst sojourning among them, and with delight to the admirable manner in which he exemplified the work of the English Royal Arch Degree."

GRAND ENCAMPMENT OF MAINE.—There are in Maine three Encampments of Knights Templars. The Grand Encampment, composed of representatives from these bodies, met at Portland, on the 1st day of May last. "To feed the hungry," says the M. E. G. M., "clothe the naked, and bind up the wounds of the afflicted, are eminent duties of Knights Templars. Such opportunities of good are constantly occurring; and while we thus minister to the wants of our fellow-beings, aid and counsel the stranger, and bid him God speed on his journey of life; wipe the tear from the widow's eye, and protect the helpless orphan; how elevating and ennobling the charity bestowed upon such objects, and with what approbation is it viewed by Him who has promised to be the father of the fatherless, and the God of the widow!"

Speaking of the condition of the Order in Maine, the G. M. says:

"I have the pleasure to inform you that our Encampments are in a healthy and prosperous condition; and although no applications have been made the past year for new organizations, yet many, who I trust will prove themselves 'true and courteous Knights,' have entered the portals of our asylum, and enlisted under our banner. To all such, we extend the right hand of fellowship, and bid a hearty welcome to all the rights and privileges of this noble Order."

The following is a list of the officers for the ensuing year:

Sir Joseph C. Stevens, M. E. G. M.; Sir Freeman Bradford, D. G. M.; Sir John Williams, G. G.; Sir A. B. Thompson, G. C. G.; Sir Cyrus Cummings, G. P.; Sir Timothy Chase, G. S. W.; Sir Jabez True, G. J. W.; Sir Charles Fobes, G. T.; Sir Ira Berry, G. R.; Sir F. H. Weymouth, G. S. B.; Sir J. K. Osgood, G. S. B.; Sir John J. Bell, G. W.

There are about one hundred Sir Knights belonging to the Encampments of Maine.

A NEW QUALIFICATION.*

By Bro. John Scott.

At a recent Grand Communication of one of the largest, most important and respected of our Grand Lodges, a question arose respecting the qualifications of candidates. It is one that is generally well understood by Masonic jurists, and aside from any influences that may be brought to bear in particular cases, would certainly be decided without hesitation. It was, in this case, what theological opinions qualify, and what theological opinions disqualify, a candidate for our mysteries.

The veriest tyro in Freemasonry knows that no "stupid atheist," or irreligious scoffer can become a Mason; so the unalterable regulations declare. When made a Mason, he must conform to the requirements of that catholic religion, in which all men agree; and is bound by his tenure to obey the moral law. Our rights require that he shall be one who has faith in God, the Preserver and Rewarder of all, and whose trust is placed on that Rock which can not be shaken. These are the regulations of Masons in all ages and in all countries—no less—*no more!*

The particular question to which I alluded in the commencement of this article, was stated thus: "Can a man who is of good character and of correct moral deportment, who pronounces the Bible a 'bundle of fictions,' be constitutionally made a Mason?" These are not the exact words, perhaps—I quote from memory—but the idea is embodied therein. The committee to whom it was referred decided it in the negative, and the Grand Lodge approved the decision.

In another Grand Lodge, than which none stands higher, the same question arose under the form following: A Mason was tried in one of the oldest Lodges in the jurisdiction, for his belief in the religious dogmas of the Mormons, and for attempting to defend the same. It was not alleged that he counseled a violation of any law, or that he practised any of their peculiar rites, matrimonial or otherwise; nor was it proved that he denied the existence of a Deity; on the contrary, in his appeal to the Grand Lodge, he sets forth his belief in the existence of a God, in the truth of the Scrip-

* From the American Freemason.

tures of the Old and New Testaments, and in addition, the Scriptures of the Latter Day Saints, and that their prophets are also worthy of belief. One might suppose this was certainly religious belief enough for a Mason! The subordinate lodges thought otherwise, and the Grand Lodge sustained the expulsion!

But some might suppose that this expulsion was because of *too much* religion. This can not be, because Masonry interferes with no man's religious belief. The conscience of each Mason is his own. It is solemnly declared, that around our holy altar, the Jew and the Gentile, the Moslem and the Brahmin, the Christian and the Pagan, may kneel together. The enlightened Mason, whose vision portrays to him the golden streets of the New Jerusalem, may worship with him

"Whose untutored mind
Sees God in clouds and hears him in the wind."

The Mason's creed is to love his neighbor as himself, to do good unto all, but especially to the household, and to exemplify his love to the Great Architect of the Universe by doing justice and exercising mercy to his fellows.

This is the broad platform of the Universal Brotherhood. Who shall take it upon himself to add a plank or abstract one? May Lodges or Grand Lodges do this? Or is this any part or parcel of the "principles or ground-work of Masonry upon which it is not competent for any man, or body of men, to make innovations?" Shall the Grand Lodge of — declare that the Jew who rejects the Gospels and the Koran, the Zendavesta and the Shaster, is ineligible because of his belief? Or is the Brahmin, who rejects all of these except the last, to be placed in the same category, though his idea of a God to whom he is accountable is not less comprehensive than that of the most enlightened Christian?

The difficulty seems frequently to arise from confounding the particular case with the general principle: the prudent action of individual Brethren, with the general oversight of Grand Body. Thus, while it is competent for any affiliated Brother to say whether he is willing to fellowship with one who lightly regards that which to him is sacred, and to reject one who declares the Bible "a bundle of fictions," is it not going far beyond the line of duty for the Grand Lodge to declare him ineligible, under the Masonic Constitutions? In the same manner, is it the privilege of each member of the Craft to reject the indolent, the miserly, the sel-

fish, the tattling, the meddling, the imprudent, the cowardly? Yet, who would contend that a Grand Lodge has the power to declare such persons ineligible as a particular and special class! The Landmarks declare that the applicant must be under the tongue of good report—this excludes the scoffer, and holds him up for rejection. Policy might dictate that one who believed in the so-called spiritual manifestations should be rejected; but does this require a “New Regulation”? I trow not.

Far be it from me to counsel the widening of the gate. None can more regret the sight of the spiritually halt, lame, or blind, alas, now too common, in the *sanctum sanctorum*. But I may, and do object, to the attempt to fetter the individual Mason in the exercise of his duty under the ancient Landmarks by uncalled-for Grand Lodge legislation. Each Mason knows that it is his privilege, nay, more, *a duty from which he dare not shrink*, to reject, without hesitation, not only every candidate who is not under the tongue of good report, but also all whom he has reason to believe will not, for any reason perform, with *all his heart*, every *Masonic act* that Masons understand so well.

If I believe respecting a candidate that indolence will cause his footsteps to halt, or wrath to turn him aside as he approaches a fellow-creature in distress; if I believe he will not ask a blessing of God upon his Brother; if I believe he will betray a Brother's trust; if I believe he will not freely give his Brother a helping hand, and support his character in his absence as he would in his presence, without hesitation, I will leave him in the rubbish outside the Temple, where I find him, and where he belongs. This standard is safe under this rule, may not Masons “cull the quarry” unhampered by any authority save a conscience void of offense?

LIBERTINE.—The man who lives without the restraint of conscience, licentiously violating the moral law and paying no regard to the precepts of religion, is unworthy to become a member of that institution which boasts that its principles are intended to make all its members *good men and true*; and hence our Old Charges lay down the rule that “a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine.”—*Lexicon of Freemasonry*.

MASONIC LOTTERIES.

That lotteries are considered, by a large portion of the community, a species of gambling, there is not a shadow of doubt. And they are thus considered not without reason. They are games of chance, in which few win and many lose. They tend to foster a desire to obtain money and other property by quick and easy means which have caused the ruin of thousands who might have prospered in a regular, legitimate business.

So baneful are lotteries considered, that they are prohibited by a large portion of the States of this Union. Michigan has passed strenuous laws against them, which are still in force. Under these circumstances, we are at a loss to see how intelligent Masons can look with favor upon lotteries, connected with our honorable institution. They must bring discredit upon the Order, in the estimation of thousands of honest and high-minded citizens. Is it right or proper thus to create an unfavorable opinion of Masonry? Is it right or proper to bring reproach upon her name? We answer, no—a thousand times, *no*. These remarks apply to all lotteries, whatever may be their object. They can not be justified on the principle that “evil may be done that good may come.” Masonry, thank God, inculcates no such doctrine. Lotteries have an immoral tendency, and are regarded as baneful by the public. This fact should be sufficient to guide every member in his conduct.

These remarks have been called forth by the project of Bro. Brennan, to dispose of a large number of sets of the Universal Masonic Library, by a grand lottery. The scheme should be discountenanced by every well-wisher of Masonry; and we trust the Craft of Michigan will show their fidelity to the best interest of the Order, by refusing to give the project any aid or comfort. Let us not violate the laws of our State, and become participants in an offense against morality and law. Let us be “quiet and peaceable citizens, true to our government and just to our country;” let us not “countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which we live.” Thus doing, we shall be acting safely, and no evil can ensue.

DEATHS.

At a regular Communication of Byron Lodge of F. & A. Masons, held Nov. 12th, 1856, the following resolutions were submitted by Brothers B. W. Dennis, I. Wixom, and J. Close, a committee appointed for that purpose, and adopted by an unanimous vote :

WHEREAS, Our beloved Brother, our dear friend and respected citizen, **THEODORE R. M. GROSE**, was, by the hand of death, taken from among his Brethren, kindred, and friends, at Byron, Friday morning, the fifteenth of August last : Therefore, as a token of our deep sorrow, and as a slight expression of our regard, be it

Resolved, That when we consider the worth of our departed Brother, with a character so excellent, with a disposition so amiable, with a purpose in life so noble and elevated ; as a citizen so respected, and as a husband and son so beloved, there are no words adequate to express our grief at his loss. We sympathize most sincerely with the afflicted widow, the father, and other relatives of the deceased in their bereavement ; we feel the poverty of language to administer consolation, and while we can hardly expect to assuage their grief, we would bid them sorrow not as those without hope.

Resolved, That this Lodge has lost one of its brightest ornaments, and that the Craft have lost a Brother, who, by his zeal, integrity, and unwearied exertions, had rendered himself beloved by all ; that society has lost a pillar, the community an honest man, a kind neighbor, and a friend who will be cherished long in the hearts of its members.

Resolved, That we tender our sincere regard to A. H. Rood, Esq., Superintendent of Detroit and Milwaukee Railroad, for the liberality he showed the friends of the deceased, in allowing them to pass free of charge from Gaines to Springfield, to perform the funeral obsequies:


Resolved, That a copy of these resolutions be transmitted to the widow and father of the deceased, as an expression of our heartfelt sympathy with those who mourn his loss.

Resolved, That the members of this Lodge wear the customary badge of mourning, in testimony of their great appreciation of the deceased, and, also, the Charter be dressed in mourning thirty days.

Resolved, That these resolutions be printed in **THE ASHLAR**, **CORONA DEMOCRAT**, and the **OWASSO AMERICAN**.

Died, on or about the seventh of November, 1856, Bro. **AUSTIN W. LESTER**, on the shore of Lake Superior, near Whiskey Bay. His death was caused by cold and fatigue. He was a member of Windsor Lodge, C. W. His remains were buried with Masonic honors at Detroit on the sixteenth ult.

EDITOR'S TABLE.

 The previous numbers of THE ASHLAR have been printed at the "Free Press" office, in Detroit. Our work has been well and punctually done. The present number was printed at the new and extensive job establishment of PALMER, FISHER & FLEMING, on Shelby Street, Detroit. The work speaks for itself. The type, presses and other materials used are entirely new, and we have reason to believe that, with care and attention, the future numbers of THE ASHLAR will, in appearance and freedom from typographical errors, excel previous issues. PALMER, FISHER & FLEMING have ample facilities for executing, well and quickly, any kind of job work entrusted to their care; and we cheerfully and voluntarily recommend them to our readers.

DO YOU RECEIVE THE ASHLAR REGULARLY?—We would thank any of our subscribers who have not received THE ASHLAR regularly, to inform us of the fact. We have an experienced and careful mail-man, who seldom makes a mistake. If there be any difficulty, it is generally in the post-office. Will our subscribers inform us immediately of irregularity?

TO OUR CHICAGO SUBSCRIBERS.—We would say, your numbers of THE ASHLAR have been regularly mailed, yet we have intelligence that some of you have not received them. If any of you have failed to receive your numbers, be kind enough to inform us by letter.

PAY FOR THE ASHLAR.—We desire all subscribers who are in arrears for last year, or who have not paid for this year, to forward us the amount of their indebtedness for THE ASHLAR, at the time of the meeting of the Grand Lodge, which will be 14th day of January next. Hand the money to our agent, or if you do not know of any agent, forward it by some Brother who will attend the Communication of the Grand Lodge.

SEND IN SUBSCRIBERS.—Will our agents and Brethren in different localities oblige us by procuring the names of new subscribers, and forwarding them at or before the meeting of the Grand Lodge. We have printed an edition which will enable us to supply back numbers, so that each subscriber will have the volume complete. With a very little effort, many of our patrons can obtain one more name for our list. Each one is small of itself, but the aggregate of the small sums gives vitality to the enterprise. Brother, will you aid our work?


DEED: A TALE OF THE GREAT DISMAL SWAMP. BY HARRIET BEECHER STOWE.—This is the title of another work, by the author of *Uncle Tom's Cabin*. It is a tale founded on real or imaginary incidents connected with Southern slavery. It has not excited so much interest as its predecessor. While some persons find little in its pages to interest them, others peruse it with much pleasure. The peculiar class to which it belongs, places it without our province of criticism in the pages of *THE ASHLAR*. It may be purchased at the book store of Kerr, Morley & Co., Jefferson Avenue, Detroit.

GRAND COUNCIL OF MAINE.—This body was formed in May, 1855. It held its Annual Communication in May last. The following persons were elected to office:

Robert P. Dunlap, Gr. Puissant; Joseph C. Stevens, Dep. Gr. Puissant; Freeman Bradford, Gr. Th. Illustrious; Hiram Chase, Gr. Pr. Con. of the Work; A. B. Thompson, Gr. Capt. of the Guard; Charles Forbes, Gr. Treasurer; Ira Berry, Gr. Recorder; Cyrus Cummings, Gr. Chaplain; Isaac Davis, Gr. Steward and Sentinel.


Seven Councils were represented.

ADVERTISING.—We would again call attention to *THE ASHLAR* as an advertising medium. It circulates into every part of Michigan and throughout the North-west, and the other States. Those who wish to communicate with country merchants can not find a better medium.

 Brother, the cold winter is upon us. Many will suffer from its inclemency; remember that it is your duty to alleviate the distresses of such. Do you give of your means to the indigent? Do you live up to the inculcations of our Institution? This question each must answer for himself.


GAZETTEER AND BUSINESS DIRECTORY OF THE STATE OF MICHIGAN, FOR 1856-7.—This book has been issued by H. Huntington Lee & Co., and James Sutherland. It is very beautifully printed on excellent paper and well bound. It contains a large amount of valuable information, and a directory of the business men of the State, which is very accurate, and complete. The publishers deserve a liberal patronage. "Price, three dollars—mailed, postage free, to any part of United States or Canada, on the receipt of the above amount."


BRO. S. C. COFFINBURY.—We present our readers in this number with a beautiful little poem from the pen of Bro. Coffinbury. This distinguished Brother will in the future appear in our pages as a regular contributor. The January number will contain his first prose contribution to *THE ASHLAR*.


 There is nothing, says Plato, so delightful as speaking the truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.


TO OUR AGENTS.—We wish our agents to collect subscriptions due for **THE ASHLAR**, and forward the money to us at the meeting of the Grand Lodge.

ST. JOHN'S DAY.—We have heard of no celebrations projected for the approaching St. John's. We presume there will be many. We would be obliged to those who will send us accounts of such celebrations for publication.


 We commence in this number the publication of an original story, written expressly for **THE ASHLAR**, entitled "A Tale of the Suppression of the Order of the Temple." We have perused it with much interest, and doubt not it will afford our readers profit and interest.


 The Grand Lodge of Kentucky met on the thirteenth of October last. It recognized the Grand Lodge of Canada.

 We are pleased to learn that the work of the Lodges, which was retarded by the late political campaign, has been commenced in all parts of the State with renewed vigor. Let it be conducted cautiously, and let it be "good work."

 Bro. Hyneman, of the *Mirror and Keystone*, is in trouble. We hope some humane individual will find some remedy for the singular complaint which annoys him. Hear him:

Which causes us the most bother—the mails or the females? The latter keep us writing letters all the time, while the former never deliver them.

 The fraternity at Nashville, Tennessee, and at Frankfort, Kentucky, have recently lost their halls by fire.

 Mr. R. H. Lee, writing from Washington, Pennsylvania, correcting a statement in Governor Wise's oration at Lexington, relates the following anecdote of Washington:

During General Washington's administration, he almost daily attended his room, adjoining the Senate Chamber, and often arrived before the Senate organized. On one occasion, just before his arrival, Gov. Morris and some other Senators were standing together, conversing on various topics, and among them the natural but majestic air of General Washington, when one observed there was no man living could take a liberty with him. The sprightly and bold Morris remarked, "I will bet a dozen of wine I can do that with impunity." The bet was accepted. Soon after Washington appeared, and commenced an easy and pleasant conversation with one of the gentlemen, at a little distance from the others. While thus engaged, Morris, stepping up, in a jocular manner, tapped Washington on the shoulder in a very familiar manner, and said, "Good morning, old fellow!" The General turned, and merely looked him in the face, without a word, when Morris, with all his assumed effrontery, stepped hastily back, in evident discomposure, and said, "Gentlemen, you have won the bet. I will never take such a liberty again!" The writer received this from one who was a member of the Senate, and present.

THE ASHLAR.



VOL. 1. DETROIT, JANUARY, 1856. NO. V.

MEETING OF THE GRAND LODGE—CONDITION OF LODGES—GRAND LECTURER—PROFICIENCY OF CANDIDATES.

A few days after this shall reach the eyes of our readers, the Grand Lodge of Michigan will assemble. Its duties will be important, and its labors, arduous. To guard the sacred trust committed to its charge, and legislate wisely for the advancement of the Craft, are not easy tasks; they require wisdom, discretion, and severe application. The annual convention of the representatives of the lodges, although affording an opportunity for pleasant social intercourse and fraternal greetings, is not a mere pastime. Questions of magnitude are to be considered, which would tax the powers of the greatest intellects; and decisions are to be made, that will materially effect the interests of the Institution. The work of the session should be approached with a seriousness and a sense of responsibility which we

doubt not will be experienced by those who shall be honored with the character of delegates.

It is not our province to anticipate the action of the Grand Lodge, to allude the many and various questions which will arise, or to dictate any specific course of action; we propose simply to briefly consider a few of the glaring evils which now retard the progress of the Fraternity, and offer some suggestions for their removal. During the past four months, we have travelled over a large portion of Michigan, and visited many lodges. The following remarks, therefore, will be founded on facts gathered by our personal observation.

The rapid increase of the Craft and of lodges in this jurisdiction during the past year, has been a theme of general remark. Is it evidence of prosperity? or is it an unhealthy growth like that of the plant which, sustained by a soil too highly enriched by man's cultivation, early blossoms, and basks in the sunshine only to sicken and decay, and bears no palatable fruit? Whatever opinion may be entertained on this subject, we would suggest no plan for the purpose *merely* of checking the rapid advancement of our numbers: the present condition of affairs should cause us to realize the necessity of maintaining at all times proper safeguards; if with these firmly established and adhered to, the augmentation continues, no apprehension need be entertained for the result.

There is no State in the Union where a greater uniformity in the ritual prevails, than in Michigan. As far, therefore, as our lodges obtain a knowledge of work, they tread in the beaten track. But the difficulty is, that many of them do not make a proper proficiency, and are without the light essentially necessary to impart a proper understanding of the "ancient and honorable" Institution of Masonry, maintain its dignity, and impress upon the minds of candidates the wise and serious truths which it inculcates. There are new lodges and old lodges, whose officers cannot confer some of the degrees, and in many, the forms and ceremonies are conducted in such a blundering, spiritless way, and in such miserable and poorly fitted rooms, that indifference or disgust may well take the place of zeal and energy. A small dirty apartment dimly lighted with smoky candles, without a Master's carpet, without pillars, with stations consisting of common chairs and tables, with ante-rooms wholly unfit for the uses for which they are designed—officers clothed in regalia of cotton cloth and tin jewels—what Mason, who has travelled in this jurisdiction, has not seen such! and what Mason when he has seen them, has not felt that Brethren have met in a temple unworthy the Order and its great and

beneficent objects! The evil, resulting from these things, is serious. The first impression made upon the mind of a candidate is of the utmost importance. If he sees at once the moral beauties of Masonry, his interest and zeal are awakened; he eagerly presses forward to gain further light respecting an institution which has survived the lapse of time, the ruthless hand of ignorance, the devastations of war, and has come down to us from remote generations with its most excellent tenets unimpaired; he manifests a laudible ambition to obtain an accurate knowledge of the lectures and work—the means of unlimited usefulness. He who fails on his initiation—through the ignorance or carelessness of those who conduct the ceremonies, on account of the miserable equipments of the lodge room, or from any other cause—to appreciate the lessons of morality which are inculcated, becomes, too frequently, a drone in the hive, and a useless member of the Order—yea, more, he is a dead weight, and by his indifference before the world, tends to bring discredit upon the Fraternity. As the number of such persons increases, dangers of greater magnitude are to be apprehended. There is but one course for wise men to pursue. Take time by the forelock, check the evil, and prevent it in future if possible, and not wait till it has grown too powerful to be overcome.

The best interests of the Institution demand that those Lodges which have not members competent to properly perform the work, should be prohibited conferring the degrees, until the officers have acquired the knowledge which the discharge of their duties demands. No new lodge should be permitted to initiate a candidate before the Master and Wardens have given conclusive evidence that they are correctly and thoroughly instructed in the ceremonies of all the degrees, and are competent to conduct them. The provision which now exists in reference to this matter, has not accomplished the end for which it was designed. Either it should be more rigidly enforced, or some new rule should be adopted. Every subordinate body should also be obliged to meet in a *safe* and convenient room, and procure for the same, suitable equipments; and each new lodge should be compelled to comply with the requisition previous to commencing its work. This course may at first appear too stringent, but a careful consideration will, we confidently believe, produce the conviction that it is demanded by the best interests of the Craft.

A compliance with the above suggestions might lead to an investigation, or—if we may be allowed the expression—an *overhauling* of the affairs of the Fraternity in the State. We can see no harm in such an examination; on the contrary, we believe it would result in

much good. Never was there a better time to institute it. The rapid advancement of the Order and the constant increase of our numbers, are evidence that the Institution would speedily progress under any salutary rules, however strictly enforced. Any scrutiny which could be observed, and any reform to which an enquiry might lead, would but refine and purify the Association—separate the wheat from the chaff—the pure gold from the useless dross.

It has been suggested that the proposed changes may be realized through the instrumentality of the Grand Lecturer. We feel that we are now approaching one of the most important subjects on which the Grand Lodge will be called upon to act. The restrictions and regulations which surround the Grand Visitor, cripple his action, and render his efforts in a great degree powerless for good. His compensation is so arranged that he receives an incompetent salary unless he attends meetings of almost all the lodges in the jurisdiction. The resolution regulating this matter says his remuneration shall be "the proportion for each lodge visited, as twelve hundred dollars bears to the whole number of lodges in the State." If he visits only half the whole number, he is entitled to six hundred dollars—if only a third, to four hundred dollars. Under such circumstances, a man of proper standing and accomplishments, who is fitted to properly discharge the important duties of the office, can ill-afford to lay aside his private business and become Grand Lecturer, unless he can include in his circuit all the subordinate bodies. During the past year, Bro. Coggahall has been present at a meeting of every lodge but one in the State. This is no small labor, when we take into consideration the wide spread territory of Michigan. It is impossible for any person, whatever may be his ability and acquirements, to faithfully perform the work of Grand Lecturer when constrained to pursue such a course. Many of the subordinate bodies, it is well known, do not need any assistance: the time therefore spent with them, is uselessly expended. Besides this, the large number which claims his attention, prevents the Lecturer devoting the requisite time to any one lodge that requires his instruction. The result is, as far as we can judge, that little information is given to those who are most in want of it, and the officers of many lodges are unable to properly superintend or conduct the work, while some cannot confer the degrees. Common sense would seem to dictate that this state of things should be speedily changed.

We regard the office of Grand Lecturer as necessary, and eminently useful under proper regulations. It has not generally been held in

the high estimation which it deserves. To fulfil its duties, a person should possess not only a thorough knowledge of the ritual, but should be conversant with the history of the Order, and versed in Masonic jurisprudence. He is looked up to by many as the light and the guide, and is constantly consulted on questions of moment. For one, we desire to see the office clothed with proper dignity—to have its sphere enlarged—and to attach to it a liberal salary that will remunerate a competent Brother for the devotion of his whole time to its labors. Let him take a general superintendence of the Craft; let it be his specified duty, beside imparting a knowledge of the lectures and work, to inspect lodge rooms and their equipments, and inquire into the manner in which their business is generally conducted; and when he finds anything seriously objectionable, let him report the same to the Grand Master. Let it be his duty to visit all new lodges, and before they can initiate, give a certificate that they have complied with the requisitions of the Grand Lodge, and are competent to work. It may be thought that many, if not all these things, come properly within the scope of the Lecturer's duty now. We desire to see them made *imperative*, to place more responsibility on the Visitor, and not permit lodges to work, as some of them are now doing, with incompetent officers, in unsafe rooms, and with cotton and tin regalia. Obligated to perform the duties, and clothed with the rights, specified, the Grand Lecturer could give all his time and energies to the Craft, and direct his labors into those channels where they are most needed. Instead of visiting lodges which are well informed, he could devote himself to the uninstructed. Then, he could as well afford to spend a week or fortnight in a place, as he can now afford to spend a day.

The evils which are so conspicuous, and which have been alluded to, arise not from any fault of the Grand Lecturer, or of Masters or officers of lodges; they are the natural result of the present system. Bro. Cogshall has shown a commendable zeal in giving as much attention to those who would profit by his instructions, as circumstances would permit; and Masters who are uninformed have displayed a corresponding desire to receive his teachings. Neither the one nor the other has been suited; the Lecturer has frequently been compelled with regret to forego his desire to accept invitations for repeated visits, and the officers of lodges have experienced chagrin and mortification at his absence, thinking, perhaps, that their interests were neglected. We cannot put shackles upon a man and expect him to run as briskly as though he were clothed merely in his ordinary ap-

parel; nor can we place conditions, like those which now exist, around the Grand Visitor, and expect him to devote to many lodges the time which may be necessary to properly instruct them. Bro. Cogshall is now thoroughly acquainted with the condition of each lodge in the jurisdiction, and knows in what places the services of the Lecturer will be needed during the coming year. Would it not be well, therefore, to permit that officer to direct his labors in a great degree, as his judgment shall dictate?

The compass of this article will not permit us to enlarge upon the subject under consideration, and present our views more at length. The remarks which have been made are designed more for the purpose of suggesting thoughts, and leading others to reflect, than to enforce the necessity of any specific plan. We have confidence that the Grand Lodge will act wisely, and for the highest advancement of the Craft.

Before closing, we feel constrained to allude to a topic which should claim the attention of the Grand Lodge. It is a fact well known to the most casual observer among Masons, that a knowledge of the lectures—indeed of the essentials—is possessed by a very limited number of the Fraternity. This is wrong. A provision exists in the constitution of the Grand Lodge which is designed to remedy the defect, but is little better than a dead letter. It is a requisition of much importance, and yet is generally disregarded. We have on a previous occasion given our views respecting this matter, and need not here repeat them. The degree of proficiency required of candidates is now regulated by the judgment of each Master, and may differ materially in different lodges. Would it not be well for the Grand Lodge to decide *what proficiency* shall be made by those who wish to take the second and third degrees? By doing this, and making it imperative on Masters to see that the rule is complied with, a source of much indifference would be removed, and a great benefit would be conferred.

ES Wherever the superior body of the Masonic Institution is situated, that place is called the Grand East. London, York, Dublin, Edinburgh, Paris, Vienna and Amsterdam are Grand Easts. Each State in this country has a Grand East. The meaning and application of this term will be easily understood by Masons.

REGALIA.

For The Ashlar.

At the last session of the Grand Lodge of Michigan, in accordance with the recommendation of the Grand Master, a committee appointed for the purpose, reported an amendment to the constitution, relative to regalia. The amendment is in the shape of a new article, and may be found at length in the printed proceedings of the communication referred to. Upon this amendment the Grand Lodge will be required to act at the coming session.

There can be little doubt but that a large proportion of the Fraternity recognize the propriety of securing by constitutional enactment a general uniformity in the clothing of the Craft in this jurisdiction.

Wherever the writer of this article has met his Brethren in the lodge room, or in Masonic procession, the sad want of a standard of regalia has forced itself upon his attention. He has noticed aprons of many shapes, and all conceivable devices—some of them certainly so novel and exceedingly ugly as to surpass anything in the line of aprons from the fig leaf of our first parents, down to those worn by the present generation. The collars also form an admirable study for lovers of the curious and unique.

Such a state of things should not be. We exult in the fact that the Masonic Institution has come down long centuries of time, unchanged—that throughout the world its lessons are taught, and its lectures given, materially the same, and yet, in no two Lodges of this State, can be found the same style of regalia. If in all else they agree, why should they not in this respect?

It may be said in opposition to placing anything upon the constitution in this regard, that "the lambskin or white leather-apron" is the badge of a mason. True, it is—but you seldom find the plain, white apron unadorned by ornament or symbol, and what is desired is, that the Grand Lodge should say *what particular ornament* and *what particular symbol* (if any) shall be worn by each particular officer or craftsman according to degree.

In no State of the Union is the writer aware that any such action as is now proposed has ever been had; but the Grand Lodge of England have incorporated in their constitution an article which, in his opinion, would fully meet the want existing here. It is that article in the main which has been submitted by the committee to the Grand Lodge of Michigan, and to which this communication is designed to call attention.

The Grand Lodge of England and its provincial Grand Lodges with their subordinates conform to the standard proposed, and no objection on the ground of taste or propriety can be urged against its adoption in this jurisdiction. On the contrary, it cannot but be admired as giving a significancy to the shape of the apron that will be readily understood by Masonic eyes.

Any person who has been favored with a view of our Canadian Brethren in a body, cannot have failed to admire the uniformity in clothing, and to draw a contrast between them and the Masons of this country in that particular.

The committee on foreign correspondence in the Grand Lodge of Indiana, has been pleased to pronounce the report made to the Grand Lodge of Michigan, as "*balderdash*." The learned Brother who penned that report will doubtless be made easy when assured that the old parent *Grand Lodge of England* originated the standard he condemns, and not the "three intelligent Masons of Michigan." The only difference between them is, that the Michigan committee make it optional with the Fraternity to wear "linen" or "leather," while the Grand Lodge of England compels them to wear "leather." The word "linen" will probably be struck out by the Grand Lodge of our State.

As an evidence of the necessity of some provision upon this subject, the writer will state that in at least one of the Lodges of northern *Indiana* the officers wear red collars trimmed with blue. One would suppose that Indiana would rather *approve* the report of our committee than censure it. However, not having a copy of the constitution of the Grand Lodge of England in his possession, the Grand Secretary of that State probably presumed it original with the "three intelligent Masons" of Michigan, and was opposed to so young a Grand Lodge taking the initiative in the matter.

It must be conceded that some action on this subject by the Grand Lodge should be had. If that Grand body do no more, let them assert the plain leather-apron to be the regalia to be worn in our Lodges, and that no other will be tolerated. Only give us *uniformity*, and put an end to the impositions practiced by venders of all sorts of aprons and collars upon the members of our Order! Let it be so that by our dress we may be known, and not that we may be taken for Odd Fellows, Templars, or United Americans.

While to many, the proposed reglia may commend itself on account of its plain beauty, its significancy, and its origin, to others it may seem unsuitable. Let the delegates to the Grand Lodge consider the matter, but let us at least *have some standard adopted*. x.

From the Mirror and Keystone.

SPIRIT BREATHINGS.

BY SAMUEL D. PATTERSON.

Who has not felt upon the spirit fall,
 The soft, undying memory of the past,
 Endued with power its fond dreams to recall—
 Dreams that were far too sweet and bright to last?
 Aye, back they come—the years departed, gone,
 Each bearing in its train some treasure fled—
 Each telling of some pleasure once our own—
 Some joy we long have mourned as faded, dead.

And there, too, are the fair ones early lost,
 Called 'mid the anguish of our tears, away,
 Ere yet the troublous waves of time had tossed
 Their feeble frames with fierce and angry sway;
 In youth's fair morn they to the grave were given,
 Ere sin had power their purity to stain;
 Immortal angels now, they dwell in Heaven,
 Eternally exempt from grief and pain.

And there are they, the chosen and the dear,
 Whose natures with our own were intertwined—
 Who made life lovely, while they tarried here—
 Departing, left no joy for us behind!
 Again, their spirits, hovering o'er us, bend,
 And breathe a sacred blessing on our hearts:
 Holy and bright the influence they lend,
 And sweet the calm their message kind impart.

They whisper—'tis but in their bodies only,
 That from us they, the precious ones, have fled;
 A guard and watch about our spirits lonely,
 They hold, and heavenly light upon them shed,—
 Beloved and gentle guides. O! may our feet
 Be taught the perfect path of life to take,
 That, in bright realms of glory, we may meet
 With you, whose love death hath no power to break!

OUR BRETHREN—THE JEWS.*

DEDICATION OF LODGES.—In continuation of our review of the Report in the Grand Lodge of Massachusetts in 1851, on the petition of Bro. Jacob Norton, and six other brethren of the Jewish persuasion, we will now offer some remarks on what we characterized in concluding the article in our last number, the more difficult subject of the dedication of Lodges.

* From "The Acolia."

Lodge halls are dedicated to *Masonry, Virtue and Universal Benevolence*. How should Lodges be dedicated? In America, and under the Grand Lodge at London, for an uncertain period prior to 1813, they have been dedicated to one or both of the *Sts. John*. The petitioners objected to this dedication. The Committee to whom this petition was referred, answer this objection: that it is a landmark; that such has been the dedication of Lodges in Massachusetts since the first was opened in that State, in 1833; that they knew no other *Masonry* than that which they have received, and *that* they must impart.

* * * * *

If landmarks relate to usages and ceremonies, then we lay down as the incontrovertible rule that, those only can be landmarks whose origin is coeval with the Institution, or supposed to be so, knowing nothing to the contrary. If a time can be shown when they had an origin by legislation of Grand Lodge, a General Assembly, or otherwise, then they are still subjects of legislation by General Assemblies or Grand Lodge. Now, whether Lodges were dedicated originally to God, or to Solomon, it is quite certain that they were not to both or to either of the *Sts. John*. There was a time when a change was made, and that time was, comparatively speaking, more or less modern. If our rule be true, then, the dedication of Lodges is a matter of pure regulation. * * * * *

The length of time, according to some authorities, pleads strongly for the retention of the dedication to one or both the *Sts. John*; but there is a strong argument in opposition, viz: the tendency which such a dedication has to introduce errors and innovations. This has already been done. The allusion to the Christian character and services of the *Sts. John*, commenced in the latter part of the last century, and, in some jurisdictions, may be found at the present day. That it would have been better to have continued the old dedication, whatever that may have been, we cannot doubt. But for the evil of which we have spoken, there would be no complaint, however, except perhaps, the calling our patrons *Saints*. No Jew—in Mississippi, at least—has any other cause of fault finding, if that should furnish one. A travelling lecturer, a few years ago, introduced the innovation relative to the *Sts. John*, but we are happy to say that it has been rejected by authority. Let us trace back, if we can, the history of the dedication of Lodges. From the variety of opinions expressed by writers on the subject, and the lack of record evidence, the task is one

of much difficulty. The Massachusetts committee refer to history. They state in substance:

The first Lodge on this continent was opened in Boston in 1733, the charter having been obtained from the Grand Lodge of England. A charter was granted to St. Andrew's Lodge in 1752, by the Grand Lodge of Scotland. The committee would go back to these dates, and ascertain how it was at that time with the Grand Lodges of England and Scotland. They appear to take it for granted, and it may be true, that in 1733 and 1752, Lodges were dedicated to the Sts. John in Boston, and their first enquiry is into the practice in 1733 in England. *With the practice in England now, they say they have nothing to do.* They think that Masonry was pure and unchanged at the revival in 1717, and give an extract from old lectures, as they say, by Anderson, as follows: "Q.—From whence came you?" "A.—From the holy Lodge of St. John."

And this they consider unequivocal testimony that Lodges, under this revived system, were dedicated to St. John. And as further testimony, they quote a law of the Grand Lodge of England, [London] of 1721, requiring that Lodges, in or about London and Westminster, should hold an annual communication on the anniversary of one of the Sts. John; and that the Grand Lodge of New York, in the time of Elizabeth, more than two hundred and fifty years ago, when she sent her officers to break up the Grand Lodge, held its meetings on St. John the Evangelist's Day. This custom has existed from time immemorial, say the Committee, according to Dr. Oliver who derived his information from the old Gothic Constitutions, a copy of which was produced at a grand festival, on St. John's Day, in the year 1663:

"In a formula *used a little later than the middle of the last century*, called '*the Old York Lecture*,' the Sts. John occupy a prominent situation. A parallel is drawn between them, and one is said to have finished by his learning what the other began by his zeal, and hence the dedication to them. The Sts. John occupy their places *as the patrons of Masonry*, according to Oliver, in the lectures compiled by Sayer, Payne and Desaguliers, and improved by Anderson, Desaguliers and Cowper; in the reviewers of Dunckerly and Martin Clare, twice repeated, and in the extended rituals of Hutchinson, Preston and others, which were in use down to the union in 1813."

In Scotland, (they quote Oliver,) the Kilwinning system may be traced back to the 12th century, and is called St. John's Masonry, and the Grand Lodge of Scotland has, among its present laws, that no Lodge shall confer more than three degrees, E. A., F. C., and

M. M., denominated St. John's Masonry. The Committee also copy from Bro. Oliver, but without credit, the following:

"In a formula used a little later than the middle of the last century, which was called 'the Old York Lecture,' the two Sts. John occupy a prominent situation—the following is an extract:

Q.—'To whom were the Lodges dedicated under the Christian dispensation?' A.—'From Solomon the patronage passed to St. John the Baptist.' Q.—'Why were Lodges dedicated to St. John the Baptist?' A.—'Because he was the forerunner of our Saviour; and by preaching repentance and humiliation, drew the first parallel of the Gospel.' Q.—'Had St. John any equal?' A.—'He had: St. John the Evangelist.' Q.—'Why is he said to be equal to the Baptist?' A.—'Because he finished by his learning what the other began by his zeal, and thus drew a second parallel to the former; ever since which time, Freemasons' Lodges, in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men."

In 1721, Dr. Oliver states,* it was thus: "God's good greeting be to this our happy meeting. And all right worshipful brothers and fellows of the right worshipful and holy Lodge of St. John."

Q.—"Why do you denominate it the holy Lodge of St. John?" A.—"Because he was the forerunner of our Saviour, and laid the first parallel line to the Gospel."

In another formula, continues Bro. Oliver, which was introduced by Bro. Dunckerly, the parallelism is still more intelligibly enunciated:

"In all regularly constituted Lodges, there is a point within a circle; the point representing an individual brother; the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This circle is embroidered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as in Masonry; and upon the vertex rests the book of the Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon the two lines, as well as on the Holy Scriptures; and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err."

In the four formulas which have been quoted, we have one of greeting, one touching the dedication and parallelism together and the two other the latter alone; the last considerably "improved" by Bro. Dunckerly. Dr. Oliver speaks of the "Old York Lecture," *the one which was in use in the latter part of the last century*. It was probably the Lecture of Grand Lodge of the *Ancients*, which Bro. Oliver

* Mirror for the Johannite Mason, Letter III.

calls the "Old York Lecture." Bro. Randall does not give the whole lecture as given by Bro. Oliver, and as some of our readers may learn something new, we will give all which Bro. Oliver publishes :

Q.—Our Lodges being finished, furnished and decorated with ornaments, to whom were they consecrated. A.—To Noah, who was saved in the ark. Q.—And by what name were Masons then known? A.—They were called Noachidæ, Sages, or Wise Men. Q.—To whom were the Lodges dedicated during the Masonic dispensation. A.—To Moses, the chosen of God, and Solomon, the son of King David, King of Israel, who was an eminent patron of the Craft. Q.—And under what name were Masons known during that period? A.—Under the name of Dionysiacs, Geometricians, or Masters in Israel. Q.—But, brother, as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation? A.—From Solomon, the patronage of Masonry passed to St. John the Baptist. Q.—And under what name were they known after the promulgation of Christianity? A.—Under the name of Essenes, Architects or Freemasons. Q.—Why were Lodges dedicated to St. John the Baptist? A.—Because he was the forerunner of our Saviour, and by preaching repentance and humiliation, drew the parallel of the Gospel, &c., as above."

"In the ritual practiced by the Lodges in the *north* of England, a *little later in the century*," says Dr. Oliver, "we find the following passage: 'Our Lodges are untruly said to be dedicated to St. John, because the Masons who engaged to conquer the Holy Land chose the Saint for a patron. We should be sorry to appropriate the Barbarian sect of Christians to St. John, as an explanation of this principle. St. John obtains our dedication as being the proclaimer of that salvation which was at hand by the coming of Christ; and we, as a set of religious men assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest.' * * * "Our beauty is such as adorns all our actions; is hewn out of the rock, which is Christ; raised upright with the plumb line of the Gospel, and squared and levelled to the horizontal of God's will, in the holy Lodge of St. John, and as such becomes the temple whose maker and builder is God."

Again, Dr. Oliver: "The old lectures [no authority given] distinctly explain the origin of their appropriation in the following words, which are but the extension of a ritual already cited:

"After the flood the Masons were called Noachidæ, and from the building of the tabernacle, the Lodges were dedicated to Moses. From the building of the first temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from

thence to the coming of Shilo, they were dedicated to Zerubbabel, and from that time to the final destruction of the temple by Titus, they were dedicated so St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held at Jerusalem, it was observed that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize it; they, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time, Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that, though well stricken in years, yet having been, in the early part of his life, initiated into Masonry, he would accept the office; thereby completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons term a line parallel; ever since which, Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist *and* to St. John the Evangelist."

We italicise the word *and*. Again we are indebted to Dr. Oliver :

"In a system of Masonry used, as it is confidently affirmed, in the fourteenth century, the following passage occurs in the O. B. :

'That you will always keep, guard and conceal,

'And from this time you never will reveal,

'Either to M. M., F. C., or Apprentice

'Of St. John's Order what our grand intent is.'"

By whom this system of Masonry was used, on what authority it is stated that these doggerel lines were either said or sung five hundred years ago, our Brother does not inform us. Until further enlightened, we are bound to reject this testimony as without authority.

[To be continued.]

AS "The fair fabric of Masonic splendor was planned and reared and finished for durability. It has withstood the shocks of time, the revolution of ages, the concussions of empires, and the convulsions of hostile contending nations. While everything unsolid in nature falls; while kings and kingdoms are lost in the vortex of revolutions; and thrones crumble into ruin, and totter and fall from their basis. Masonry towers above all that is awful and ruinable in nature's realm, stands unmoved as the mountain rock. She has passed safely through the dark ages of superstition and bigotry, when wars and commotions convulsed the world to its centre, and when change seemed to sway a sceptre of universal empire."

"REFRESHMENT" IN THE SEVENTEENTH CENTURY.—"One evening, as these choice spirits sat round the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge—Brothers Lamball, Sorrell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Gofton, Senex, Hobby, Mountain, and a few others being present with the W. M., all celebrated Masons, whose names are all well known to the Craft, Bro. Lamball, who was an incorrigible laugh, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Bro. Madden rose with much gravity, and addressing the chair, said—"R. W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?" "No," said Bro. Desaguliers, "but I've heard a mad'un (Madden) make an ugly *noise* (Noyes)."

"Oh!" rejoined Bro. Sorrell, "let him ride his hobby (Hobby) quietly, his lungs will be no worse for *wear* (Ware)."

"Aye," Bro. Ware snapped in, "particularly if the color of his *hobby* be sorrel (Sorrell). Ha! ha! ha!"

"The lamb had better go to *sea next*, (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the mountain (Mountain)," shouted Bro. Hobby.

"Well," replied Bro. Lamball, "I shall never quarrel with any Brethren who hold the *cord well*, (Cordwell—*cable tow*) for this or anything else, provided he does not call me a villain O! (Villeneau) Ha! ha! ha!"

"I shall not Brothers and fellows," responded Bro. Villeneau, "question your good faith, although you carry on so briskly a *Pun-ic* war."

"A truce to your wit," Bro. Madden interposed, "I thirst to mend my simile."

"Nay," said the W. M., "if Bro. Madden *thirsts*, why there's an end of it."

"Oh! no!" echoed Bro. Noyes, "if a *pun* is meant, I move that we inflict the usual *punishment*."

"Why then," says the chair, "we will replenish the glasses, and try to quench Bro. Madden's *thirst* with a *toast*."

Now all this may appear very puerile to you, sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the higher nobility and gentry of the land.—*The Revelations of a Square, by Dr. Oliver.*

For The Ashlar.

HOW A CATTARAUGUS MAN GOT THE "REAL
MASTER MASON'S GRIP."

All old masons in western New York will remember Major J——s G., who formerly resided in L., but for the last twenty years he has been a resident of Michigan. The Major, it will be remembered, was one of the few masons who withstood the shocks of anti-masonry in 1827 and 1828. For many years the Major was the object of the malevolence of the anti-masons, and many were the bitter invectives, and vile calumnies heaped upon him. He was a man below the medium size, but remarkably muscular, and those who have experienced the *grip* of his hand will not soon forget its power. It was like a vice, and he could always graduate it to suit circumstances—an instance of which we will relate. It was during the year 1827, while the anti-masonic excitement was high, that a party of masons among whom was Major G., was one evening assembled at the "Eagle Tavern" in L., spending a few social hours, when a tall, lank specimen of humanity entered the room, and in a loud voice exclaimed, "Gentlemen, do any of you know Major J——s G.? I have heard that he was a man who could give the masonic grip, and I have come all the way from Cattaraugus county to get it. I want the *real Master Mason's grip*." At this, the Major stepped forward, and said, "I am Major G., and if you want the masonic grip, I suppose I can give it to you as well as any other man." Suiting the action to the word, the Major took the fellow's brawny hand in his own, and applied a moderate degree of pressure, to which the man from Cattaraugus manifested considerable uneasiness, said his curiosity was satisfied, and desired to be released, but the Major very playfully told him that this was only the Entered Apprentice's grip, and that he had two degrees more to take before he could obtain the Master Mason's grip. The Major then applied *more* pressure, which brought Cattaraugus upon the ends of his toes, groaning and writhing with pain. In vain did he implore to be released; in vain did he protest that he had got enough of Masonry—his hand was in the inexorable grasp of the Major, and escape was impossible. "You have got the Entered Apprentice's, and Fellow Craft's, grip, it is true, but you wanted the Master Mason's, and you must have it. You have come a long way to get it, and it would be wrong for me to let you go home without it. Yes, you *must* have the 'real Master Mason's grip.' There," said the Major, at the same time exerting his great muscular power

upon the hand of his writhing victim, which made the bones fairly crack, "there, this is the *real Master Mason's* grip, and it is such a grip as you will never forget—and when you go home, tell your Catta-raugus friends that should any of them want the *real grip*, that Major J—s G., of L., can probably give it to them as well as any man alive." The Major released his grasp, and the blood which had started from the ends of the poor fellow's fingers, told the fearful power of the "*real Master Mason's grip*." A.

INTERESTING TESTIMONY.

[Continued from page 155.]

Answers to Cross-interrogatories: 1. That he is not aware of the existence of any serious discontent or differences previous to the occurrence of "the division or schism," most of the disagreements having (according to tradition) arisen subsequently to the proceedings which were taken for the formation of the Athol Grand Lodge.

2. That the only information which he can give in regard to the adoption or signature of "the thirty-nine Articles or Regulations," is such as is derivable from the printed Book of the Constitutions of the Freemasons, published in London, in 1723, and a second edition of the same, published in 1738, and also the "Ahiman Rezon," or book of old and new regulations, by Lawrence Dermott, published in London, in 1756.

3. That he does not consider that the articles or regulations referred to "formed a solemn compact, unalterable, without dishonor;" but, on the contrary, that they were alterable by the votes of the Grand Lodge, and that, in fact, after their first publication in 1723, alterations were made, as will appear by reference to the second edition, which was published prior to, and without causing any disagreement or schism, and as will also appear by reference to the first edition of the "Ahiman Rezon," published in 1756, or after the schism.

4. That as matters of record, those articles or regulations were preserved only in the old printed books of constitutions by the Grand Lodge, of which he was Grand Secretary, prior to the union, and also by the other Grand Lodge; and the books are also preserved as matter of record by the Grand Lodge, of which he is now Grand Secretary.

5. That all Past Masters of Lodges are entitled to vote in the Grand Lodge of England, who have not ceased, (subsequently to their Mastership) to be members of a private Lodge for a term specified in the existing laws of the United Grand Lodge.

6. That John, the third Duke, Marquis and Earl of Athol, was Grand Master of that part of the fraternity of Masons in England belonging to the Grand Lodge formed in 1753, from the time of his election to that office until his death, on the 5th of December, 1774.

The "Copy" and "Statement" mentioned in the reply to the eleventh interrogatory :

The union of the two previously existing Grand Lodges in England, was concluded on the 27th of December, 1813.

By the articles of the union which had previously been arranged, and received the assent of the separate Grand Lodges, at meetings respectively held on the first day of December, 1813, and accepted, ratified, and confirmed unanimously by the two bodies, when assembled on the said 27th of December, it was by the 7th article declared, that "The United Grand Lodge of Ancient Freemasons of England, shall be composed, except on days of festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England, that is to say, of—The Grand Master, Past Grand Masters, Deputy Grand Master, Past Deputy Grand Masters, Grand Wardens, Provincial Grand Masters, Past Grand Wardens, Past Provincial Grand Masters, Grand Chaplain, Grand Treasurer, Joint Grand Secretary, or Grand Secretary,—if there be only one—Grand Sword Bearer, Twelve Grand Stewards, to be delegated by the Stewards' Lodge, among their members, existing at the union, it being understood and agreed that from and after the union, an annual appointment shall be made of the Stewards, if necessary.

"The actual Masters and Wardens of all warranted Lodges, Past Masters of Lodges, who have regularly served and passed the chair before the day of union, and who have continued, with secession, regularly contributing members of a warranted lodge. It being understood, that of all Masters who, from and after the day of the said union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by this Lodge, shall have a right to sit and vote in the said Grand Lodge, so that after the decease of all the regular Past Masters of any regular Lodge who had obtained this distinction at the time of the union, the representation of such Lodge, shall be by its actual Master, Wardens and one Past Master only.

"And all Grand officers in the said respective Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge as Past Grand officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments, and where such appointment shall have been contem-

poraneous, the seniority shall be determined by lot. In all other respects, the above shall be the general order of precedence in all time to come, with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years."

The "Copy" and "Statement" mentioned in the reply to the twelfth interrogatory :

Extract from the original record of the transactions of the Grand Lodge, of which John, third Duke of Athol, was afterwards Grand Master.

Grand Lodge, Sept. 4th, 1665, Bell's Tavern. The R. W. James Gibson, Esq., S. G. W., in the chair.

"*Proposed*, That every Past Master shall be a member of, and have a vote in, all Grand Lodges, during his continuance a member of any Lodge under the ancient constitutions."

"This proposal occasioned long and varied debates; several of the Masters and Wardens argued strenuously against the motion, while the presiding officer and three Masters were the only persons who spoke in favor of it. At length an amendment was proposed, and agreed, and then, Grand Warden Gibson, the President, put the question in this form, viz :

"That regular Past Masters, while members of private lodges under the sanction of the Grand Lodge, shall be members hereof, and have votes in all cases except in making new laws. Upon casting up the poll, the number appeared thus: For the Past Masters, 48; against them, 26; majority for them, 22. Therefore it is hereby ordered and declared that from and after the third day of December, one thousand seven hundred and sixty-five, all and every regular Past Master, while a member of any private lodge under the sanction of this Grand Lodge, shall be a member of this Grand Lodge also, and shall have a vote in all cases except in making new laws, which power is vested in the Masters and Wardens, as being the only true representatives of all the lodges, according to the old regulation, the tenth."

The copy of "Report" mentioned in the reply to direct interrogatory sixth :

"**MOST WORSHIPFUL GRAND MASTER** :—In obedience to your commands, we have attentively considered the subject of the differences subsisting among the brethren of the State of New York.

"About the year 1782, a Provincial Grand Lodge was duly established at New York, under a charter dated the 5th of September, 1781, granted by the Grand Lodge, of which the then Duke of Athol was Grand Master. This charter authorized the "Provincial Grand Master and Grand Wardens, together with the lawful associates, being the installed Masters, Wardens, and Past Masters of the regular

lodges within the jurisdiction," to act. After the recognition of the independence of the United States, this Grand Lodge ceased to be provincial, and assumed, and has ever since maintained, the character, and exercised the functions of an independent Grand Lodge, and has since been so considered and recognized by the Grand Lodge of England. Its constitution, as revised in 1845, declared (in article 3) the Grand Lodge to consist of the Grand officers and certain Past Grand officers, the Masters and Wardens, or the representatives, legally appointed, of all the lodges under its jurisdiction; "and the Past Masters, Masters by election and service of one year in the chair of all such lodges." It also provided that the annual meetings of the Grand Lodge should be held in the city of New York on the first Tuesday in June; that meetings therein called quarterly should be held on the first Tuesdays in September, December and March in each year; that special meetings might be called by the Grand Master, but that no regulation, affecting the general interests of the craft, should be adopted or changed, except at the annual meeting in June. The 106th article is as follows:

"*First*.—No amendment to this constitution shall be made or have any effect until the same shall have had the affirmative vote of the Grand Lodge at two successive communications, unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge, at one June communication, the same shall then be appended to the published proceedings at the end, under caption 'Proposed Amendments to the Constitution,' and sent to each lodge within this jurisdiction, in order that the lodges may, if they think proper, instruct their representatives thereon, and the action of the Grand Lodge in relation thereto shall also appear in its appropriate place in the proceedings."

[To be continued.]

We place the spiritual lodge in the vale of Jehoshaphat, implying thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no other than these express words. The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the spirit of God was peculiarly diffusive in those places.

HUTCHINSON.

From the Review.

A DIRGE.

BY ERNESTINE.

Weary hearts are weeping—careworn and oppress,
 For the distant loved one, gently laid to rest;
 Weeping, sadly weeping, o'er the household chain,
 Heretofore so perfect, broken now in twain.
 And we love, in fancy, still to linger there,
 Leaning, sadly leaning, o'er the vacant chair;
 List'ning for the dear voice that is silent now;
 Watching for the sunlight of a glad young brow;
 Resting 'neath the shadow, death's dark Angel flings,
 When beside earth's children, droop his sable wings.
 Ah! the heart grows weary, and the warm tears flow,
 As we, dreaming, wander back to "long ago,"
 Bowing, bending earthward! 'neath the heart's stern strife,
 Murmuring in our anguish, "such, alas! is life,"

Yes—but there is singing, 'mid the hosts above;
 And redeemed, made perfect, through a Saviour's love,
 The freed spirit, bending low beside the throne,
 Hymns eternal praises to His name alone.
 Ah! she knows not suffering, grief, nor want, nor care,
 All is joy and gladness, peace and sunlight *there*.
 Cease thy weary weeping—fond hearts still thy woe,
 Joy that from earth's sorrows, she was called to go;
 For while we are mourning o'er love's frail ties riven,
 Angel bands, rejoicing, welcome her in heaven.
 Earth is full of sorrow, toil, and pain, and strife;
 Who would not exchange it for eternal Life?

DUELLING.—The great object of masonry is to cultivate peace and good will among mankind, and allay discord and strife. The principles of the Institution influence its members to discountenance all evil, vicious and barbarous practices. Its most excellent tenets are especially incompatible with the custom of duelling, and there can be no doubt that any masons who meet for the purpose of deliberately blowing out each other's brains, are guilty members, and should be dealt with accordingly. The deed is black in the sight of Heaven, and viewed with abhorrence by men, when two persons, joined by no ties of friendship or regard, but who have long cherished a mutual hatred, slink away from the eyes of the community to some retired place, and there with deadly weapons seek each others lives. Poor and miserable commentary upon human nature! What shall be said of masons who make an exhibition of it?

We are pleased to see that the Grand Lodge of California has taken the right view of this matter. At its last annual communication, it approved the action of San Joaquin Lodge, No. 19, in expelling one of its members for fighting a duel. The Grand Lodge also adopted the report of the Committee on Grievances, to whom the matter was referred, and by ballot, expelled the Worshipful Master of Los Angeles Lodge, No. 42, from all the rights, benefits and privileges of Masonry, for fighting a duel with the member of San Joaquin Lodge.

We trust every Grand Lodge in the Union will, if necessity require it, speak in the same tone, and manifest the same spirit. California has set the right example.

GRAND LODGE OF WISCONSIN.

The annual communication of this body was held at Milwaukee in June last. The report of its proceedings indicates that the Craft in its jurisdiction is making healthy progress. The whole number of Master Masons in Wisconsin is about fifteen hundred. The following are the present officers of the Grand Lodge: M. W. Henry M. Billings, G. M.; R. W. G. Bouck, D. G. M.; Orlando Foster, G. S. W.; Haven Powers, G. J. W.; Peter Winten, G. T.; Wm. R. Smith, G. Sec.; Rev. M. Hoyt, G. Chap.; W. Farnsworth, G. M.; J. M. Todd, G. Sword Bearer; E. F. Ogden, G. S. D.; S. A. White, G. J. D.; S. Howe, G. P.; C. B. Carrington and E. Sumner, G. Stewards; E. Clewett, G. Tyler.

During the last current year, dispensations were granted for five new lodges. The Grand Master's address is concise and appropriate, and contains many useful suggestions. In accordance with his recommendations, the Grand Lodge divided the State into districts for the purpose of instituting an uniformity of work—a Deputy Grand Master to lecture in each district. Agreeable to his suggestion, initiatory steps were taken to establish a school for the destitute orphans of deceased brethren.

The report of the Committee on Foreign Correspondence, though comprised principally of quotations from other documents, is interesting and instructive.

THE EAST.

The Committee quote from the report of the Committee in Tennessee Lodge, as follows: "If none of the officers be present, nor any Past Master to take the chair, the members, according to seniority, shall fill the chair, and shall have all the rights of a regularly installed Master, to fill vacancies." Commenting on the Tennessee doctrine, Bro. King of New York, says:

"No such authority can be found in the ancient Constitutions; nor do we think that any instance can be cited anterior to 1771, where a lay member performed the duties of the Chair in a regular lodge. Since that time, we acknowledge, the doctrine has obtained in some jurisdictions, but it has grown out of the practice originated by the *seceding* irregular Grand Lodge of England, whose customs and usages were written out, by Lawrence Dermott, the greatest innovator of any age, unless we may except the Chevalier Ramsey. There may have been occasional instances where "old Masons" have been called upon to preside in lodges, and even in the Grand Lodge, but we think it will be found, in all cases, that they had previously served in the Chair of a lodge as Master. * * In the absence of the Master, the Senior, and after him the Junior Warden, succeeded to the Chair.—Without one of these, it is our opinion the lodge cannot be opened. After being opened by one of these, a Past Master may preside."

PAST MASTER'S DEGREE.

Treating of this subject, the Committee give the views of Bro. A. G. Mackey, which they fully endorse. He says:

"There is no doubt, if we carefully examine the history of Masonry in this country and in England, that the degree of P. M. was originally conferred by symbolic lodges as *honorarium*, or reward bestowed upon those brethren who had been found worthy to occupy the oriental chair. In so far it was only a degree of office, and could be obtained only from the lodge in which the degree had been conferred. At a late period it was deemed an essential pre-requisite to exaltation in the degree of Royal Arch, and was for that purpose conferred on candidates for that position, while the Royal Arch degree was under the control of the Symbolic Lodges, but still only conferred by Past Masters of the lodge. But subsequently, when the system of Royal Arch Masonry was enlarged and extended in this country, and Chapters were organized independent of the Grand and Symbolic Lodges, these Chapters took with them the Past Master's degree, and assumed the right of conferring it on their candidates. Hence arose the anomaly that now exists in American Masonry, of two degrees bearing the same name, and said to be almost identical in character, conferred by two different bodies under entirely different qualifications, and totally different purposes. As was to be expected, when time had in some degree obliterated the details of History, each party began to claim for itself the sovereign virtue of *legitimacy*. The Past Masters of the Chapters denied the right of Symbolic Lodges to confer the de-

gree, and the latter in their return asserted that the degree as conferred in the Chapter, was an innovation."

The Committee further quote the opinion of Bro. King, who says :

"There is another report in the document before us, holding the doctrine, 'that the Master elect of a lodge is entitled to installation without having received the degree of P. M., which properly belongs to a Chapter,' which we hardly know how to interpret, yet it was 'concurrent in' by the Grand Lodge. If it was intended to convey the idea that the Master elect of a lodge could be installed without having received the installation service, which is a part and parcel of the Past Master's degree, we think it is clearly erroneous; and among the Grand Lodges of the United States and of Great Britain, Florida stands alone. Nor does it 'properly belong to a Chapter.' The legitimate ownership of that degree is in a lodge of Past Masters; it was never heard of as a chapter degree until the organization of the General Grand Chapter of the United States, and this body has never dared to assert exclusive control over it. Yet a liberal interpretation of her constitution might warrant such a conclusion. Past Masters, whether members of Chapters or not, have an ancient and imprescriptible right to confer the degree, and the body which seeks to take away that right, justly subjects itself to the charge of attempting to obliterate a *custom* as old as Masonry itself."

"South Carolina, New Hampshire, and several other states," says the report, "have expended much learning and some warmth in the discussion of the several questions. We have given more space to this subject than it really deserves, for we are inclined to regard it very much as the committee in Texas does, as "much ado about nothing," and as having little to do with Ancient Craft Masonry. The important question in the whole matter is the assumption by some Grand Chapters, of a control over the degree, (regarding it as a *degree*) to the exclusion of the right of symbolic Lodges to confer it on the several Masters elected to the Oriental Chair. We have no hesitation in declaring our opinion that any attempt on the part of Grand or Subordinate Royal Arch Chapters, to assume to themselves the *sole control* of the Past Master's degree, is not only an innovation on ancient usage and custom, but a positive infringement on the inherent rights of Symbolic Lodges to confer such degree on the Masters of lodges elect, in the several lodges over which they are legally called to preside."

The Committee make some very sensible suggestions at the close of their report, recommending Grand Secretaries and Grand Lodges to furnish properly arranged statistics of the condition of the Fraternity. In this respect the Grand Lodge of Wisconsin and its Secretary have set a very good example.

LETTER OF BRO. MACKEY.—The following extract is taken from a letter of Bro. Mackey, in answer to an invitation to deliver a course of lectures in New York, on masonic subjects. The learned Brother takes a view of the Institution, which will commend itself to every reflecting member of the Craft:

“The masses of our institution have been too long content to look upon it as invested only with the character of a social and charitable society. But amiable and praiseworthy as are its tendencies to promote brotherly love, and to relieve distress, these are not its only objects; and all intelligent Masons now rejoice that a better era has begun, and that the intellectual claims of the Order, and its venerable position, as the sole remaining representative of that science and philosophy of symbolism which was once the conservator of all the religion and all the learning of the ancient world, are now fully recognized and deemed legitimate subjects of consideration. It is, I may say, to the study of Masonry from this stand-point, that I owe all the love and admiration that I have for it, and I am confident that a similar direction of study must be attended, to others, with the same results.

“It has been the hope of elevating the literary and scientific character of Masonry by presenting it in such an aspect, that has governed me, (if I do not deceive myself) in all that I have heretofore written on the subject of the Order, and especially in the preparation of that course of lectures which, under your fraternal encouragement, I propose to deliver.

“If, in addition to all this, these lectures shall tend to promote brotherly love and social intercourse among the Craft in your city, as I trust they may, for “increase of knowledge” should always be accompanied by increase of love—then I know of no other inducement that would be dearer to my heart—for the Fraternity of your jurisdiction have ever been distinguished for their unfaltering devotion to the Landmarks, and their general cultivation of the literature of the Order. The reports of the Committee on Foreign Correspondence of your Lodge, are themselves, and have been for years, an invaluable accession to the library of every masonic student. And if discussions have sometimes arisen among you, attributable to the extent of your population and the diversity of views and interests which are incidental to such a population, they have been heretofore, and will be, I have no doubt, hereafter, merely as the transient clouds, that will sometimes obscure for a moment the brightness of even a meridian sun.”

GRAND ENCAMPMENT OF K. T. OF CONNECTICUT.

The Grand Encampment of Knights Templars held its annual assembly at Hartford, in May last. There were four subordinate bodies in the jurisdiction, which were represented, to wit: Washington Encampment, No. 1, Hartford; New Haven Encampment, No. 2, New Haven; Clinton Encampment, No. 3, Norwalk; and Columbian, No. 4, Norwich. A resolution was passed authorizing the issuing of charters for two new Encampments, one to be located at Bridgeport, and the other at New London. The following was the result of election for officers:—M. E. Sir Benj. Beecher; M. E. Sir William E. Sanford, G. M.; M. E. Sir Cyrus Goodell, D. G. M.; M. E. Sir John A. M'Lean, G. G.; M. E. Sir G. F. Daakam, G. C. G.; Sir W. Hyde, G. P.; Sir Sam. Tripp, G. S. W.; Sir W. H. Copp, G. J. W.; Sir E. J. Storer, G. P.; Sir D. Clark, G. T.; Sir A. Smith, G. S. B.; Sir Howard B. Ensign, G. S. B.; Sir A. Hamilton, G. Warden; Sir I. Tuttle, G. S.

The principal business transacted was the passage of the following resolution:

Resolved, That in addition to the several degrees required by the Constitution of the General Grand Encampment to have been taken by candidates for Knighthood, this Grand Encampment will further require that applicants in this jurisdiction shall have taken the degrees of Royal and Select Master.

The Order of the Knight Templar appears to be in a very flourishing condition in Connecticut, and has many learned members there, whose zeal and devotion are not surpassed by those of Sir Knights in any part of the country.

GRAND CHAPTER OF IOWA.

Nine subordinate bodies were represented at the last annual convocation of the Grand Chapter of Iowa, at Keosauqua, in June. M. E. T. S. Parvin, Grand High Priest, delivered an interesting address from which we make the following extracts:

Companions, let us begin the labors of this, our Second Convocation, by looking to the God of our fathers for grace in our hearts, that with one accord our hands may be strengthened to persevere in,

and successfully accomplish the great undertaking in which we have engaged, "to redouble our endeavors to correct the vices, purify the morals, and promote the happiness of those of our companions" who have pitched their tents around our banners.

Masonry, my companions, goes no farther; "thus far shalt thou come," saith the great I Am, and woe to the misguided zeal of that companion who seeks to do the Almighty's work, and substitute the moral teachings of our Order, although extracted from the Sacred Law, for the renewing and quickening power of the Holy Spirit, which alone can change the heart of man and make it a spiritual temple, a fit abode for the Holy Spirit to dwell in.

Our cause often greatly suffers by the over zealous efforts of well-meaning members of our Order, who claim too much, and, of course, ask too much from those upon whom they would urge our claims as co-laborers in bettering man's condition in this life, and manifesting an unwillingness to leave to the Christian the conversion of the soul, which is the professed object of the religion they profess.

Masonry, in no one single respect, conflicts or interferes with Christianity; on the contrary, goes with her as a *hand-maid* so far as she can go, and then bids her "God speed thee" on thy way.

* * * * *

SUSPENSION—Its Extent and Effect. My views on this subject correspond with those expressed by G. W. P. Pike, of Arkansas, that suspension should (and to be valid, must) be indefinite; that is, extend till the cause which produced it is removed, and the offender cannot be returned without a ballot in his favor.

The G. G. C. has enacted that a suspension in a Lodge, shall operate *de facto* as a suspension in a Chapter. Why should not the converse of this be the case? 'tis a proper rule that works both ways." A R. A. M. is suspended from the Chapter, and all R. A. Masons are forbidden masonic intercourse with him. And how can they associate in the Lodge with one whom they cannot fellowship in the Chapter—or is the obligation of symbolic masonry, that we shall not hold masonic intercourse with a suspended member, to be declared of no effect?

* * * * *

NON-AFFILIATED MASONS.—I am clearly of opinion that sound policy dictates that our doors should be closed against all non-affiliated Masons, and beg leave to suggest the propriety, nay, necessity of adopting a general regulation, providing that petitions shall be received for the degrees or membership in our Chapters, only from those who hold membership in some Lodge under the jurisdiction of the G. L. of Iowa.

The following persons were elected officers:—M. E. Jas. R. Hartsock, G. H. P.; E. Horace Tuttle, K.; E. G. W. Teas, S.; Comp. J. J. Adams, T.; Comp. T. S. Parvin, Secretary.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER IV.

Zion Lodge met on the 7th of Feb., 1796, at the house of Bro. James Donaldson. "The Worshipful Master opened a Fellow Craft's Lodge, when Bro. Hutchinson, applying to become a member of our body, was balloted for, and was negatived by five black beans." "A Lodge of Entered Apprentices" was then opened, and Wm. Hasper and Ebenezer Mathew Sanford "received the first degree."

March 7th, 1796.—"It was agreed unanimously," says the record of this meeting, "to write to the Grand Master of Upper Canada, communicating our authority in a brotherly manner."

April 4th, 1796.—At this meeting Bros. Harper and Sanford "received" the degrees of Fellowcraft and Master Mason; Abraham Lovelock "received" the first degree on the 2d of May, and the Fellow-craft's and Master Mason's on the 6th of June. At the latter meeting, "this being the regular night of electing officers for the ensuing six months, the Senior Warden, Bro. Rowe, and Junior Warden [May] stood Ballot for the Chair, when Br. May became duly elected. After which the Master elect put Br. Heward, Secretary, for Senior Warden, and the Brethren put up Ruland, Treasurer, when Br. Heward became duly elected. Afterwards, Br. Ruland and Br. Donovan were put to ballot for Jr. Warden, when Br. Ruland was duly elected. Br. Donaldson was unanimously elected Treasurer, and Br. Donovan Secretary. Agreed unanimously that the Brethren should dine together the 24th instant, being St. John's day, according to custom, and to assemble at one o'clock."

The following is the record entire of the next meeting:

"DETROIT, 24th June, 1796.

"Zion Lodge No. 10, under the sanction of the Grand Lodge of Lower Canada, met in due form at the house of James Donaldson.

Brethren Present: Br. Jas. Donaldson, in the Chair,

Br. Jas. Rowe, S. W.
 Br. Jas. May, J. W.,
 Br. Byrn, P. Master,
 Br. Howard, Sec.,
 Br. Ruland, Treas.,
 Br. Wheaton, S. D.,
 Br. Donovan, J. D.,
 Br. Sutherland, T.
 Br. Lovelock.

"The W. M. opened an apprentice lodge. It being St. John's day, the Brethren dined sumptuously together, after which proceeded to the installation of the new elected officers and paid them the homage due, agreeable to the ancient custom of Masons. After spending an agreeable evening, the lodge was closed at 10 of the clock in perfect love and harmony, and adjourned to the first Monday in July next."

July 1st, 1796.—"The W. M. opened an apprentice Lodge when it was proposed by Br. Treasurer Donaldson to present to the Grand Lodge, under whom we are sanctioned, a sum of two guineas for the relief of indigent Brethren wherever found, which was unanimously agreed to. It was further agreed that the Secretary should write a regular summons to all the members of this Lodge to attend every stated, as well as Lodges of Emergency, which is to be handed about by every brother who shall receive the same."

If the above regulation were adopted now, it might have a beneficial affect on some Brethren.

August 1st, 1796.—"It was agreed that the money sent by Dan. Tuilos and Wm. Shaw, with petitions, should be forfeit to this Body in consequence of their non-attendance, agreeable to resolution of last lodge night. It was further agreed that in consequence of a letter from Solomon Goodrich directed to Br. Donaldson on the subject of money due him from Br. Rowe, that Br. Rowe should remit the money or give good Reasons for his non-performance.

The returns to the Grand Lodge for one year were signed in Lodge Room by the present and past officers. The Lodge closed," &c.

Communications were held on the 5th of Sept., 3d of Oct., and 7th of Nov., but no business or work was transacted.

Dec. 5th, 1796.—"The W. M. opened an apprentice Lodge, when the absence of Br. Ruland, as Jr. Warden, was considered by the Lodge as a breach of the Bye-laws, and accordingly sentenced to pay a fine of two shillings, which rule should stand good in future toward all officers absenting themselves in like manner."

"This being the night to elect the officers of the Lodge, it was unanimously agreed that the present officers should remain in their different stations for the ensuing six months, and that the lodge should assemble and dine together on St. John's day agreeable to custom."

"It is unanimously agreed that each visiting Brother may be al-

lowed to furnish whatever sum he thinks proper for the benefit of indigent Brethren, but to contribute nothing towards the night's expenses. It is further agreed that any person offering himself as a candidate (thro' a member of this lodge) may be balloted for on the first night, and if approved of, may be entered at any time by informing and calling a Lodge of Emergency, said candidate defraying the expenses of said Emergency, but the law already provided for this purpose to stand good in every other respect."

"The Brethren dined sumptuously together" on St. John's day, and "spent an agreeable evening." Nothing of importance was done at the next two meetings.

March 6th, 1797.—"The W. M. opened an apprentice lodge when it was unanimously agreed that the second article of the Bye-laws respecting fines to be paid by Brethren absenting themselves from the Lodge should in future be strictly adhered to. It is also agreed that any person who has already been initiated into any part of the mystery of Masonry and wishes to be advanced shall pay for every degree he obtains in this Lodge the sum of one pound five shillings, N. Y. currency. Every Mason is allowed to visit this Lodge as often as he pleases, providing always, he pays his dividend of the night's expenses after his first visit, and subject to the resolution of the 5th of December last."

April 3d, 1797.—"The W. M. opened an apprentice's Lodge. Received a letter from the Secretary of the Grand Lodge of Lower Canada, bearing date 30th January last, which was read in open Lodge and agreed that the contents should be attended to."

June 5th, 1797.—"The following Brethren were elected to serve as officers for the ensuing six months, to wit: Br. Heward, Master; Br. Ruland, S. W.; Br. McNiff, J. W.; Br. Wheaton, Treas.; and Br. Donovan, Sec." Mr. Nathan Williams was "admitted to the first degree of Masonry."

June 21st, '97.—"The W. M. opened an apprentice Lodge, and, after the occasionals of the day over, dined sumptuously together. After dinner, the present officers were installed with the homage agreeable to the antient custom of Masons. After spending an agreeable evening, the Lodge closed in perfect love and harmony," &c.

GRAND ROYAL ARCH CHAPTER OF VERMONT.

The annual session of the Grand Chapter of Vermont was held at Royalton in August. Its proceedings give evidence of health and prosperity. Grand High Priest, Philip C. Tucker delivered an excellent address, from which we may quote at another time.

The report of the Committee on Foreign Correspondence is a brief review of the reports of other bodies. It speaks of the Grand Chapter of Michigan, as follows :

"The annual convocation of this Grand body was held at Detroit on the 8th day of January, 1855. Their Committee on Foreign Correspondence regret not receiving communications from all the Grand Chapters of the Union, and we notice with some surprise, that Vermont was classed amongst the delinquents. We know that our annual proceedings of 1854, were duly mailed and supposed they were as duly received. We fully agree with our Michigan brethren that an interchange of the proceedings of all the States is highly important to the furtherance of the interests of Royal Arch Masonry, that each may be apprised of the other's doings, and all work together with that noble emulation of who will best work and best agree. We trust there will be no failure in future. This Grand Chapter has appointed a committee to agree upon a system of work, and have instructed the subordinate Chapters to conform strictly thereto. It seems to us, that the better way would have been to have appointed a committee to ascertain what the work was, as prescribed by the G. G. Chapter of 1850, that being the system adopted by the G. G. Chapter in default of any new action thereon."

The following is a list of the officers for the current year :

M. E. Philip C. Tucker, G. H. P.; E. John S. Webster, D. G. H. P.; E. Thomas H. Campbell, G. K.; E. Joshua Doane, G. S.; John B. Hollenbeck, G. S.; Samuel S. Brown, G. T.; Rev. O. G. Woodbury, Hartland, G. C.; Rev. M. A. Herrick, Woodstock, Ass't. G. C.; E. H. Kilborn, G. M.; C. E. Colston, Hartland, P. H. Whitney, Windsor, Calvin Sprague, Plainfield, N. H., G. Stewards; Samuel Wilson, Vergennes, G. L.; Geo. M. Hall, Swanton, Ass't. G. L.; Lewis Emmons, Hartland, Ass't. G. L.; G. Washburn, Montpelier, Ass't. G. L.; O. Parkhurst, Royalton, G. S.; George Miller, Hartland, G. T.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS
OF VERMONT.

This body which convened at Royalton, in August, has under its jurisdiction the following subordinate councils: No. 1, Columbus, at St. Albans; No. 2, Vergennes, at Vergennes; No. 3, Bennington, at Bennington; No. 4, Montpelier, at Montpelier; No. 5, Burlington, at Burlington; No. 6, Randolph, at Royalton; No. 7, La Fayette, at East Berkshire; No. 8, Windsor, at Hartland. On account of the death of the Most Puissant Grand Master, N. B. Haskell, the Deputy Grand Master Philip C. Tucker, assumed the Chair. In his address, he gives a brief account of the formation of the Grand Council and its authority. "The Council," he says, "which organized this Grand Body were, Vergennes, No. 1, Burlington, No. 2, Montpelier, No. 3, and Randolph, No. 4. Councils Nos. 2, 3, and 4, have applied for new charters under this organization. Council No. 1, has not yet done so."

He continues: There was formerly a Council at Windsor, one at St. Albans, and, I believe, one at Berkshire, and one at Bennington. The four Royal Arch Chapters with which they were associated at the above places, are still in existence. There were other Councils, perhaps, at places where there were other Chapters, now extinct; but I suppose, when those Chapters ceased their vitality, the Councils then all passed to a like common fate.

Our Constitution declares the right of this Grand Body to the sole government and superintendence of all Councils of Royal and Select Masters in the State. This right can hardly be doubted. The Grand Chapters, Grand Encampments and Grand Lodges of this and all other States, when legitimately formed according to Masonic rule, have universally acted upon this right as an inherent one—as one necessary to the safe regulation of the local bodies of their respective orders, and without which, Masonry could not exist in its purity and strength. The four Councils who formed this Grand Body, of course, accede to this, and it is presumed that the principle will be acknowledged by all other Councils within the State. Without adopting it, the harmony and usefulness of the Order would be essentially disturbed.

Gamaliel Washburn was elected Most Puissant Grand Master, Joshua Doane, D. P. G. M.; S. H. Peirce, T. I. G. M.; J. B. Hollenbeck, G. R.; O. Williams, G. T.; Sam. Wilson, G. C. of the G. C.; L. B. Englesby, G. M.; Rev. O. G. Woodbury, G. C.; Sam. Wilson, G. Sec.; T. H. Campbell, G. P.; and C. E. Colston, G. Sentinel.

THE BROKEN TESSERA.*

AN ANECDOTE OF THE REVOLUTION.

"Two are better than one; because they have a good reward for their labor."

When Philadelphia was about to be evacuated by the British army, under Sir Henry Clinton, June 18, 1778, there was a merchant, one Hubbard Simpson, largely engaged in the sale of English goods, who had become highly obnoxious to the American residents, for supplying the British commander with mercantile facilities and with information, that had been used to the detriment of the American army.

This man was in high repute with Sir Henry and his immediate predecessor, Lord Howe. From the former he now received a notification in time to enable him to sell his goods and depart under the protection of the British army.

It was not possible, however, to dispose of so large a stock at short notice. To sell upon a credit was impracticable, so far as any of the American merchants were concerned, and as for those in the tory interests, they were not to be trusted. To make a cash sale, in the present state of the funds, was impossible. Thus Mr. Simpson revolved the matter in his mind till the very day preceding the evacuation. A final notice from Sir Henry found him undecided, sitting in his crowded warehouse, soon to be devoted to spoliation and fire by the incensed Americans.

Now, this man was a member of the Masonic fraternity. Before the breaking out of strife, he had held a distinguished place in the provincial Lodges. Although his understanding of right and wrong, in the present war, differed from that of the majority of his countrymen, yet the most zealous patriot could not accuse him of inconsistency or turpitude. What he had professed to be from youth—a warm loyalist—he still maintained; and this had led him to adopt the unpopular side in the revolutionary struggle, and to follow the British army, even at the expense of a large part of his property.

As things now stood, he was likely to lose more. Already he had begun to contemplate the idea of throwing open the doors and departing, when a rap was heard without, and, in answer to his invitation, an old friend, Mr. Jonas Lee, entered, and asked for a conference.

* Lights and Shadows of Freemasonry.

This gentleman, come at so critical a moment, was a person of note in the city—one who had suffered more than most others for his attachment to liberty—and a zealous Mason.

For three years and upward no intercourse had been held between the pair, once fraternally intimate; they had only acknowledged each other's acquaintance by a nod of recognition when they met in the streets.

The object of the present call was stated in a few words.

"My old friend and brother, I have heard of your approaching danger, and am come to offer you a service. We have taken opposite sides in politics; but you have sustained your choice, like myself, at great sacrifices; and, while I can but regret that you are arrayed against our common country, I yet respect your honesty of purpose. Masonry knows no principle but duty, and this is your hour of depression; therefore, am I come. My influence is now in the ascendant, and I hereby offer it to you in brotherly truth. For old time's sake, I will take charge of your property, otherwise the spoil of our soldiers, before to-morrow morning, sell it for you at the best time and advantage, and hold the proceeds subject to your order."

The grateful merchant was profuse with his thanks.

"None of that, brother Simpson. My own heart is a sufficient reward. You can say all that when we meet again. Time presses. You are in immediate and great danger."

A clear sale was forthwith made of the whole property, amounting to more than fifty thousand dollars. No documentary evidences relative to the debt were retained by Mr. Simpson. Prudence pointed out this, as the only course, that promised a successful result.

At parting, while yet the boat was waiting at the pier, and the drums of the American advanced-guard were sounding in the suburbs of the city, Mr. Simpson took a gold piece from his purse, broke it in two parts, and handing one to his noble-hearted friend, observed: "You and I used to debate the purpose of the ancient *tessera*; now we will make it a practical question. Whoever presents you with this fragment of gold, to him I authorize you to render up whatever in your hands belongs to me. Farewell."

Years rolled by, and Jonas Lee heard no more of his old friend. With great difficulty, and by the aid of powerful friends at Head Quarters, he had succeeded in disposing of the property without much loss; and by a judicious use of the money, he had become rich. Old age then crept upon him. His daily walks about the city began to

be shortened. The almond tree flourished. The grasshopper began to be a burden. From year to year, he drew nearer to his own mansion, and finally confined himself within his retired apartment, to wait for the Summoner of all flesh.

One day, as he was reclining in the listlessness of old age, with but the Word of God, and the person of his good wife, for companionship, and the voices of his grand-children ringing from the next room, in happy harmony, he was accosted by a beggarly-looking young man, who prayed a gift of money, "for a poor shipwrecked foreigner, who had lost his all, and barely escaped with life itself."

Jonas Lee was not a person to refuse such a demand. He made him a bountiful gift of money, clothes, and kind words. But when the foreigner was about to depart, he walked up to Mr. Lee's couch, and pressing his hand with thankfulness, he dropped into it a worn and ragged piece of metal, and asked him if he would accept that piece of gold as a token of a poor beggar's gratitude?

There was something peculiar in the foreigner's tone, which led Mr. Lee to draw out his spectacles and examine the offering intently. What was the surprise of his wife to see him rise from his chair, draw a similar fragment from his bosom, where it had been suspended by a ribbon for a long time, and applying the pieces together, to hear him triumphantly declare: "They fit, they fit! the broken *tessera* is complete! the union is perfect! thank God, thank God, my brother is yet alive!"

The foreigner turned out to be the youngest son of Mr. Simpson, who had been shipwrecked, as he stated, to the great hazard of his life. Preserving the golden fragment, he had landed at Philadelphia, ragged and poor, charged by his father with a message to Mr. Lee. Why the former had so long delayed his claim, does not appear. The history informs us, however, that he had followed the British army through the remainder of the war; amassed a large fortune, by some successful government contracts; gone to England; embarked in extensive speculations there; and finally, retiring from business immensely wealthy, was made a baronet, for his loyal services.

His son was received with open arms, and introduced into the first circles of Philadelphia. Report, concerning the Masonic part of the transaction, became public, and gave a new impetus to the Order.

But when a full account of his stewardship was prepared by Mr. Lee, and the property, both principal and interest, tendered to the young man, the proffer was met by a letter from Sir Hubbard Simpson, just received, in which he declined receiving a shilling of it, and presented it, with his warmest regards, to his old friend and brother Jonas Lee.

WITHDRAWAL OF A PETITION.

DETROIT, Dec. 10th, 1855.

BROTHER WESTON:—Would you be kind enough to answer through the pages of your invaluable journal the following queries:

1. Can a petition be withdrawn, after the committee appointed to report, has done so, *unfavorably*, but previous to the passing of the ballot.
2. Can a petition be withdrawn after a committee has been appointed, to enquire into the character of the applicant, previous to said committee reporting.

Fraternally yours,

A CONSTANT READER.

According to ancient usages, it is considered by many learned Masons, that a petition cannot be withdrawn after its presentation. The Grand Lodge of California has resolved, "That a petition for initiation or membership, presented to a subordinate lodge, becomes the property of the lodge, and can on no consideration be withdrawn, but a ballot must in all cases be had on the report of the committee." The committee on foreign correspondence, of the Grand Lodge of Wisconsin, say they "believe this to be sound masonic usage."

The questions of our correspondent are decided—as far as this jurisdiction is concerned—by the Grand Lodge. The 8th section of article 5, of the constitution, says:

No candidate for initiation can withdraw his petition after the same has been referred to a committee, without the concurrence of two-thirds of the members present.

By this we are led irresistibly to infer that a petition may be withdrawn at any time before ballot by a two-third vote.

A LETTER FROM BRO. BELA COGSHALL, G. V. & L.

AUSTIN, December, 25, 1855.

BRO. WESTON:—I have just completed my labors for this Masonic year, and think it may, perhaps, be interesting to some of your readers to know how the Order is prospering in this State.

I commenced my labors immediately after the close of the session of our last annual Grand Communication, by visiting lodges that I had officially visited the year previous, and was much pleased with the proficiency they had made in so short a time, and with the laudable ambition manifested to excel in the Masonic work.


During the year, I have visited all the lodges in this jurisdiction except one. So far as regards those lodges that I was not called to visit last year, I cannot speak so understandingly, because I do not know what was their condition before, but suffice it to say, that they are now doing well and are exhibiting a commendable zeal, not only in doing good work, but in the selections of material upon which to work, and there never was a time when Masonry was in as flourishing a condition as at the present. We number among our initiates men of the first class, rank and condition—statesmen, farmers, clergymen, lawyers, mechanics, gentlemen and scholars, who deem it not derogatory to their dignity to level themselves with the Fraternity, extend their privileges and patronize their assemblies; and in passing from point to point, a person is forcibly impressed with the high tone and noble bearing of the lodges and members generally, both in city and country, through the length and breadth of our prosperous and happy State.

I was forcibly struck with the exhibitions of this principle among our brethren in the Upper Peninsula, as well as at Mackinac, who guard the portals of their lodges with the utmost vigilance and care; and at Ontonagon, I discovered the foot-prints of our venerable friend and brother, the Hon. E. Smith Lee, who labored so ardently there, as well as elsewhere, to promote the interests of our time-honored Order in this jurisdiction, and to whom, with a host of others who wrought in unison in removing the rubbish for the building of that stupendous monument of excellence which has immortalized their names, be praise and excellence ascribed; and when they fall, may it be on duty, and may their mantles rest upon those who will do honor to their memories, as well as to the cause they have so nobly espoused!

Brethren of the mystic tie, permit me to tender to you my thanks, and express my gratitude, for the cordial reception and kind and generous hospitality which I have received at your hands during the time that I have endeavored to serve you; and may you share largely in the beneficence of our Supreme Grand Master above!

BELA COGSHALL, G. V. & L.

MISCELLANEOUS.

 Hon. E. B. Amos, Past Grand Master of the Grand Lodge of Illinois, has received the appointment of the United States Counsel for Hamburg, Germany. Bro. A. is a native of Vermont, and in his thirty-sixth year.

LOOK OUT FOR HIM.—A man named Samuel R. Phillips, who professes to be a Mason, has imposed upon some members of the Fraternity. He is an Irishman, about six feet high, fair complexion, of genteel address, and *has a defect in his left eye*. He has in his possession a Masonic diploma granted by some Lodge in Ireland, and is an arrant impostor.

IMPOSTORS.—A fellow who calls himself Ansel L. Burton, but whose real name is Ansel L. Bradbury, has been defrauding the Brethren in Maine. He borrowed money on the strength of his being a Mason. He professes to have been a purser in the navy. He is a large, heavy man, with dark hair and eyes, and whiskers.

An expelled Mason, named Wm. McKinney, has been imposing on the Craft in Ohio. He is from Georgetown, Kentucky, (Mount Vernon Lodge).

"THE LIGHTS AND SHADOWS OF FREEMASONRY."—This is the title of a volume containing about four hundred pages of miscellaneous matter, by Robert Morris, K. T., editor of the American Freemason. The pieces which it contains have been published before, and are generally interesting. The work is published by J. W. Leonard & Co., of New York, and its typographical appearance does credit to that well-known and enterprising house.

THE ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS AND CULTIVATOR ALMANAC FOR 1856.—This is a very neat little book of two hundred and eighty-eight pages, containing a large amount of useful and practical information, such as farmers and mechanics should desire to obtain. It is illustrated with one hundred and fifty engravings, of houses, fruit, mechanical inventions, cattle, swine, &c. We consider this the most instructive book of the kind that has come to our knowledge, and cheerfully recommend it. It is for sale at the store of Messrs. S. D. Elwood & Co., Jefferson Avenue, Detroit.

MACKEY'S MASONIC LEXICON.—We have received from the publishers, Moss & Brother, of Philadelphia, a copy of a new and improved edition of this valuable work, which contains a well executed engraving of the author. The eminent ability of Bro. Mackey, and his long and diligent study of Masonry, have peculiarly fitted him to impart information respecting our Order. We regard his opinions, relative to all matters pertaining to Masonic history and jurisprudence, as very high authority. Among the scholars of our Association, he stands prominent for his capacity and acquirements. Every lodge should have his Lexicon, and each Brother who desires to obtain a large amount of information in a small compass, and at little cost, should purchase it.

THE PRIVATE CORRESPONDENCE OF HENRY CLAY, EDITED BY CALVIN CALTON, L. L. D., PROFESSOR OF PUBLIC ECONOMY, TRINITY COLLEGE. NEW YORK: A. S. BARNES & Co., 51 and 53 JOHN STREET.—This volume will be welcomed by the American people—by men of all parties—as a national work. The life and character of Henry Clay are familiar, and have caused a nation to love him and mourn his loss. For the first time his private correspondence—which reveals the workings of the inmost heart of the great patriot—are laid before the world. This will have a strong influence in moulding the opinions of posterity respecting the motives which influenced his public actions.

The volume before us is beautifully printed on good paper, comprises six hundred and thirty-six pages, and contains letters of many eminent men, which were addressed to Mr. Clay. It is an exceedingly valuable contribution to American literature, and should need no recommendation in this country.

The work is sold by subscription only. Kerr, Morley & Co., Agents, Detroit.


ENCAMPMENTS IN CANADA.—There are three Encampments in Canada.—“The Hugh de Payens, at Kingston,” “The Geoffrey de St. Aldemar,” at the city of Toronto, “The William de la More,” ‘The Martyr,’ at the city of Quebec. The officers of the Provincial Grand Conclave of Knights Templar, are:—Grand Commander, Captain W. T. R. McLeod Moore, Ottawa; Deputy Grand Commander, James Alexander Henderson, Kingston; Grand Prior, Colonel Alexander Gordon, R. E., Kingston; Grand Prelate, Rev. J. F. Lundy, D. C. L., Grimsby; Grand Captains Commanding Columns, Samuel Rich-

erton Harman, Toronto, and Thomas Douglas Harington, Quebec; Grand Registrar, Samuel Deadman Fowler, Kingston; Grand Treasurer, Samuel Staples Finden, Belleville; Grand Chamberlain, James Fitzgibbon, Ottawa; Grand Hospitaller, Thomas Gibbs Ridout, Toronto; Grand Erpert, Francis Richardson, Toronto; Grand Standard Bearers, Ellery Wanzer Palmer, "Beauseant," Kingston, and George Duggan, Junior, Toronto; Grand Almoner, John George Howard, Toronto; Grand Director of Ceremonies, William George Storm, Toronto; Grand Aaid-de-Camp, Frederick W. Cumberland, Toronto; Grand Captain of Lines, John Kerr, Kingston; Grand Sword Bearer, Alfred Argle Campbell, Belleville; Grand Heralds, William Murray Jameson, Toronto, and James Hill Rowan, Kingston.

OFFICERS FOR THE ENSUING YEAR.—Jackson Chapter, No. 3: Benj. Porter, Jr., H. P.; J. L. Mitchell, K.; Jos. T. Titus, S.; John Gellespie, C. H.; Wm. G. Tuttle, P. S.; R. S. Cheney, R. A. C.; Chas. A. Weismore, G. M. First Vail; John R. King, G. M. Second Vail; J. Hastings, G. M. Third Vail; A. Foster, Treasurer; A. A. Henderson, Secretary.

Jackson Lodge, No. 17:—Benj. Porter, Jr., W. M.; John Gellespie, S. W.; Clark Cole, J. W.; A. Foster, Treas.; A. A. Henderson, Sec'y.; B. F. Eggleston, S. D.; J. Hastings, J. D.

Michigan Lodge, No. 50:—R. S. Cheney, W. M.; J. L. Mitchell, S. W.; F. Farrand, J. W.; A. Pickett, Treas.; Chas. Gilbert, Sec'y.; Jos. F. Titus, S. D.; B. Miller, J. D.

 The Grand Master of Oregon, in his annual address in May last, declares the remarkable and gratifying fact that, since the G. L. Session of the previous year, not a death had occurred in the entire jurisdiction.

RAISED.

In Zion Lodge No. 1, Detroit, from Nov. 10 to Dec. 10, Ohas. C. Warren, H. D. Harris, Thos. Mayberry, and Dan. Stewart.

In Tyre Lodge No. 18, Coldwater, from Nov. 10 to Dec. 10, John C. Montgomery and Dr. L. C. Marsh.

In Lansing Lodge No. 33, from 10th November to 10th December, J. C. Bailey.

In Detroit Lodge No. 2, S. S. Barrows, E. J. Woolley, F. Nevin, H. C. Parsons, R. S. Bigelow.

MARRIED.

In Lapeer, Nov. 1st, by Rev. W. H. Smith, Bro. I. W. Teller, to Elizabeth H. Shafer.

Nov. 15th, by Rev. Orin Whitmore, Bro. T. J. Wells, to Miss D. Ingersoll.

DEATHS AND OBITUARIES.

At Lapeer, on the 14th of November last, Captain Charles Harris.

With regret we announce the death of this veteran, whose countenance we hoped to see at the next meeting of the Grand Lodge. The practical benefit which he experienced from masonry, when his life was spared by men who were dead to every obligation but those of our ancient institution, made him a walking evidence of the lasting and ennobling influence of the principles and precepts of the Order. He died in the fullness of years, at the age of sixty-six. He has gone; but his character and reputation are left as rich legacies for his posterity, and convince us that by the benefit of the pass he has gained ready admission into the celestial Lodge above, where the Supreme Architect of the Universe presides. The following notice appeared in the *Lapeer Democrat* :

"Capt. H. has been a resident of this town about 17 years, and was highly respected as an affectionate husband, a kind parent, and a good citizen. By a life of honest industry he had surrounded himself with all the comforts of a thrifty and independent farmer. Such men, when they die, are not only a loss to their families and immediate friends, but the whole community feels the loss.

Capt. H. was born in Newbury, Mass., and spent his youth and much of his manhood as a sailor. He, for many years, commanded a merchantman in the Liverpool trade, and while master of the brig Reuben & Eliza, he and his whole crew were captured by the notorious pirate, Gibbs. His mate and one other man made their escape.

Capt. H. and his men were brought upon deck, and the work of death commenced; and while he was forced to witness what he could not prevent—the cold-blooded murder of his men, as one by one they were dispatched, and sent unaneled into the next world—and thinking of home and family, that he never expected to see again, he thought that Gibbs, as desperate and awfully wicked as he was, *might* be a brother Mason. He made a sign which none but those who had been *thought* worthy would notice, and there, while engaged in the terrible

destruction of his brother-man—with his hands all crimsoned with human gore, did the keen eye of the desperate wretch recognize that sign, and then did his heart melt with feelings of compassion for a brother Mason, and for the time being the demon forsook him and his manhood returned. Gibbs, at the imminent peril of his own life, saved that of Capt. Harris, who was spared to live many long years with his family and friends.

In Lansing, Dec. 6th, of Typhoid fever, Daniel Sprague, aged 22 years.

[The subject of the above notice, was a worthy young man, esteemed and beloved by a large circle of friends in Lansing. His father and family reside in New York, though he has a brother and sister in Detroit. It seems hard for a young man to be sick and die, away from home; but aside from this consideration, Mr. Sprague had the attention of kind friends, and what is better still, his sister from Detroit was with him, the last week of his illness, to cheer him by her presence, and to smooth his dying pillow.

He was buried with masonic honors, on the 8th, and notwithstanding the inclemency of the weather, there was a large attendance, and sympathy for the afflicted seemed to pervade the whole.

Thus, like shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone. c. w. n.]

At a special Communication of Lansing lodge No. 33, of which the deceased was a member, held Thursday evening, Dec. 13, 1855, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Supreme Grand Master and Ruler of the Universe to call from labor on earth to himself in Heaven, our worthy Brother Daniel Sprague, who departed this life on the 6th day of December, 1855, aged 22 years; therefore,

Resolved, That in the departure of our beloved and lamented brother, his bereaved family have lost an affectionate and sincere friend and relative—our lodge a worthy member, and society an upright and honorable citizen.

Resolved, That we sympathize most sincerely with the aged parents, brothers, sisters and other relatives of our departed Brother in this afflictive bereavement; that we feel the poverty of language to administer consolation, and can only point them to the sublime and consolatory teachings of gospel grace; that we fervently commend them to Him who tempers the wind to the shorn lamb; and while we acknowledge the insufficiency of words, however well intended to repair their loss, we would bid them sorrow not as those without hope, and direct them to the glorious faith, that he is "not lost, but gone before."

Resolved, That these resolutions be published in THE ASHLAR, and in the Lansing papers, and that our Secretary be directed to present them under the Seal of the Lodge, to the relatives of the deceased.

E. R. MEADFIELD, W. M.

S. P. Mead, Act. Sec'y.

EDITOR'S TABLE.

BRING IN SUBSCRIBERS.—The enterprise in which we have engaged, of establishing a Masonic Magazine in this jurisdiction, is one of great magnitude, and can be successfully carried on only by a liberal patronage from the Fraternity of the State. Thus far our subscribers, with the exception of a very limited number, have been obtained by our personal solicitation. We now desire our patrons in each lodge, who think this periodical worthy of support, to procure for us a few new subscribers, and send us their names at the meeting of the Grand Lodge. If each lodge will furnish a few names, the aggregate will be a great assistance to us. Brethren, by attending to this matter, will confer a special favor.

OUR Our February number may not be issued till a few days after the regular time of publication, as we shall endeavor to give a report of business of importance which shall be transacted in the Grand Lodge.

VISITS AMONG THE BRETHREN.—At a meeting of the Fentonville Lodge, which we attended since the issue of our last number, we had the pleasure of being present at the raising of two candidates. The Brethren in this body have not enjoyed the benefits of a convenient room. They are soon to move into new apartments and will then have very pleasant quarters.

From Fentonville we proceeded to Argentine, where we were very hospitably entertained by that true man and Mason, Bro. Isaac Wixom, M. D. He is laboring zealously for the advancement of the Craft, and exerts that influence, to which his ability and acquirements entitle him. Prosperity attend him!

BIRMINGHAM.—Here we unexpectedly met Bro. Bela Cogshall, and found him, as usual, devoted to the business of his office. He presided, during the raising of a candidate, and sustained the high reputation which he has won as a critical and accurate worker. We were pleased to learn from him that the new lodge at Owasso, of which Bro. Quackenbush is Master, is in a very flourishing condition. We regretted exceedingly that we could not visit its members. We attended a regular communication at Birmingham, and were gratified to meet on the level with Bro. Almon Patridge, W. M., and other *truly* Masonic Brethren. On the 26th of last month the newly elected officers were to be installed by Bro. Jacobus of Pontiac.

CANANDAIGUA AND OXFORD.—At these places the Brethren gave evidence of zeal and activity. We were disappointed in not seeing Bro. Jesse Decker, Master of the lodge. To his son, Bro. Moraldus Decker, we return thanks for his attention. Bro. H. J. Bell, we found interested in all matters pertaining to the Craft, and active as usual.

LAPEER.—A tedious ride over bad roads carried us to this place. The disagreeable impressions of the journey were quickly obliterated by the kind attention, extended to us by the Brethren. One cannot meet such Masons as J. M. Wattles, N. B. Eldridge and H. K. White, and go away dissatisfied. It is not uncourteous to say that the Brethren here surprised us by their proficiency in the work. As far as we had an opportunity of judging, they have an exceedingly accurate knowledge of the ritual. The lodge has just fitted up a new and pleasant room.

ALMONT.—*A day's ride*—the most tedious we ever experienced—carried us from Lapeer to this town. Bro. H. D. Fitch, W. M., extended the hand of welcome, and will receive our thanks for his kindness. Under his guidance, Almont Lodge is rapidly progressing, having made much improvement during the last year. May it continue to flourish!

ROMEO.—We stopped only two or three hours in this place, during which time Bro. Sidney Eggleston, whose heart is of large dimensions, laid us under obligations. We also enjoyed an interview with Bros. A. B. Castle and G. Chandler. The lodge here has an exceedingly nice room, well equipped.

MACOMB.—We had time to see only a few Brethren here. Br. Bently, W. M., we were fortunate enough to find at home. His proficiency and zeal are proverbial among the Craft in his section. May he long be continued in his present sphere of usefulness!

MR. CLEMENS.—Worshipful Master Carter gave us a courteous welcome. Our visit here was a flying one. To Bro. Wm. J. Conger we would express thanks for personal attentions.

BUFFALO.—In this city we spent three days, visited the Encampment, the Chapter and three lodges. The Fraternity in this place give indubitable signs of healthy advancement; they are energetic, and display a true devotion to the interests of the Order. We never saw the Past Master's degree so well conferred any where else as we did here. It could not be done better. Among the distinguished members whom we had the pleasure of meeting, were Bros. Austin, Evans and Farnam. We were particularly fortunate in meeting Bro. R. W. Wilson, M. D., whose disinterested endeavors in behalf of the Fraternity deserve the highest commendation. He has a Masonic heart as well as a Masonic head. To him, and also to Bro. Jonathan Austin, our sincere thanks are returned for personal favors. We hope to visit our Brethren in Buffalo again soon.

MASONIC LIBRARY.—We have received a communication from Bro. Czar Jones, respecting the Universal Masonic Library, published by J. W. Leonard & Co., N. Y. This work is a republication, in thirty volumes, of the old standard works on Masonry, from Anderson's Constitutions of 1723, to the latest works of acknowledged value. The volumes average 400 pages, the whole, when completed, covering 1,200 pages. The eight volumes already issued, contain the following works:

Vol. I.—1. Dictionary of Symbolical Masonry, (Oliver;) 2. Book of the Lodge, (Oliver.) Vol. II.—1. Symbol of Glory, (Oliver;) 2. Spirit of Masonry, (Hutchinson.) Vol. III.—1. Illustrations of Masonry, (Preston.) Vol. IV.—1. Antiquity of Freemasonry, (Oliver;) 2. Discourses on Masonry, (Harris.) Vol. V.—1. History of Masonry, (Oliver;) 2. Mirror for the Johannite Masons, (Oliver;) 3.

Star in the East, (Oliver.) Vol. IV.—1. Disquisitions upon Masonry, (Calcott;) 2. Masonic Manual, (Ashe.) Vol. VII.—1. Revelations of a Square, (Oliver;) 2. Introduction to Freemasonry. Vol. VIII.—1. History of Initiation, (Oliver;) 2. History and Illustrations of Masonry.

We need not say that the works here presented are such as every person should possess. Oliver's reputation as a learned and accomplished man and scholar is as wide spread as the world; and the productions of Hutchinson, Preston; Harris and Ashe are the sources where we obtain an accurate knowledge of the land marks of the Order.

The remaining twenty-two volumes will be issued at the rate of two per month and will contain the remainder of Oliver's writings, together with those of Ragon, Morris, Gadick, Claval, Salem, Towne, Laurie, and many others of European and American celebrity.

Bro. Jones, who is agent for this work, will supply those who wish to subscribe for it.

NUMBER THREE.—Bro. Oliver says at the building of the Temple, the number three was peculiarly exemplified. There were three Grand Masters, three places where the materials were prepared, and the edifice had three divisions. Amongst the workmen were: Harodim, 300; Menatschim, 3,300; Andonirom, 30,000; Master Masons, 3,600, &c. And the dimensions of the Temple were in exact proportions with the three concords in music. The height was thirty cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye as harmony in music is ravishing to the ear.

BALL AT KALAMAZOO.—On the 20th of last month while sojourning accidentally at Kalamazoo, we had the pleasure of attending the annual ball of Fire Company No. 2, of that delightful city. Over twenty firemen from Detroit—principally of Eagle Company No. 2—were present by invitation. The party was a very elegant one, and displayed to advantage the fashion and beauty of the place. Every thing passed off pleasantly; and on the following day the guests from Detroit were entertained with a sumptuous dinner. The reputation of the people of Kalamazoo for hospitality was well sustained.

“I have ever felt it my duty,” said the late Earl of Dunham, on a public occasion, “to support and encourage the principles and practice of Freemasonry because it powerfully develops all social and benevolent affections, because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.”

M. E., R. P. Dunlap, M. I. G. M., has appointed Comp. G. W. Chase of Brunswick, as Grand Lecturer for the State of Maine, for the degrees of R. and S. M.

OFFICERS OF KALAMAZOO CHAPTER No. 13, for the ensuing year :—Comp. W. C. Ransom, H. P.; F. Bocher, King; T. C. Brownell, Scribe; M. W. Barrows, C. H.; O. H. Brown, P. S.; C. H. Goodale, R. A. C.; A. D. Drake, Third Vail; E. H. Porter, Second Vail; A. G. Hopkins First Vail; E. H. Porter, Sec'y; L. C. Starkey, Treasurer.

EAVES-DROPPER.—In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan : " To be placed under the eaves of a house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment : " Let him be put under a gutter, pump or fountain, until he is wet from head to foot." Hence a listener is called an eaves-dropper.

In early days, when Masonry was young,
And heavenly music dwelt upon her tongue,
Celestial sweetness temper'd every grace,
With radiant glory beaming from her face;
Her flowing raiment pure as virgin snow,
Or fabled field where fairest lilies grow.
A milk-white lamb ran sporting by her side;
And innocence her manner dignified.
Her whole deportment—harmony and love,
Temper'd with meekness from realms above.
A blazing star upon her front she wore;
An emblem of integrity she bore.
Where'er she trod, the sciences arose;
Where'er she breath'd, confusion sham'd her foes;
Dismay'd they fled, nor dared to look behind,
For foes of her were foes of human kind.

☞ We have received Graham's Magazine for January. This is one of the best periodicals in the country. The number before us is filled with interesting and racy matter.

☞ We have received the Masonic Journal, Bro. Chase, and have with much pleasure placed it on our exchange list.

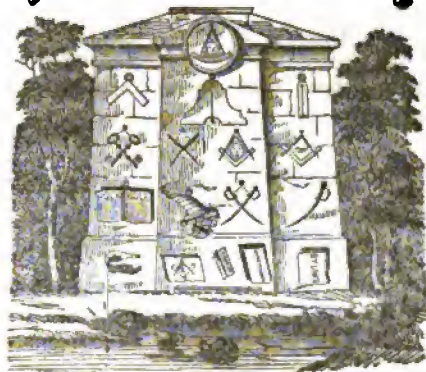
A GOOD TOAST.—Woman—the morning star of our youth; the day star of our manhood; the evening star of our old age. God bless our stars.

☞ We shall in our next number commence a list of the officers lately elected by the different lodges in the State for the ensuing year.

☞ We return thanks to Bro. Morris for a copy of the volume No. 3 of his valuable periodical.

☞ A lodge cannot, at an extra communication, repeal, annul, or alter a resolution that has been adopted at a previous regular one. **MACKY.**

THE
ASHLAR.



VOL. II.

DETROIT, FEBRUARY, 1857.

NO. VI.

DEATH.—THE ALLEGORY.

It is by forms, symbols and allegories that Masonry endeavors to impress upon the mind wise and serious truths. Only by a correct understanding of the means employed, can we thoroughly comprehend the lesson taught. Seldom, if ever, does the candidate fully comprehend and appreciate the beautiful rites of the Lodge. The member finds them a grand study which is constantly revealing some hidden treasure, and shedding more light across his path. Indeed the intelligent Mason, who has devoted years to the investigation of our science, is surprised and delighted as he makes discoveries where, as he thought, he had culled every gem.

The third degree, when rightly viewed, is probably the most sublime and instructive in our Order. It furnishes a theme for contemplation and research, which has taxed the greatest intellects, while it puts to the test the moral courage of all who pass through

its ordeal. Few, we are forced to believe, of those who have seen it repeatedly conferred, comprehend it. To each, it brings home a realizing sense of that last great change which awaits us on this earth; on each, it leaves an indellible impression never forgotten—never erased; but only the student—only he who looks upon Masonry as a lofty and ennobling science, filled with mysteries which require much research to find them out, can properly appreciate the symbols and rites of the third degree.

As an illustration of our remarks, we ask how many have ever bestowed attention upon the passage of Scripture employed on the solemn and impressive occasion—how many understand or can explain it? It is, indeed, most appropriate for the purpose for which it is intended, but must appear like a mere farce to those who look upon it as so much Greek or Hebrew.

The passage selected from the Bible is intended to represent the body of an aged man as a house.

The following commentary upon it is given upon it by Rev. Adam Clark, D. D.

"The keepers of the house shall tremble."—Another sign of old age; the hands and arms, the means of averting danger, shall become paralytic.

"The strong men shall bow themselves."—The legs, formerly robust and able to support the body, shall totter with extreme weakness.

"The grinders shall cease because they are few."—The teeth which grind the food, as the mill stone grinds the corn, shall become loose and fall out.

"Those that look out of the windows be darkened."—The eyes shall lose their faculty of sight. Obscurity of vision is an invariable accompaniment of old age.

"The doors shall be shut in the streets, when the sound of the grinding is low."—The doors represent the lips, and the cavity of the mouth is called the street, because it is the way by which the food passes to the stomach. The meaning of the expression is, that the teeth being gone, the old man no longer chews, but noiselessly mumbles his food, and closes his lips in the act, to preserve the particles from falling out. This is the usual mode of mastication in the very aged.

"The sound of the grinding is very low."—No noise is made in eating, because the teeth are lost or become so infirm as not to

suffer their being closed together, and the mouth being kept shut to hinder the food from falling out, the sound in eating is hardly heard.

"And he shall rise up at the voice of the bird."—So great is the wakefulness of old age, that its sleep is disturbed even by the chirping of the sparrow.

"And all the daughters of music shall be brought low."—The voice becomes tremulous and feeble, and the hearing becomes obtuse. The daughters of music is a hebraism for the voice and ear, the organs used in the production or enjoyment of musical sounds.

"They shall be afraid of that which is high."—Those heights which, in the days of their youth, they would have ascended with ease and alacrity, the aged now look upon with hesitation and fear.

"And fears shall be in the way."—They are filled with apprehension of imaginary dangers, which they have neither the sight to avoid, nor the strength to overcome.

"The almond tree shall flourish."—The hair shall become gray. The flowers of the almond tree are white, and hence when the tree is flourishing, and full of them, it is compared to the hoary head of age.

"The grasshopper shall be a burden."—To the imbecility of old age, the lightest thing, even a grasshopper, becomes an oppressive burden.

"And desire shall fail."—The appetites and desires of nature cease with the departure of youth.

"Man goeth to his long home."—Literally "to the house of his age"—the grave, which is the last house and shelter for the material body.

"The mourners go about the streets."—This refers to the eastern custom of employing official mourners, who made public lamentation in the streets for the dead.

"The silver cord be loosed."—The spinal marrow, is called the silver cord, from its silvery whiteness. The loosening of the silver cord is the cessation of all nervous sensibility.

"The golden bowl be broken."—The brain is called the golden bowl from its yellow cover. Death approaching, it is unfit to perform its functions.

"The pitcher be broken at the fountain."—The pitcher means the vena cava, or great veins which carries the blood to the right ventricle of the heart, here called the fountain.

"The wheel broken at the cistern."—By the wheel is meant the aorta, or great artery which, receiving its blood from the left ventricle of the heart, or cistern, distributes it through the body; and thus *"the dust shall return to the earth as it was, and the spirit shall return to God who gave it."*

MASONIC HISTORY.—In attempting to evolve a history of Freemasonry, we are met at the threshold by difficulties—arising out of the very nature of things—that no other historian has to encounter. He who chronicles the rise and fall of empires, has a mine of materials at his command, in the written and imperishable records of the times he would portray. Theories, sects, and religions from the aggressive and proselyting spirit which ever animates their disciples, leave an impress upon the times in which they exist, which the lapse of centuries cannot obliterate. All along the highway of the past, there are thickly strown the footprints of the things which *have been*; stamped in the crimson records of desolating war, or chiselled on the storied monument, or traced on the tell-tale parchment, to which the historian may turn for the waif and woof, out of which to weave the web of the world's eventful story. It is not so in regard to Freemasonry. Essentially not an intermeddling institution, receiving none into its communion but such as freely, voluntarily, and without solicitation, ask admission to its benefits and privileges; keeping, through a long succession of ages, no records of its achievements but "the attentive years, the silent tongues, and the faithful breasts," of its votaries; transmitting its tenets and its laws from one generation to another, solely through the medium of oral tradition; the archives of nations furnish few or no memorials of its existence, save in the persecutions it has endured from the jealousy of tyrannic power, the intolerance of priestcraft, and the bigotry of bloated superstition. It is not wonderful, therefore, that its early history should be to the uninitiated as a "sealed book," which even the "masters in our Israel" find too feebly illuminated by the dim twilight of our tradition to read with accuracy and precision.—*From an Address by Bro. J. H. M' Mahon.*

FOR THE ASHLAR.
MORTAL FLOWERS.

By Mrs. S. E. Coffinburg.

Oh, there is a time, in our joyous spring of youth,
When we think not that cares and sorrows are to come;
When life is but a round of smiles and songs of truth,—
A peaceful and a pleasant dream,
Replete with childhood's glee, and sounds of home,
O'er which love's day-star sheds her brightest beam.

The bud then bursts its tender shell,
And the young flow'ret opens to the day;
Fond lullabies, like zephyrs, swell
O'er it softly, in life's sweet budding May.

Then there are moments in this onward struggling life
When our hearts do melt with love, pure and manful love;
We lose our grosser elements; we cease from strife,
And are all spirit for a time;
Our thoughts are blent with angel thoughts above,
And upward towards a higher life we climb.

The flower then blooms in beauty bright,
And sparkling dew-drops tremble on its stem,
While odors sweet, on pinions light,
Are softly wafted from the flow'ring gem.

Ah! there are hours of bitter grief befall us here,
Which are more dark and sorrowful when youth has fled;
They weigh us down, and fill our hearts with awful fear
Of something dreadful yet to come;
The fitful gleams of light that o'er us then are shed,
Just light our pathway onward to the tomb.

Ah! then, the once bright flower doth fade,
And, leaf by leaf, it scattereth at last;
Lonely it droops in deep'ning shade,
Its odors wasted by life's winter-blast.

Ha! there are fitting moments, when we dare not think
What we may be in our more gliding little hour;
A chill pervades the heart—the pulses throb—we sink—
The last pale gleam of light has fled;—
We sigh—we gasp—we lose all sense—all power—
We cease to sigh—to gasp—we're dead.—

All pale and wither'd, blanch'd and torn,
The flower now lies crush'd upon its bed;
Its sisters, bending o'er it, mourn,
And their warm tears, like pearly dew-drops, shed.

THE GENERAL GRAND BODIES.


We have, in a previous number of THE ASHLAR, indicated our opinion respecting the General Grand Bodies of the United States. From what we have been able to learn respecting their recent sessions at Hartford, we see no reason to change our views. Our attention has just been attracted to this subject by a report made to the Grand Encampment of Ohio, in which its authors take the ground that the mission of the General Grand Encampment is fulfilled, and that it will soon cease to exist. Their views are thus briefly expressed:

It was unquestionably a judicious policy on the part of the eminent knights who took upon themselves the organization of the General Grand Encampment of the United States. There were at that time but few encampments on this continent, and they situate in various and independent jurisdictions. With these few and isolated exceptions, the entire country was, to Templar Masonry, a vast unoccupied field. There was great reason to apprehend that in a promiscuous exercise of authority in the propagation of the orders in that field, a contrariety of interests might lead to conflicting claims to jurisdiction, with no common umpire to which the parties might resort for an authoritative adjustment of their respective claims; and thus reproach be brought upon our honored banners, and discord and confusion reign in our otherwise peaceful asylums. The prudent forecast of our fathers foresaw these evils, and prevented them, by the organization, by common consent, of a body with jurisdiction co-extensive with the geographical limits of our country. This jurisdiction has been wisely and prudently maintained, until a sufficient number of constituent encampments being duly organized in a State to warrant the formation therein of a Grand Encampment; when Templar jurisdiction within such limits has been devolved upon such State Grand Encampments. Within the few years past this process has been going forward at a greatly accelerated pace, until comparatively little remains to the General Grand Encampment, beyond the new and yet unoccupied territories. We see no reason to apprehend that this celerity in the progress of the Christian Orders will hereafter tarry in the rear of the tide of population.

This view of the subject leads us to contemplate the time as now not far remote, when the General Grand Encampment will have fully and honorably accomplished its mission. It will then be no longer a self-sustaining institution; for, unlike natural bodies, its resources and natural force are abated in proportion that its functions are extended. When State Grand Encampments shall exist in the now unoccupied territories, no independent re-

source will remain to sustain the General Grand Encampment; and the same prudential forecast that fifty years ago prompted our fathers to the organization of that body, will warrant us now in anticipating its near, inevitable, and ultimate destiny. It would seem not merely the dictate of common prudence, but the imperious duty of the Grand Encampments, to be shaping their ends, at an early day, with reference to this event. When all (or nearly all) the States shall be possessed of their own Grand Encampments, the jurisdiction proper of the General Grand Encampment will be circumscribed to the narrowest limits, and its pecuniary resources proportionally diminished. It follows, of natural necessity, that the body itself must then either fall into insignificance and neglect, or be maintained, a splendid bauble, at the expense of its constituent bodies. Veneration for the memories of the great and worthy men who, at the time, seeing its necessity, gave form and vitality to that body—respect for the eminent moral worth and talents of those who have successively administered its affairs, during its period of usefulness—and a filial regard for the institution itself—all conspire to invoke at the hands of the fraternity, proper measures to spare that body the humiliation of such catastrophe.

The same remarks will apply with equal force to the General Grand Chapter. That body is now a great expense to Royal Arch Masons in the different States, and confers comparatively few benefits. Like the G. G. E., it cannot conveniently meet more than once in three years; and so seldom are its convocations, and so little unanimity usually prevails respecting mooted topics, that its labors are almost powerless for any considerable degree of good. Under these circumstances, it is well for every Royal Arch Mason to consider whether the General Grand Body should be perpetuated—whether he is willing to be taxed to sustain it. We are as willing as any one to see the organization of the National Masonic Bodies continued, if they are of sufficient service to the Craft; but we are in favor of dissolving them as soon as they accomplish the end for which they are designed, or become an incubus upon the Fraternity.

 Many Masons suppose that our institution consists of nothing but the work and lectures. Those are merely the tools by which we seek to construct the moral edifice—they are simply the means by which we accomplish a great moral good. This important truth should never be forgotten.

FOR THE ASHLAR.

THE RED CROSS KNIGHTS,*

WISDOM, STRENGTH, AND BEAUTY.

By Bro. Thomas S. Smith.

Which is greatest, the strength of Wine, of the King, of Women, or, of Truth?—DARIUS, KING OF PERSIA.

WINE.

How strong is Wine! it causeth all to err,
Who to calm temperance excess prefer;
Under its influence the mind's undone,—
The poor man and the rich become as one,
Their thoughts are turn'd to jollity and mirth,
Sorrow and debt despise, and pride of birth;
The miserable man forgets his woes,
Neglects his kindred, mingles with his foes;
The virtuous heart a vicious course defends,
And draws its sword against its truest friends.—
How strong is Wine, that forceth to these things!
Is it not greater than the power of Kings?

THE KING.

The great Creator, when he form'd our race,
To all his creatures, each assign'd a place,
And man ordain'd the master of the whole,
To rule and govern them without control;
But men themselves by man must be restrain'd,
And Kings and Princes this great power attain'd.
Now, those who rule all sublunary things
No earthly power controls; and such are Kings.

WOMEN.

The strength of Wine is not to be deny'd,
It lightens poverty, and humbles pride;
Neither is that of Kings, whate'er its source,
Which binds so many men by will and force:
But yet the frown of Women far excels
The force of Wine and Kings; with magic spells
She captivates her votary by her charms,
And he's content to die within her arms.

TRUTH.

Though Wine by *strength* should rule, by *wisdom* Kings,
Though Woman's *beauty* partial durance brings,
Yet all their powers shall fall and fade like youth,
And *Wisdom*, *Strength* and *Beauty* dwell with Truth;
For neither Beauty, mighty Kings, nor Wine
Hath power and majesty, fair Truth! like thine.

* This piece of poetry we recently received from Bro. Joseph Covell, of Maine. He writes us: "Inclosed with this I send you a copy which I have taken from among the rubbish, which I have been overhauling these long winter evenings. As it has lain in darkness for almost half a century, I think it worthy a spare page in THE ASHLAR, if you should have one, and think it worthy of preservation."

Thy judgments just, thy precepts ever pure,
 In all vicissitudes shall still endure;
 Thy fruits are not the pleasures of an hour,
 And ages yet unborn shall own thy power;
 For neither Beauty, mighty Kings, nor Wine
 Hath power and majesty, fair Truth! like thine.

All else is evanescent, false and frail,
 All else deceives, but thou shalt never fail;
 At thy approach Hypocrisy shall flee,
 For Wisdom, Strength and Beauty dwell with thee;
 Thou still shalt blossom in immortal youth
 For ever, blessed be the God of Truth!
 For neither Beauty, mighty Kings, nor Wine
 Hath power and majesty, fair Truth! like thine.

WRITTEN FOR THE ASHLAR.

A TALE OF THE SUPPRESSION OF THE ORDER OF
 THE TEMPLE.

By *Edmund Mason*.

CHAPTER V.

It was the 27th of May, Holy Thursday Ascension day. The capitol city of Bordeaux was filled with pageants and processions; the splendid ceremonies of the Roman Catholic Church lost none of their imposing grandeur in the hands of the munificent Archbishop, Bertrand de Got. The Cathedral of St. Andrews was festooned with flowers, the columns hung with garlands and the altar blazed with gold and jewels. The Archbishop officiated, glittering like a meteor in his gorgeous robes, and surrounded by a multitude of priests. The people gazed with reverential awe, as the majestic Archbishop, leaning upon his crosier, pronounced in solemn tones his apostolic benediction. The services being over, with slow and dignified step, surrounded by his officers and proceeded by his cross-bearers, the Archbishop moved down the aisle, and out at the great portal. While crossing the square, towards his palace, a chaplain pressed up to him, and whispered something in his ear. A change came over his face, his cheek blanched, and a frown settled on his brow. He dismissed his train in the hall, and retired to his private apartments.

"My lord," said the fair Countess of Perigord, who had preceded the Archbishop from the church, "thou dost look angry. Hast aught evil happened thee since we left St. Andrews?"

"Yea; messengers have arrived from that beast, Philip of France. 'Tis some new quarrel"

Here he was interrupted by the entrance of a page, who gave the Archbishop a letter closed with a silken thread, the ends of which were secured by a large waxen seal.

The prelate tore the letter roughly open, and read. The contents produced a great change. He smiled, re-read the letter, and turning to the Countess, said:

"This seems a repentant son of the Church, this King of France; we must not reject the penitent. He invites us to meet him secretly, on matters that greatly interest us; and we will go."

"But, my lord, does Philip give security for thy safe return?" inquired the Countess in a tender voice.

"He does," replied the prelate. And kissing the beautiful hand of the lady, he left the apartment.

In less than half an hour, Bertrand de Got issued forth from a private door of the palace, mounted a strong horse, and set out in a northerly direction. The Archbishop rode well, and he rode fast. On the evening of the second day, he drew bridle at a large gate, above which, and towering over the surrounding trees, rose the walls and pinnacles of a noble abbey. Dismounting, he applied for admission. As he entered, he inquired of the porter, whether the Count de Puella had arrived there that day.

"Not an hour ago," replied the porter. "Who is it that wishes to see him? I am to admit no one without warning."

"Tell him it is Father Bertrand, the poor priest of St. Andrews of Bordeaux," replied the Archbishop, in a whining voice.

The porter withdrew, leaving the weary prelate standing in the corridor alone. Returning in a few moments, and leading the way through the long winding stone cloisters, the porter ushered the Archbishop, unannounced, into a small room, closed the door, and departed. At a table before him, entirely alone, sat Philip the Fair, dressed in exceedingly plain garments, and looking somewhat aged and care-worn since the prelate had last seen him, but still the most splendid looking gentleman in Europe.

The prelate bowed low, but remained silent; and Philip, without rising, gazed into his face with a dark and searching smile. Bertrand de Got advanced to the table, not knowing what to think of his strange reception, and regarded the King inquiringly; neither uttered a word. There those two vile men were,—the one had come to purchase, and the other to sell, his soul.

Philip seemed satisfied with the man, for he broke the silence, by asking in a very distinct tone, not taking his eyes from the prelate's face,—

“Wilt thou be Pope?”

Had a thunder-bolt discharged at his feet, the astonished prelate could not have been more amazed; but he was too much accustomed to dealing with great things to show all the surprise he felt. Since his elevation to the Arch-Episcopal dignity, he had lived in continual disputes with Philip; nevertheless, he grappled with the question at once, and boldly.

“Sire, considering all things, I should have thought myself the very last man thou wouldst have chosen, or the conclave would elect. However, this much I will vouch for: should thy Majesty so honor me, and they so favor me, both shall find that I am no longer the Archbishop of Bordeaux.”

“We care not what *they* find, but, my good lord, *we* expect to find a difference. It pleaseth us to see men taken in their own net sometimes. Now, it is simply because they thought thee the very last man we would select, that the Catigan faction have placed thy name upon this paper. Thou wilt notice that it contains three,” said Philip, pushing an open letter across the table to the prelate. He added: “From these the Orsini faction are to choose one, and we are to name that one. We have found thee, my lord, an unruly Bishop, a contumacious Archbishop; but, methinks, thou wilt *make the very Pope we need.*”

“Thou wilt always find me grateful for thy Majesty's favors, and submissive in all things to thy better judgment,” replied the Archbishop, blandly.

“But we must have certainties—something more definite than vague assurances. Five positive engagements thou must enter into first. Stop! we will put down the conditions.”

And Philip, taking the back of the letter wrote rapidly upon it. When he had finished, he drew the lamp towards him, and read aloud.

“First, thou must reconcile us perfectly with the Church; second, thou must annul all ecclesiastical censures against our person, ministers, subjects and allies; third, thou must grant us three-tenths of the church revenues, in our kingdom; fourth, thou must authoritatively condemn the memory of Pope Boniface VIII.”

The King paused, not with the slightest appearance of doubt,

for he looked firmly into the prelate's eyes, but with that calm, deliberate halt, employed by orators to render what they are about to say more impressive.

"The fifth," said Philip, in continuation, "we shall keep to ourselves for the present, but shall acquaint thee with its import at the proper time and place."

Bertrand de Got had bowed his head at each of the four conditions; when Philip finished speaking, he bowed his head once more. The King saw that he was resolved to purchase, at any price, the power which the tiara invested. So, putting the paper towards him, he said, with one of his triumphant laughs,—

"When thy Eminence signs that, thou shalt be Pope."

The Archbishop of Bordeaux, without the slightest hesitation, signed the paper. Philip, rising, laid his hand smartly upon the prelate's shoulder, and said:

"To commence with, we congratulate thy Holiness for decision, which promises well for the future.

"Sire, it gives me joy to know that thy Majesty has penetration sufficient to judge so justly of my devotion to thy service; and in the unhappy differences that agitated our past intercourse, I have had in view thy real interests."

"Ha! my friend, we understand each other now," replied Philip, in a sneering tone; and taking a large sealed letter from the inner pocket of his doublet, he added, "that goes to Rome."

The poor priest of St. Andrews eyed with great interest the sealed packet which was to elevate him far above the kings of Europe in power. The King blew a summons from an ivory whistle, and a courier, booted and spurred, made his appearance.

"Albretto, bear this letter to the conclave."

And the interview ended.*

Both the Orsini and Catigan faction were surprised at the nomination; but they were bound by their compact. Bertrand de Got was elected Pope, and assumed the title of Clement V. His coronation took place at Lyons, in June and to the consternation of all Europe, save Philip, he fixed his residence at Avignon, in France.

* This interview, conversation, and compact, between Philip and Bertrand de Got, are no fiction, whatever, and the author's imagination has nothing to do with them. All the historians of the Temple agree upon the transaction, and their accounts but slightly differ.

Bertrand de Got in the chair of St. Peter! Yes, a man notorious for his excesses,—a man who lived in open concubinage with the wife of the governor of Bordeaux,—a man whose adulterous soul was festering in every species of sin,—stood upon the pinnacle of Christ's Church on earth, to rule the consciences of men.

Clement proceeded in all haste to execute the four specified conditions of the bond.

To reconcile an offending monarch to the Church; to annul ecclesiastical censures; to grant Church property for secular purposes, was nothing very new or alarming. To condemn the memory of a defunct Pope might possibly form an unpleasant precedent, but this was a very different task from the fifth condition. What was it, but the destruction of the Order of the Temple? Can any one doubt it, from the train of circumstances that followed Bertrand de Got's elevation to the papal authority? Philip might well be cautious, even towards the creature, whose soul he had purchased, till he had in some measure prepared the way for a proposal the most monstrous, the most frightful that was ever made by one man to another—that of assailing, condemning, and destroying an Order, which had been the bulwark of Europe, the defense of the Holy Land, and the nurse of every manly sentiment for centuries. It implied falsehood, injustice, oppression, cruelty and murder. Philip might well keep his secret, and reserve his explanation of the fifth fearful condition, until the mind of his bondman was familiarized by degrees with the contemplation of such deeds.

Why did Philip seek the destruction of the Order of the Temple? He mounted the French throne when only seventeen years of age, and very soon began to show those germs of avarice, which afterwards ripened to full maturity. Philip was a cold, calculating, remorseless man, and an ambitious, tyrannical prince. His barbarous treachery to Guy de Dampierre, Duke of Flanders, left a stain upon his memory that nothing could efface. His first act at his trade of oppression, was to break up the great feudal power of his barons, in order to bring their noble revenues into the royal treasury. But the independent barons rose *en masse*, and resisted the encroachments; and Philip, instead of acquiring the vast provinces of France, impoverished himself so much that there was not a nobleman in France but was better served than his King. Failing, his next scheme was to debase the national

coin to one-seventh of its nominal value. The inclement winter of 1290, followed a blighted harvest, bread was scarce, and the iron-alloyed money worthless. The wolves ravaged the country, and prowled through the streets of Paris. Human nature could hold out no longer! The people rose in rebellion, and rushed to Paris, where they were joined by its trades-people. Infuriated by taxes borne long and impatiently, the mob pillaged the houses of the Ministers, and menaced the safety of Philip. He hurried from the Louvre, and took refuge in the strong and defensible buildings of the Temple House. The Templars gave him honorable shelter—closed their gates upon his enemies, and, in case of an assault, promised solemnly to protect his person to the last extremity. But the selfish King required more. The people had followed, invested the Temple House, and swore they would stone Philip into surrender; whereupon he ordered the Templars to cut down and disperse the people. This they refused to do; as they were forbidden by the most holy vows, ever to draw their swords against their fellow-christians, except in self-defense. However, after two days, through the pacific influence of the Templars, the people were quieted, and tranquillity was restored. The King, having escaped a fate he most justly deserved, returned to his palace, with hate wrangling in his heart towards the Templars. In the mean spirit of retaliation, he attributed the whole insurrection to the Order, because their rent rolls from their numerous estates, that yielded them princely revenues, had suffered in consequence of the debasement of the coin.

Baffled a second time, Philip dared to brave the colossal power of the Pope. He seized the tithes of the Church throughout France, for which act he was excommunicated by Boniface VIII. In revenge he seized the person of the Pope; and every indignity and insult that brutish rage could devise was heaped upon the aged Pontiff. The Templars sided with the Pope; came to the rescue and delivered him from the hands of the fiendish Cologna, Philip's emissaries. But the poor Pope died shortly afterwards, from the effects of ill treatment received at their hands.

This was a great crime in the eyes of Philip; but he dissembled, knowing that under such a man as Benedict XI. it would be impossible to execute his scheme for the destruction of the Temple. As no plan for taking vengeance, or stripping them of their exceeding wealth, could suggest itself, so long as the tiara was worn

by a Pontiff independent of the power of France, he concentrated all his energies, all his strength, all his resources, and so far has succeeded.

[To be continued.]

EDITORIAL CORRESPONDENCE.

EAST SAGINAW, January 24th, 1857.

You see by the date of this letter, my dear ASHLAR, that I am in the midst of the immense tracts of pine wood lands which form a large part of the wealth of Michigan, and which have enriched, and are enriching, many thousands of her citizens. This place is situated on Saginaw river, twenty miles from its mouth. Its growth has been rapid, and it still continues to increase and flourish in spite of the large fires which have consumed its buildings, and the great expense to which it has been subjected in converting the wilderness into an abode of civilization and refinement. East Saginaw commenced its existence six years ago, and is in its swaddling clothes, yet it has not less than twenty-two hundred inhabitants, some fine brick blocks, several elegant dwelling houses, and society distinguished for its intelligence and refinement. Every thing here gives indubitable evidence of progress. In addition to the many outlays of money for improvements, the citizens have just paid *seven thousand* dollars towards a machine for dredging the river and rendering it navigable in the dry seasons.

The people here enjoy the cold winters. Social amusements are abundant. Sleigh rides, balls and parties are frequent, and various kinds of game afford pleasure to the sportsman. On my way from Flint to this town, a gentleman pointed out to me a place where, but a short time since, he saw *sixteen* deer cross the plank road in less than five minutes. Bears sometimes visit the village. Last fall, one that ventured near dwellings was pursued by some dogs. Bruin became frightened, and instead of "making tracks," as they say here, for the woods, he followed the most conspicuous high-ways and by-ways; and being pressed somewhat closely by his pursuers, sought to find a safe retreat in a foundry. The door being closed against him, he entered the window without regard to the sash, which he broke into a hundred pieces. Finding

the asylum far from being a safe one, he passed through it, making his egress, as he had his ingress, through a window.

The inhabitants of this region are not shut out from Detroit and the east by the snows of winter. A stage leaves here every morning, which passes through Flint, and connects with the cars at Fentonville in the afternoon, so that a person who leaves here in the morning can arrive in the City of the Straits by tea-time. The stage-ride is a cold and tedious one, which few would be tempted to take for pleasure.

I arrived here about eight o'clock last evening, and have not as yet seen any of the Brethren, except my warm-hearted friend, M. G. Hess. I learn that the Lodge is doing finely. Harmony prevails, and though a good deal of Masonic work is done, the timber is good.

I left Detroit on the afternoon of the 27th of December. The same evening I had the pleasure of presiding in Acacia Lodge at Pontiac, and conferring the third degree. Bros. Darrow and Elliott were present, and a goodly number of the Brethren. Bro. Cudworth, who had just been elected W. M., I had the pleasure of meeting.

Wednesday morning I visited Clarkston, for the first time. I found my old friend, Bro. John Davis, *alias* "Uncle John," with his great heart overflowing with kindness and good will. Would that every Lodge had members as generous and disinterested as he!

Wednesday evening found me at Fentonville, where I had the pleasure of meeting the Brethren in the Lodge room, and holding Masonic intercourse with them, for the "purpose of instruction." Bro. Geo. Leroy has been elected W. M., and under his guidance, I think there is no reason to doubt that the Lodge will prosper abundantly.

Thursday morning I paid a short visit to Hawley, after which I proceeded, via the Railway, to Corunna, where I met Bros. E. F. Wade, D. Mountfort, and others. Thursday afternoon I arrived at Owasso, where I was welcomed in New Year style by Bro. B. O. Williams, as warm-hearted a Mason as ever lived. His hospitality is rendered doubly pleasant by the genial spirit in which it is tendered. Owasso Lodge is doing well, and is composed of the best materials. Bro. Quackenbush is still in the East.

I arrived in the city of Flint on Friday noon. There I found Bros. J. B. Hamilton and C. K. Williams, whose kindness will not

be soon forgotten. Bro. W. is High Priest of the Chapter, and W. M. of the Lodge, and deserves great credit for his activity and Masonic zeal. His Chapter has exalted during the past year *twenty-seven* candidates—a larger amount of work, probably, than has been done by any other similar body in the State.

Before closing this letter, I might, perhaps, appropriately say a few words respecting the New Year, but what can be written upon a subject which has been harped upon and harped upon till every one is tired of it? Were it not too late, I would wish every one a "Happy New Year." As it is, I will express the desire that all Masons will form a new determination to perform their duty during the next twelve months, and advance the interests of our order. There is need of reform among the Craft, and no time is more appropriate to institute it than this.

A. W.

PROCEEDINGS OF THE GRAND CHAPTER OF MICHIGAN.

The Grand Chapter of Royal Arch Masons of the State of Michigan, met at Masonic Hall in Detroit, on the 13th day of January, A L. 5857, M. E. Grand High Priest, Michael Shoemaker presiding.

Among the standing committees, the following was appointed: On charters and dispensations, F. Hall, B. Porter, jr., and W. C. Ransom. The M. E. Grand High Priest then delivered a well written and eloquent address, which may be found in another part of this number of *THE ASHLAR*. We would commend it to the careful perusal of every Mason, as it is laden with golden thoughts which no member of our Order can disregard, without slighting the lessons inculcated in the several degrees. A charter was granted to Washington Chapter at Flint, which had been acting under dispensation for nearly a year.

A petition of Companions, Horace S. Roberts, Allyn Weston, Geo. B. Ensworth, Wm. E. Oven, Gordon Campbell, and others, asking for a charter for a new Chapter, to be called Peninsular Chapter, and to be held in the city of Detroit, was referred to the standing committee. The petition was recommended by Lansing Chapter and Jackson Chapter, in accordance with a provision of the Constitution of the Grand Chapter of Michigan, adopted one

year ago. The committee made a report in favor of granting the prayer of the petitioners; which, after a lengthy and animated debate, was adopted by a decisive majority.

The following were elected officers for the ensuing year.

Comp. S. C. Coffinbury, G. H. P.

" H. B. Shank, D. G. H. P.

" F. French, G. K.

" F. Hall, G. S.

" R. S. Cheney, G. Sec.

" W. H. McOmber, G. Treas.

Rev. S. S. Brown, G. Chaplain.

" S. B. Brown, G. C. of the H.

" R. W. Landon, G. R. A. C.

" S. Blanchard, G. L. and Vis.

The following resolution was reported by Comp. Coffinbury, chairman of a committee to whom was referred a portion of the G. H. Priest's address.

Resolved, That is the sense of this Grand Chapter, that the General Grand Chapter has failed in accomplishing the object for which it was established; that the prosperity of R. A. Masonry in this Grand Jurisdiction, if not embarrassed, certainly is not promoted by its continuance; that the General Grand Body ought to be dissolved, and its constitution derogated.

After some discussion, the resolution was adopted.

This brief synopsis comprises all the business of any importance which was transacted.

☞ "Solomon having already settled himself firmly in his kingdom, and having brought his enemies to punishment, married the daughter of Pharaoh, King of Egypt, and he also built the walls of Jerusalem much larger and stronger than those that had been before, and thence forward he managed public affairs very peaceably; nor was his youth any hindrance in the exercise of justice, or in the observation of the laws, or in remembrance of what charges his father had given him at his death, but he discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence."

ADDRESS OF M. E. MICHAEL SHONMAKER, G. H. P.

[DELIVERED AT THE ANNUAL CONVOCATION OF THE GRAND CHAPTER OF MICHIGAN, JAN.
19TH, A. L. 5887.]

MOST EXCELLENT, AND EXCELLENT COMPANIONS:

The seasons, in their wonted course, have again brought us to the time prescribed by the Constitution of the Grand Chapter for its Annual Convocation; and we are now assembled in accordance with its behest, to consider the action of the past and to determine the course of the future.

The past year has been one of unrivalled prosperity, not only with our beloved Institution, but in all the varied and extensive interests of the people of the State and the nation. Peace has reigned within our borders;—the pestilence which stalketh at noonday has kept afar off; the Earth has given forth her increase, and the voice of a united and happy people is raised in thankfulness to the Supreme Grand High Priest of Heaven and Earth, for the untold blessings which, in His wise providence and for no merit of ours, He has with so bounteous a hand bestowed upon us.

The exalted position of our people in all which constitutes true greatness should teach us how sacredly we should regard institutions which have, under the blessings of a kind Providence, produced such results; and, with hearts overflowing with gratitude, we should return our most profound thanks to the Giver of every good and perfect gift for having cast our lot in this favored land.

The influence of the principles of Masonry in producing these happy results are unknown to the world at large, but there are none others which are so universal in their application; and they are as effective in their operation as they are widely diffused.

The principles of our Order being farthest removed from political questions, feelings, or prejudices, exercise the most happy and decided influence on the stormy passions which political differences evoke. The spirit of Brotherly Love, Relief, and Truth, operate upon the stormy passions of men like oil poured upon the troubled waters; and where strife, discord and hate seem likely to exert their malign influence, and lead men to listen to their passions rather than to their reason, the happy influence of our principles intervene, and peace and concord rule in their stead. Thus, "unseen and unfelt" save by the Brotherly Love and

Harmony which it has "contributed to produce," has Masonry pursued the even tenor of its way, and by its system of universal brotherhood, has exerted an influence, as limitless and as effectual as it has been silent and unobserved.

These considerations should lead us to a becoming diffidence in ourselves and in our individual opinions, and should induce us in all things to consult the Great Lights in Masonry, and to direct our footsteps in the paths they open to our view; for if we will allow ourselves to be guided by their wisdom, we can lay aside all selfish considerations and be governed by those ennobling principles which never lead the judgment astray. We find in every Lodge and Chapter the greatest diversity of sentiment on every subject; here is every shade of opinion on every question; here every political party—every form of religious worship is represented; and yet under the benign influence of Masonic principles, they blend into a harmonious whole. If there are any exceptions to this; if occasionally we find a want of fraternal spirit; if we find that our Brethren and Companions have lost sight of our landmarks and are afloat on the sea of error, without chart or compass, and consequently likely to be wrecked on the shoals of discord, or cast away on the cold, bleak rock of selfishness,—we have but to recur to the groundwork of our faith; we have but to refer him to that duty which should be his pride,—and if he was ever worthy the profession he has assumed, he will at once discard every unkind, every unselfish feeling, and heartily join his Companions in that action which will most promote the interest of an institution to which he owes so much.

The business transactions since our last convocation have been but few.

In February last, the number of Companions required by the Constitution, possessing the proper qualifications, and duly recommended, applied for a dispensation for a Chapter to be located in the City of Flint, in the County of Genesee, to be called Washington Chapter. On the twenty-seventh day of March, a dispensation in due form was granted, under which our Companions of that thriving and enterprising city have been doing work, honorable to themselves and creditable to the Fraternity. The application, dispensation, and all action under them will be submitted for your approval, and for such further action as the good of the Order may require.

On the twenty-third day of January, I visited Ionia, accompanied by our E. D. Grand High Priest, Comp. Shanks, our E. Grand Secretary, Comp. Cheney, and Comp. Porter, High Priest of Jackson Chapter, and duly constituted Ionia Chapter, No. 14, and installed the officers. We remained with Ionia Chapter some days, during which time there was good work done; and judging from the specimens brought up for inspection, the conclusion is irresistible that Ionia Chapter will very soon take rank as one of the first Chapters in this State. The skill of her workmen, but more especially, and what is the cause of that skill, the truly masonic spirit manifested and the energy with which the work of love was entered upon,—are sure auguries of success. In Ionia Chapter the Companions wished to obtain not only the honors of the Degrees, but also that knowledge which alone can make those honors of the slightest value, without which they are worse than useless, of no benefit to the possessor, and of discredit to the Institution.

There was in November last an application for a dispensation for a Chapter to be located at Utica, in Macomb County; as the recommendation of the nearest Chapter (Oakland Chapter, No. 5), was not in the form prescribed by the Constitution, the dispensation was not granted, but the Companions were assured it would be, if the requirements of the Constitution were complied with. The petition was returned, and no further action has been taken.

There was also last week an application for a dispensation for a Chapter, to be located at Eaton Rapids, in Eaton County; but, in view of the near approach of the meeting of the Grand Chapter, they were requested to apply directly to this body.

I attended the meeting of the General Grand Chapter of Royal Arch Masons for the United States of America, held in the City of Hartford, in September last; our E. Grand Scribe, Comp. Booher, and Comp. Roberts, of Monroe Chapter, were also present.

The business transacted was of an unimportant character; but some propositions were submitted for consideration and future action which are worthy your attention. There were important amendments to the constitution of the General Grand Chapter, proposed, and the attention and action of the several Grand Chapters urgently requested. I would recommend that this Grand Chapter give the action of the General Grand Chapter consider-

ation, and that you take such action thereon as may be deemed for the best interest of Royal Arch Masonry. The amendments proposed will be found in the proceedings of the General Grand Chapter. The action of the General Grand Chapter in reference to the necessity of a unanimous ballot, though our work is in strict conformity thereto, will be found worthy your notice.

The wisdom of the course of this Grand Chapter, in relation to the establishment of a uniform system of work, has been most signally vindicated and endorsed by the action of the General Grand Chapter, which at its last session adopted the following resolution :

"Resolved, That this General Grand Chapter having failed to determine on any specific mode of work, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient work of the Order, and to disseminate it among their respective Subordinates."

This having "failed to determine" by the General Grand Chapter, is a most significant acknowledgment of its uselessness; and this is a difficulty which cannot be remedied, as all know who have attended either of the last two sessions of that body—the failure is radical, the disease incurable, and the *only* object which in the least justifies such an organization cannot be accomplished.

The spirit shown in the various subordinate Chapters in this State for the adoption of the work approved by this Grand Chapter has been most commendable; and I would tender to the Chapters which I have visited, and to those with whom I have corresponded, my warmest thanks for their efficient co-operation in fully and firmly establishing a system of work, which is not only uniform, and made authoritative by the Grand Chapter, but is also sanctioned by time, and in accordance with the ancient and established landmarks of the Order. If there is any feeling existing against the work which is now in universal use in this State, it has not been brought to my knowledge. I think all concur in the wisdom and the necessity of the action of this Grand Chapter in adopting and enforcing a uniform system of work and lectures.

The Royal Arch Mason who has a proper knowledge of his duties, his obligations and his privileges, will meet all differences of opinion in the true spirit of brotherhood, looking not to his own advancement, governed by no narrow or selfish interest or prejudice, but by the broad, the universal, the fraternal principles of his profession; he will view all questions calmly and dispassion-

ately; he will hear patiently, deliberate maturely, and decide as he may think the interest of the great body of Royal Arch Masonry may demand. That which is for the greatest good of the whole is in reality best for all, though some may yield, for the benefit of the entire body, some portion, if not of their privileges, yet of their cherished feelings and convictions.

Let us all, my Companions, be actuated by this spirit during this session of the Grand Chapter, and our action will reflect credit upon the Institution, and do justice to our profession.

COMPANIONS: In obedience to a custom which, from its uniform observance, has become a law in this jurisdiction, I shall proceed to submit for your consideration a few thoughts upon our moral obligations as men and as Masons.

In so doing, I shall regard the end which I suppose is most intended to be subserved by the obligation thus imposed upon the presiding officer of this Grand Chapter, and submit such thoughts as will be most worthy the attention of the uninformed and the non-affiliated, rather than address myself to your understanding. I shall assume, what to me appears should be the true object, that in these addresses the end and aim should be to "dispense light and truth" to the uninformed wherever dispersed throughout the world. You, my Companions, who are honored with seats in this Grand Chapter, should, by your intimate knowledge and practice of all the precepts of Masonry, be above the necessity of having them pointed out to you by your presiding officer; and yet, such is the weakness of human nature, and such also the beauty, the purity, the sublimity of Masonic principles, that none, the most worthy, or the most exalted, can reflect upon them without benefit. The fountain of Masonic knowledge furnishes a perpetual stream of which none can partake without being strengthened and improved thereby, without being thereafter better enabled to meet the good and the evil of this life, and better fitted to discharge the duties of men and Masons.

Our institution in all its teachings, in the whole force of its ritual, has a tendency to develop all that is good in man. The end which must result from a proper understanding of Masonic principles is the highest moral and intellectual culture which man can attain. From so pure a fountain no stream can flow which has the least taint of uncleanness. Those members who are unable to comprehend its sublime teachings, and cannot reasonably rise above

the weakness incident to our fallen nature, are to be looked upon with charity, and judged leniently; but Royal Arch Masonry must be measured by no such standard, for their failings are not because of their relations with the Fraternity, but in direct violation of them.

That knowledge of the principles of our Order which all should have who have attained the sublime degree of the Royal Arch, cannot be acquired without benefit. The close study of the precepts of Masonry must make an impression on any mind, and will make itself manifest in the fraternal love which its possessor will display towards all affiliated with him. When we see pride, envy, jealousy, or unkind feeling exhibited among Companions, there, we may rest satisfied, is an unmasonic heart or an uninstructed head—there, is one who has received the degree of the Royal Arch without the least comprehension of its beauty or its utility. The beneficent light of Masonic knowledge has never dawned upon his benighted soul; he is still grovelling in the thick darkness of ignorance—a darkness not more deplorable, on his own account, than on that of the Subordinate Chapter to which he may belong, and of the Grand Chapter. From such, and such only, do those difficulties arise which appear occasionally in our midst, and threaten to disturb the harmony of our beloved Institution.

In former times, our Fraternity were Operative as well as Speculative Masons; the moral teachings were not only impressed by symbolical, but also by actual, works. The ancient Brother was taught to lay the foundation of his Masonic principles broad and deep as that of the Cathedral which he was building; every step in the progress of the edifice was a lesson to his higher and nobler nature, and he could well realize that, as the durability and the beauty of his operative labors depended on the skill and the time which were expended upon it, so would the result of his speculative labors depend upon the same cause; and he would as soon have thought, by Operative Masonry, to have built castles in the air, as to be true to his duty and his obligations as a Speculative Mason without an appreciating knowledge of its work and lectures—without a full understanding of the application and the wisdom of those principles which furnish the material for this moral temple, and by which alone it can be perfected.

Now, the labor of the Craft is confined to Speculative Masonry only; and as we have lost the benefit of those symbols which con-

stantly addressed themselves to the eye, and, through that and the experience of daily labor, to the understanding, we should the more carefully and heedfully impress our minds with the importance of constructing in our hearts a moral and Masonic edifice which will not be overturned by the storm of passion, nor undermined by the quick-sands of temptation. If any fail to do this, they cannot plead ignorance as an excuse; for no Mason is so, except through his own gross and culpable negligence. The design of a perfect life is before him, his work is all laid out on the trestle-board, the plans are all drawn by the great Master of the Universe, the materials are all furnished and ready at his hand; he has himself the fullest confidence, nay, the absolute knowledge, that the edifice, if constructed according to his Masonic principles and obligations, will be as perfect as is possible for human nature to attain.

From the foundation to the last finishing stroke, so complete are the plans, he never need be doubtful as to the design or the material. From the time of his initiation to the close of his pilgrimage—from the cradle of Masonry to his grave—the Mason never need hesitate as to the course he should pursue; however great the exigency, the principles of Masonry rise to the occasion, and a recurrence to its teachings will always furnish a safe and reliable rule of guidance. There is no period of life, and no occurrence in life to which they are not applicable; and as the Speculative Mason advances in the degrees, he is taught to advance his idea of the necessity of, and the result attending, the attempt to attain perfectability.

At his initiation he is taught the form, supports, covering, furniture, ornaments, lights and jewels of a Lodge; how it is situated, and to whom dedicated. These lessons are all emblematic of the same operations in constructing the moral and intellectual character of the Mason. And as the higher degrees teach him how the Lodge or Chapter should be finished and furnished, so are they emblematic of those principles which best serve to teach the understanding, to ennoble the feelings, to give that perfect self-reliance, yet humble trust, which are all necessary to form the pure and upright Mason.

To construct this edifice—more worthy the admiration of the beholder than was that glorious Temple which King Solomon erected, and which “he dedicated to the Most High God,” and

more acceptable to Deity than was that offering, though, as a token of divine approval, "the fire came down from Heaven and consumed the burnt offerings and the sacrifices, and the glory of the Lord filled the house";—to attain this noble end, the most glorious for which man can strive, the Freemason has not only the necessary designs laid down on the trestle-board of life—is not only provided with all the material, but he is also furnished with the requisite tools and implements, and taught their use. None are wanting, from those necessary to measure and lay out the work to those used to give the finishing touch to the elaborate ornaments which must always adorn so complete an edifice.

The Initiate, clothed in the emblem of innocence, is furnished with, and taught the use of, those tools which are necessary "to fit us as living stones for that spiritual building, that house not made with hands, eternal in the heavens." He is taught that Wisdom, Strength, and Beauty, are the supports of our Institution; that its covering, the star-decked heavens, can only be reached by the exercise of Faith, Hope, and Charity; that the Holy Bible is the inestimable gift of God to man, and should be the rule and guide of his faith. He is taught to regard Brotherly Love, Relief and Truth as articles of his faith, ever to be remembered and practiced. The importance of the four cardinal virtues,—Temperance, Fortitude, Prudence and Justice—are forcibly impressed upon his mind, and their practice enjoined as part of his duty.

As he advances further, work is laid out to aid the onward progress of his Masonic life and its duties, and again all the tools, implements and materials are furnished him: he also realizes some of the results flowing from the onward progress of the practice of Masonic precepts; Peace, Unity and Plenty are introduced, and man's whole nature begins to acknowledge the benefits of the discipline to which he has subjected himself. His attention is now called to the contemplation of the Heavens and the Earth, of the planetary revolutions, and to the phenomena of nature, and he is thereby inspired with reverence for the Deity. The different orders of architecture are explained, and impress the reflective mind with the absolute necessity of some complete system in forming the character of man. As either of the orders of architecture, if strictly carried out, will render the edifice complete, will make it alike useful and beautiful, so may Masons, under the quickening spirit of Masonic principles, in their

various conditions of life, build up a perfect character in the "Order" which they have chosen, or in which their lot has been cast, and become not only useful members, but each an ornament to society. The senses of our nature are also analyzed for his benefit: he is taught that these convey far more impressive lessons when viewed through the medium of the greater and lesser lights of Masonry. The liberal arts, and their importance, are also explained to him, and their value taught by the aid of the same great luminaries, whose light is so penetrating that no error can escape detection, so effulgent that no plea of ignorance can avail him who has been permitted to drink at the fount of knowledge, lighted by their rays. Not only are the purest of morals enforced by the most impressive emblems, but the danger and the folly of violating the principles of the Order are also strikingly exemplified. The name of him who laid down his life rather than betray his trust is held in sacred reverence, while those of his murderers are regarded with the deepest detestation; and all are handed down as beacons to light us on our pilgrimage through life, showing us what to imitate and what to avoid—all most deeply impressed upon the mind by the solemnity with which the instruction is imparted, and that impression sought to be confirmed by the greater light of the Christian Dispensation.

In the symbolical degrees are inculcated those principles which are the foundation of all that is good, of all that is beautiful in the human character, of all that which most conduces to the perfection of wisdom and happiness.

In the Chapter degrees, the design of the master workman is continued, and the temple which is there commenced, is here finished—is here carried to its full perfection, and, after being completed, is adorned with all the lights, furniture and jewels which the most exalted principles can furnish, and which make the moral edifice complete in all its parts.

The working tools of the Mark Master "demonstrate the advantages of discipline and education"; and by the moral which is enforced by their use, he is taught to be content, to curb ambition, to repress envy, to moderate anger, and to encourage good dispositions, from which are derived that happiness

"Which nothing earthly gives or can destroy."

The Mark Master is taught the danger of relying upon the works of any but himself; and as the Operative Mason is not

entitled to wages for work which is not his own, so the Speculative Mason, in building the nobler temple, the house not made with hands, learns by impressive lessons that the principles which finish and adorn his character must be real and not pretended, or their assumption not only will not be rewarded, but will lead him to utter confusion and disgrace. There again are the lessons of heaven-born Charity most beautifully wrought into the moral structure so as to be made to pervade all its parts, and the worthy Mark Master realizes that "it is more blessed to give than to receive," that

"The drying of a single tear has more
Of honest fame, than shedding seas of gore."

The great design which pervades all nature, and teaches us to reverence and adore the Supreme Architect of the Universe, and the possible importance of that which may in our fallible judgment appear useless, are most beautifully and impressively taught us when we are reminded that, in the great plan of the Universe, as in the building of King Solomon's Temple, the last "stone" wanted may be the first made. The danger of judging men or things by appearances we can never forget, after learning that the stone which the builders rejected, possessing merits to them unknown, became "the head stone of the corner."

The Royal Arch Mason is taught that in the construction of character, as in Operative Masonry, there must be self-support, self-reliance; that the precepts and principles which have been inculcated are but the frame-work over which the "arch" of his character is "turned." In the Chapter, he is taught to place the key-stone, and, removing the framework and the rubbish, to let his character stand forth in its own strength, in the full effulgence of the noon-day sun; and, if his practice correspond with his profession, he will do so confident that not a flaw or blemish can be detected.

Thus will Masonic virtue, manly vigor, and humble trust, allied with the most complete self-reliance, develop the true Mason, and will join to promote the success of the man, and the good of society. Of such the record will be,

"So he stood in his integrity, just and firm of purpose,
Aiding many, fearing none, a spectacle to angels and to men:
Yea—when the shattered globe shall rock in throes of dissolution,
Still, will he stand in his integrity, sublime,—an honest man."

From the initiatory to the Royal Arch Degree, all the teachings of Masonry impress upon us the necessity, if we would be true to our obligations, of repressing all the worst, all the baser, and of cultivating all the higher and nobler, qualities of manhood. Our attention and reflection are continually excited by the contemplation of all those attributes which tend to ennoble man, to raise him above the low and vile instincts which may have attached to him, and to enable him to attain that enviable state in which he can "practice all of those duties out of the Chapter which are inculcated in it."

There is no one point outside of our mysteries which should so commend our Institution to our own esteem, and to the admiration of the world, as its continued and unchangeable existence. This result is more to be ascribed to its principles, than to the wisdom, the number, or the worth of its members.

The merits of our Institution are not due to the high character of her members, but very many owe their character to her teachings. In the study and practice of her principles were laid the foundation of many a manly character which, but for her, would never have been reared; and of them, or upon them, was the superstructure of character built of those known in history as the wisest and best of men. Our Institution cannot be improved by the most exalted wisdom, or the most eminent worth; for in these qualifications the highest and the purest fall far short of her impressive teachings.

These thoughts should impress our minds and influence our actions. If we cannot add to the merit of Masonic principles, we may, and should, attempt to do them justice by our conduct, and thus sustain the character of the Institution with the world. Masonry has often, perhaps always, suffered from the failure of her members to observe her principles, to carry into their lives her sublime teachings; they have failed to let the world note that Brotherly Love and Charity which could not but be observable in their conduct were it to correspond with their professions.

The wisdom of goodness is nowhere more clearly vindicated than in Masonry. There, while the culture of the intellectual is everywhere advocated, the great force of the teachings are directed to the improvement of the moral man, to the elevation of his moral character. Nowhere is it so clearly indicated that man's happiness, his value, his usefulness, are in proportion to the

high moral tone which govern his words and acts, as in Freemasonry.

While to the thoughtless this may appear unimportant, to the reflective mind; to those accustomed to trace effects to their causes, this will at once furnish a key to the antiquity, to the unchangeableness, to the usefulness of Freemasonry.

There is great significance in the fact that Masonry has existed so long that "the memory of man runneth not to the contrary." It is the force of its principles which has safely carried it through all ages, has upheld it in every clime, which has endeared it to men of every condition, of all sects or creeds, without distinction of race or color. None other of the institutions of men have the same universality as Masonry; and, not only do we find it in all climes and in every tongue, but we find it essentially the same under all the different circumstances of its existence; not only is it the only institution whose principles and whose government are the same in all times, all places, and all languages, but what is more strange and more commendable, more to its credit, and establishing most clearly all that its most ardent friends claim for it, we find all differences of opinion, whether moral, religious, or political, and all differences of condition laid aside in the sacred precincts of our Lodges and Chapters. There, the true Mason divests himself of every feeling, of every prejudice, and in the panoply of Masonic principles, impenetrable to every other consideration, meets his Brother and Companion with true fraternal feeling; there we only know each other as Masons, and there we receive those lessons of true wisdom which teach us, not only in our intercourse with them, but with the world, to be guided by the spirit of Brotherly Love and Charity, and, finally, to regard all men as brethren. Elevated by its principles above the liability which attaches to all institutions which are based upon the feelings or interest of mankind, Masonry has endured while thrones have fallen, dynasties have changed, kingdoms have appeared and disappeared from the map of the world.

Its organization precluding it from mingling in any of the various struggles of the day or age, while questions of religious belief or of political opinion have agitated whole nations and continents, Masonry, protected by its pure and conservative principles, has pursued the even tenor of its way, uninterrupted and uninterupting, and can be traced through every form of govern-

ment, through every religious creed or dogma, the same conservative, self-relying, self-existing Institution; neither giving nor receiving aught from religious or political differences, it can, in the simple majesty of its own identity, be traced through all the ages of the world which have left us a history, till it is lost in the mythical traditions of earliest antiquity. Through all these ages, in every generation, among the first, always of the noblest, names of history, those whose high moral worth have called from the historian an especial tribute, have been members of our Order. From the time of the earliest records, or the most remote tradition, to the present day, there has been no exception to this rule. And as it applies to time, so does it to the differences known among men; for in every country, of every creed, of every shade of political belief, the first, the noblest and the best have been Masons; and frequently many of these differences are found in the same Lodge or Chapter, yet with true Masons always found harmonizing.

Under every form of government, the Mason is a freeman—free in his dominion over himself, his love for his kind, his charity for all men.

"Who then is free? The wise, who well maintains
An empire o'er himself; whom neither chains,
Nor want, nor death, with slavish fear inspire;
Who boldly answers to his warm desire;
Who can Ambition's vainest gifts despise;
Firm in himself, who on himself relies;
Polish'd and round, who runs his proper course,
And breaks misfortune with superior force."


Thus clad in the triple armor of Charity, Integrity, and Self-reliance, the Mason, confident in the purity, and therefore the immutability, of his principles, fears no evil, and regards all other of the institutions of men as liable to change but that of the Fraternity. If any is attempted by the over-zealous, the misguided, or the uninformed, the attempt, striking against the conservative rock of our principles, falls harmless to the ground; and, if persisted in, serves but to confound and put to confusion those who would lay their sacriligious hand on the venerable structure. The wisest, most reliable, and most conservative members of our Order, those who always resist any attempt to remove the landmarks, are those who are best skilled in her mysteries, who best understand her principles, and therefore most likely to have the best knowledge of her perfections.

Finally, my Companions, in our fraternal association we not only form the most lasting and disinterested friendships, but we

learn to make ourselves worthy of the name of "friend." By it, are inculcated those valuable moral tenets which elevate us in the scale of humanity, and which will make our friendship desirable, or worthy of cultivation.

"Essential honor must be in a friend,
Not such as every breath fans to and fro,
But born within, its own judge and end,
And dare not sin, though sure that none would know.
When Friendship spoke, Honesty's understood;
For none can be a Friend that is not good."

Thus we are taught by the principles of our Order, and by the lives of the most worthy Masons, that the attainment of knowledge and happiness is dependent upon our travelling the rough and rugged paths of virtue; that exaltation to power is reserved for the humble spirit; and that under the practice of his profession, every Companion will stand like the "arch," self-poised, self-sustaining, independent, becoming only the more firm and compact from the pressure of the world and its temptations; or, having failed to profit by our teachings, his weakness will be exposed when the supports are knocked out, and the frame-work upon which the arch is constructed is removed. None can escape the ordeal. When called from our labors on earth to stand before the judgment-seat of the Grand High Priest of Heaven and Earth, will the merits of our moral and spiritual building be known, and we be judged according to our works. "Then let us, each in our respective spheres, so improve our opportunities, that at last when the 'sheeted dead' are stirring, when the 'great white throne' is set, and the volume of the record of our lives is opened, we may receive from the omniscient, eternal Judge, the thrilling invitation, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

 The Mason who neglects to attend his Lodge, unless prevented by imperative duties or sickness, is not faithful to the trust reposed in him. He should share the responsibilities, and participate in the labors of the subordinate Lodge to which he belongs, and guard with scrutiny the outer portals as well as the gates of the inner court.

THE CONSTITUTION AND CONSECRATION OF
ASHLAR LODGE.

At the recent communication of the Grand Lodge of Michigan, a charter was granted for a new Lodge, to be called **ASHLAR LODGE**, No. 91, and to be located in the city of Detroit. On the 23d of last month the new body was constituted and consecrated in due and ancient form. It was opened in the room of Union Lodge of Strict Observance, on the third degree, by its W. M. Geo. B. Ensworth, assisted by Bro. Allyn Weston, S. W., Bro. W. E. Oven, J. W., and Bros. L. P. Durkee, Frank Smith, Thurston and Ross. Bro. Horace S. Roberts, delegated by the M. W. Levi Cook, Grand Master, then made an examination of the officers, after which he retired to the Grand Lodge which was in session in an adjoining room. Bro. Allyn Weston, S. W., was then sent out by the W. M. to inform the Grand Master that the members of **ASHLAR LODGE** were assembled and desirous of being constituted and consecrated as a legal Lodge, and having their officers installed. A few minutes after, the Grand Lodge entered the room, consisting of the following members: M. W. Levi Cook, Grand Master, R. W. Horace S. Roberts, as Dep. Grand Master, R. W. Nathaniel B. Carpenter, as S. G. W., R. W. E'd. Batwell as J. G. W., R. W. and Rev. F. A. Blades, as G. Chaplain, R. W. Jas. Fenton, G. Sec., R. W. Orlando Bellows, as G. T., and Bro. Joseph Whiting, as Grand Marshall. The ceremonies of constitution, consecration and installation were performed, after which the Grand Lodge retired. The W. M. then delivered an excellent address, a portion of which we shall lay before our readers at another time.

With the consent of the Lodge, Bro. Horace S. Roberts briefly addressed them, expressing his gratification at seeing another subordinate body starting under the most favorable circumstances for good, and wishing it Godspeed. He closed his eloquent remarks by presenting to the W. M. a Past Master's jewel, made of silver, and inscribed with these words:

Bro Geo. B. Ensworth, from H. S. Roberts, Deputy Grand Master, as a mark of his affection and esteem, and more particularly as a token of his recognition of the Masonic ability and integrity exhibited by the former while W. M. of Union Lodge of Strict Observance, No. 8. Detroit, Dec 27, A. L. 5856.

The Lodge closed in harmony. It will meet on Tuesday evenings in the room of Union Lodge of Strict Observance, No. 8.

THE DIFFICULTIES IN NEW YORK.

Our readers are probably aware, that an effort has recently been made to bring into the fold of the true Grand Lodge, those Masons who rebelled against its authority and have since been making clandestine Masons. We are pleased to hear that there is a favorable prospect that the effort will be successful. The "Articles of Union" are agreed upon, and await the action of the Grand Lodge which will meet in June.

There is one consideration involved in the matter, which should not be overlooked, and that is the process which will be adopted to *heal* those who are not regular Masons. In our own opinion there is but one way to effect a cure; it cannot properly be done by an edict. We cannot better express our views than by quoting the remarks of Bro. Hyneman of the *Mirror and Keystone* on this point. "It may be as well to observe," says he, "that a former precedent of *healing* in New York was not considered as legitimate by some of the best Masonic experience in the country. It may be a question, if a similar act will not be demurred at. It must be remembered, that, although New York, as well as every other State, is an independent jurisdiction, yet in the making of Freemasons, there are certain unalterable landmarks to govern Freemasons, and, in the observance of these, the Craft in every other jurisdiction have an interest and a voice.

"We refer to this subject, because it has been intimated to us that, on a recent occasion, a very large membership of an illegal body was admitted into the Fraternity in a manner by many not considered Masonic. The desire for a union may influence the respectable committee of the Grand Lodge to waive or overlook the most important points in the healing process; and the R. W. D. G. M. may also be influenced to attain the desired object by the sacrifice of Masonic principles. We hope that this may not be the case. We are for union—union based upon principle and Masonic usage—and we consider that nothing is gained if a union is formed in any other way. Principles should never be sacrificed for expediency. Our remarks have no reference to the Phillips body; yet, even in relation to them, the ancient and established customs of the Order must be strictly adhered to."

DOES MASONRY SHIELD THE GUILTY?—Many outside the pale of our Institution, think that it seeks to shield from punishment those members who are guilty of penal offences. The following account from the *Masonic Review* is but a parallel to instances which have come under our own observation:

"We have a portly old friend who resides not a thousand miles from our office, who is as true a man and citizen as he is a Mason. A strict "observer of the moral law" himself, he desires that others shall be the same: with large ideas of the *honorable* character of a *genuine* Freemason, he entertains a sovereign contempt for one who would use it to pander to his own meanness, cupidity, or immorality.

"Well, this good old portly Brother was, a few years since, a magistrate, and occasionally was required to administer justice to petty violators of the law. On one occasion a man had been brought before him charged with some misdemeanor, and was proved guilty. The penalty was a fine and imprisonment, allowing some discretion in the magistrate as to the amount. In this case justice was tempered with mercy, and the penalty was fixed at as low a mark as the stern requirements of the law would permit. The constable had already received the mittimus to conduct the offender to jail when the latter begged permission to speak to the magistrate privately, which was granted.

"Squire," said the offender, 'you won't be hard with me, will you? You know I am a Mason, and I hope therefore you will be as easy with me as possible.' This remark aroused the otherwise good natured magistrate, and he exclaimed—'What! do you say you are a Freemason?' 'I am,' said he, cheered by the effect his remark had produced. 'I was not aware of that,' said his Honor, 'and it alters the case very much. Constable, hand me back that paper.' He at once proceeded to alter his decision by *doubling the amount of the fine, and also the period of imprisonment!* The poor culprit was confounded, and at once expressed his astonishment to the now indignant magistrate. 'Sir!' said the officer, sternly, 'I was disposed to be as lenient with you as possible, but I find there is no room for compassion. You say you are a Mason, and if you are, you are under the greater obligations to obey the law and conduct yourself as a good citizen. You have no excuse, for you have been taught better. You have violated your duty as a Mason as well as your duty as a citizen, and

disgraced the Order as well as yourself and your family. You richly merit, and shall receive, a double punishment to what I had at first intended. Constable, take him to jail!"

GRAND LODGE OF MICHIGAN.

On the 14th day of last month the Grand Lodge of Free and Accepted Masons of the State of Michigan, commenced their annual communication at Masonic Hall, in Detroit. A large number of representatives were present, and nearly every Lodge in the jurisdiction was represented. We cannot look upon such a sight as was there presented without the liveliest feelings of gratitude, for in it we see conclusive evidence of the benign influence of our ancient institution. There were assembled men reflecting every shade of opinion—the representatives of the various religious sects—the Episcopalian, the Baptist, the Methodist, the Unitarian, the Israelite, the Universalist, and many others; there were the lawyer, the mechanic, the physician, and the editor; there also were the moral reformers, the champion of temperance, the advocate of peace societies, the strenuous opponent of capital punishment who found in that subject a favorite theme. These men differed as much in their worldly positions and temporal condition, as they did in their temperaments and opinions. They were gathered from various parts of the world—from England, Ireland, Scotland, Germany, France, Russia, and almost every State in the Union, and among them was the "red man" of the American forests. Some were favored by fortune, or had prospered by their own labor and risen to high and honorable positions in the political world, or in their professional spheres. Judges of our Supreme Court,—governors,—members of Congress,—those distinguished for their knowledge of the law,—those cunning in the art of physic gave their aid in advancing the interest of the Craft. In the lap of some there assembled in council, the horn of plenty had poured its choicest blessings—ample pecuniary fortunes afforded them the gratification of every reasonable desire—while by their side sat men poor in the goods of this world, and perhaps applicants for charity which should furnish to themselves and families the necessities of life.

Physical differences were apparent and striking. The man of athletic frame and ruddy countenance presented a striking contrast to the thin, attenuated form which gave indubitable evidence that disease, sure and unyielding, was doing its work of destruction; men whose heads had whitened beneath "three score years and ten" were side by side with those filled with the ardor of ingenuous youth, who had just attained their majority. How met those men thus differing in everything that pertains to life? One would have expected to see their various idiosyncrasies, and peculiar opinions, shadowed forth every instant—to have beheld a clashing of the various elements so apparently diametrically opposed to each other. In any other institution, such a scene might have been presented; but in that assembly of Masons, all met on a level—all met as warm-hearted Brothers—each grasped the other's hand, and distinctions of birth, wealth, country, religion and profession were forgotten or laid aside. The various elements, if we may so speak, blended in one harmonious whole. Is not such a scene beautiful in this life, and is not the institution which thus brings together—which "unites—men of every country, sect and opinion, and conciliates true friendship among those who might have remained at a perpetual distance"—is not such an institution, which has been performing its good work for many centuries, worthy of respect and esteem, and should it not be classed among the great and best promoters of human happiness? Answer, ye who seek to injure our society!

The Grand Lodge was opened by M. W. Geo. C. Munro, Grand Master, who delivered a short and appropriate address. We have room for only the following extract:—

The Fraternal relations existing among the Brethren throughout this Country, form an element of strength, a bond of union, stronger than any other; for these alone have been able to resist the efforts of bigotry, the force of superstition, the rage of party, and is the only relation in which men who differ in all else, can agree. Here, side by side, mingling in the highest offices of humanity, actuated by one common spirit of brotherly love, we find minds of every order of talent, of every variety of disposition, of every shade of belief, both religious and political, and the only feeling which is manifested, is that noble spirit of emulation, as to who best can work and best agree. How sublime the spectacle, and how impressive the lesson! Let us, my Brethren, neither lose the beauty of the one, nor the value of the other. When from such results we are deeply impressed with the importance of the principles of the Fraternity, we shall most resolutely resolve to engraft them in our hearts, and show the fruit of them in our lives. With such views of our duties, and our obligations, let us approach the business before us, and in all our future let us be actuated by the pure, the high, the noble motives which must actuate the Mason whose actions correspond with the principles of his profession.

AMENDMENTS TO THE CONSTITUTION.

Section 18 of Art. 6 was amended so as to require all amendments to the Constitution to be submitted *and approved* at a communication previous to that at which they are adopted. Section 7 of Art. V. was amended so as to require a candidate to reside six months within the jurisdiction of a Lodge before becoming eligible for initiation.

Section 12th of Art. V. was amended, so that it now stands as follows: "No case of suspension or expulsion shall be made public in any way, either written, printed or oral, unless otherwise directed by a majority of two-thirds of the members present at the time of such expulsion; and upon the concurrence of two-thirds of the members present at any such expulsion, it shall be proper for any Lodge to publish the name of any expelled member, with the cause of such expulsion."

Section 7th of Art. V. was amended so as to require rejections of candidates to be communicated to contiguous Lodges and the Grand Lodge, instead of every Lodge in the jurisdiction.

Section 2d of Art. VI. was amended so as to establish the price of a charter at \$60 instead of \$80, and a dispensation at \$20 instead of \$10.

OFFICERS.

The following officers were elected for the ensuing year:—
 Levi Cook, G. M.; T. H. Lyon, D. G. M.; J. C. Wood, S. G. W.; J. B. Hamilton, J. G. W.; Rev. L. H. Carson, G. C.; J. Fenton, G. S.; W. H. McOmber, G. T.; S. Blanchard, G. Vis. and Leo.; R. W. Landon, S. G. D.; E. A. Brown, J. G. D.; W. P. Mills, G. M.; J. R. Baker, G. S. B.; F. Darrow, G. P.; C. Howard, G. Tiler.

REJECTION OF APPLICANTS.

Committee on grievances reported the following resolutions which were adopted:—

Resolved, That in all cases where the By-Laws of a Subordinate Lodge provide for balloting for candidates, a single member can only object to the initiation of candidates in the manner provided for in those By-Laws.

Resolved, That at any time before the initiation of a candidate, upon the objection of any member of the Lodge, upon the statement of his reasons for said objection, the Lodge may determine as to whether he shall be initiated or not.

INDEPENDENT GRAND LODGE OF CANADA.

We are pleased to announce that the Grand Lodge pursued the course, which we confidently hoped they would take, with

regard to the new "Grand Lodge" of Canada. In accordance with a report of the committee on grievances, the subject was referred to the committee on foreign correspondence, with instructions to report at the next regular communication of the Grand Lodge.

LODGES CHARTERED.

Charters were granted to the following named Lodges:—Ann Arbor Lodge, at Ann Arbor, No. 85; Valley City Lodge, at Grand Rapids, No. 86; Anchor Lodge of Strict Observance, at Kalamazoo, No. 87; Butler Lodge, at Butler, No. 88; Myrtle Lodge, at Belleville, No. 89; Lowell Lodge, at Lowell, No. 90; Ashlar Lodge, at Detroit, No. 91; Prairie Lodge, at Galesburg, No. 92; Star Lodge, at Jefferson, No. 93; Charity Lodge, at Detroit, No. 94.

PENAL JURISDICTION OF LODGES.

In relation to a case which was referred to the committee on grievances, the following resolution was reported and adopted:—

Resolved, That each Lodge has penal jurisdiction over the conduct of all the Brethren residing within their geographical jurisdiction respectively. Nevertheless, it is recommended that, as a matter of courtesy, all such cases be referred to the Lodge of which the offending Brother is a member, when it is practicable to do so.

MISCELLANEOUS.

The following resolutions were adopted:—

Resolved, That all Lodges chartered at this communication be, and they are hereby permitted to hold election for officers of their respective Lodges, at their second communication after the close of this Grand Lodge; and that the officers of said Lodges be installed, and the Lodges dedicated, as soon thereafter as convenient.

Resolved, That it is the right of all Lodges working under the jurisdiction of this Grand Lodge to admit or reject visiting Brethren, as they in their discretion may deem best.

Resolved, That the thanks of this Grand Lodge be respectfully tendered to the Most Worshipful Past Grand Master, Geo. C. Munro, and Right Worshipful Deputy Grand Master, Horace S. Roberts, for the able and impartial manner in which they have discharged their duties, and that this Grand Lodge present them a Past Master and Deputy Grand Master's jewels respectively.

Resolved, That the Grand Visitor and Lecturer be instructed to visit, during the coming year, each Lodge in this jurisdiction, and shall perfect in the work and lectures of the three Degrees, the Worshipful M. S. and J. Wardens, and that for such services he shall receive the sum of twelve hundred dollars, which sum shall be paid by the Grand Treasurer on the warrant of the Grand Secretary, who is hereby authorized to issue such warrant.

The following amendment to the Constitution was duly approved, and ordered to lay on the table until the next session of the Grand Lodge.

Amend Section 8 of Article III., by striking out the whole section and inserting the following:—

ARTICLE III, Sec. 8. Any Grand Officer who, during the term for which he was chosen, withdraws from the Lodge of which he was a member at the time he was elected to such office, shall thereby vacate said office, and his seat as a member of the Grand Lodge, unless he shall in the meantime have petitioned for a new Lodge, or applied for membership to another Lodge within this jurisdiction.

There are several subjects of interest in the proceedings of the Grand Lodge, which we have not space to comment upon now, but which we shall again refer to at an early day.



THE GRAVE.—Oh, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctuous throb, that even he should have warred against the mere handful of earth that lies mouldering before him? But the grave of those he loved, what a place for meditation! Then it is that we call up, in long review, the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded, in the daily intercourse of intimacy.

Aye, go to the grave of buried love and meditate! There settle the account with thy conscience, for every past endearment unregarded, of that departed being, who never, never, never can return, to be soothed by contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to the true heart that now lies cold beneath thy feet: then be sure that every unkind look, every ungracious word, every ungenerous action, will come thronging back upon the memory and knocking dolefully at thy soul; then be sure thou wilt lie down, sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.—

Washington Irving.

A MORAL.*

A pious and zealous Hebrew was walking through the streets of Jerusalem, and his heart was sad on seeing the cross, the symbol of Christianity, on a building, and he spake to himself—"This is a place where the Christian worships and offers up his devotions to the Triune God"; and as he passed the site of the Temple, he beheld the Mosque of the Turk on which was placed the Crescent, the symbol of the Moslem, and he wept and spake—"This sacred spot, on which was erected the house of God, and which He consecrated with the presence of the divine Shekinah, is in the possession of the pretended believers of the prophet, and they have desecrated the holy ground." His heart was oppressed with grief, and as he passed on he met one of the wise men of Israel, an aged and venerable Rabbi, coming that way. He stopped him and communicated to him what he had seen and the sad thoughts which had passed through his mind and the oppressive feelings which weighed so heavy upon his heart, and enquired of the Rabbi if God has indeed chosen Israel for his people, why has He turned his countenance away from them? Why does He permit those who do not follow the law of Moses, who believe in false prophets, to worship in this holy city, and on the sacred spot which He had chosen as a habitation here on earth?

The Rabbi looked mournfully upon him and replied—"Thou dost not know of what thou speakest. The countenance of the Lord has been turned away from Israel because of their hearts' not understanding aright His holy ways. The Lord has indeed chosen Israel, only as they observe and do his commandments, and thus has He chosen all mankind, all who bear the impress of His image. To infer that those who do not believe as you do, who do not obey the laws of Moses, but believe in a Messiah and a Prophet, which in your opinion are impositions, should not receive the favors of an all-merciful God, shows a defect in your understanding, a weak appreciation of the infinite love and goodness of the one Great Father. Did the Almighty destroy the infidel nations of the earth, when He dwelt between the Cherubim in that House which Solomon built, and which was dedicated to His holy name? or did He destroy Solomon who in his old age forsook the worship of the living and true God and bowed his knee to idols? No. The reasons are two-fold. In the first place, man is a weak creature, endowed with a spark of the divinity, he is capable of approaching almost the presence of Deity, and yet by admitting one single improper thought, he may fall from his high estate. God knows man's weakness and suffers him to combat and live. If he is victorious he enjoys a greater degree of bliss. The second reason is so obvious, that if you will only reflect you will understand why He who created all mankind permits those

* From the Mirror and Keystone.

who are not of the seed of Abraham to worship in the holy city which was the possession of His chosen people. Israel was chosen to perpetuate the knowledge of the living and true God. Israel did not appreciate the great trust reposed in them and the Lord turned his countenance away from them and gave their inheritance to the stranger. Yet the Lord is with you and with me and with all who will obey Him. Meditate upon the diversity of intelligences and take a practical view of humanity. Do you and I think alike on all subjects? Do not the leaves on yonder tree all differ in shape and color? The mental creations of man differ as much as Nature. No two men see the same object alike with their natural vision, and neither are their mental perceptions the same. Much depends upon education. You may attach much importance to the manner and form of worship, but He to whom you offer up your devotions looks at the heart. If the heart is sincere, if truth be the object, if the intentions be good and pure, will not this suffice with Him who seeth not as man seeth, although the cross or the crescent, and the types of which each is a symbol, is represented in the act of worship? Return to thy house and study thyself. Do not set up thy judgment as that which should govern Him, the Infinite and Eternal. If thou art content with thyself be satisfied. Do not measure others according to thy understanding. If others are happy that is sufficient for them. You are not accountable for others, and neither are they accountable for you. Be satisfied that the words of God are true, and that the time will come when all men will acknowledge the Creator of the Universe, before whom all hearts must bow in reverence; and do you live so that you may be acceptable to Him, and let your words and actions be instrumental in hastening that important and happy period."

NOEL.

☞ "The wisest of Kings was not ashamed to receive his assistance, to seek for knowledge wherever she might be found, and to make a proper use and improvement of it. Here, indeed, Solon, Plato, and Pythagoras, and from them the Grecian literati in general, in a great measure, were obliged for their learning to Masonry and the labors of some of our ancient Brethren."

DEATHS.

At Niles, Jan. 11th, 1857, Bro. Milton Cowley, aged 39 years.
At Detroit, Jan. 30th, Bro. Geo. Frazer; aged 28 years.

EDITOR'S TABLE.


VISITS AMONG THE BRETHREN.—Leaving East Saginaw, where our editorial correspondence was dated, we proceeded via Flint to Davisburgh, where we were hospitably entertained by Bro. Cornelius Davis, an old stand-by of the Institution. On the evening of our arrival, we rode over to Austin with three of the Brethren, and visited Groveland Lodge, which we found in good condition, notwithstanding its late misfortune. Bro. Cogshall and Bro. Wright, W. M., gave us a hearty welcome. We returned to Davisburgh and spent the night. The next morning we took the cars for Pontiac, and thence by stage went to New Canandaigua. Here we saw but few of the Brethren. Bro. Jesse Becker, the faithful old sentinel, was at his post, hale and hearty. At Oxford we were not very fortunate in finding Brethren. Mine host, Bro. Hovey, as usual, displayed a smiling countenance that gave evidence of a warm heart. The ride from Oxford to Lapeer was an extraordinary one, and we had the misfortune to freeze our nose and both ears severely. After a day's tarry in Lapeer, and flying visits among the Craft, we made the rest of our tour as follows:

ALBANY.—Here, we found Bro. Beach, W. M., actively engaged in promoting the interests of the Fraternity; under his guidance the Lodge is doing well.

ROMEO.—H. B. Castle extended a Masonic hand, and laid us under obligations by his kindness. The Craft is flourishing in this place, and the Lodge is doing good work.

UTICA AND ROCHESTER.—We made very hasty visits at these places, but were well pleased with what we saw, and shall endeavor to meet the Brethren in them again at as early a day as possible.

MASONIC BLANKS.—We are now prepared to furnish Masonic Blanks of all kinds to Lodges, including petitions for Initiation, for the 2d degree, for the 3d, and for membership, reports of committees, demits, &c., &c. Any orders sent us by mail or otherwise will be punctually attended to.

 We think the side degrees, and "Female Masonry" (as it is misnamed) are fast losing ground. We shall say a word about them at an early day.

 James Buchanan and John C. Breckenridge, President and Vice President elect, are Masons. Both are Past Masters of Lodges.

Scarcely a year passes in which we do not hear of some society, imitative of Freemasonry, springing up, blustering about for a while in aprons and colors, putting on all the appearance of the real simon-pure, and then, after a brief life, dying off, to give place to some other simulative absurdity. The old newspapers and magazines are full of accounts of these "mock turtle" societies, which people, outside of our Order, are very often apt to suppose form a part of Masonry, which Institution they however resemble only in the secrecy of their meetings. Our common-place book contains an abundant list of them, from which we may, from time to time, give an extract for the amusement of our readers. For the present, here is a paragraph from the "Gentleman's Magazine," for January, 1782, concerning the "*Free Sawyers*":

"An account was given in the papers of a society who called themselves *Free Sawyers*, and claim priority to the Freemasons, Gormogons, or Ancient Hums, as dating their standing before the Tower of Babel, alleging they cut the stones for those mad builders, the Freemasons. At their meetings they have a silver saw laid on their table with this motto: '*Let it Work.*'"—*American Freemason*.

"Is there to be found a gift of heaven more precious, more worthy our most ardent gratitude, than that of possessing a family, a home, where virtues, kindness and enjoyments are every-day guests; where the heart and the eye sun themselves in a world of love; where thoughts are lovely and enlightened; where friends, not only by words, but by actions, say to each other, "Thy joy, thy sorrow, thy hope, thy prayer is mine?"

We would call attention to the advertisement of Bro. S. D. Elwood, long and favorably known as one of the booksellers of Detroit. His set of Masonic books, for the use of Secretaries and Treasurers of Lodges, is the best we have seen, and we would recommend Lodges in want of new books, to purchase of him.

A weekly contemporary, recently announcing Dr. Kane's departure for Europe, enthusiastically anticipated the pleasant meeting he would have with Sir Edward Parry, the father of Arctic enterprise in England. Inasmuch as Sir Edward has been *dead* for several months, we hope a long time may elapse ere he has "the pleasure" of such a meeting as this:—*Home Journal*.

"High as we at present may stand, firm as may be the basis on which we may rest for support, to-morrow we may bow before the whirlwind of misfortune. Virtue can claim no exemption from reproach, greatness no indemnity against calamity; as we treat others so will they treat us in turn."

The Annual Communication of the Grand Lodge of Pennsylvania was held on the 27th of December last, when the officers were installed. Harmony prevailed, evidence of prosperity among the Craft was apparent.

We are pleased to learn that Bro. Kane, the intrepid explorer of the Arctic regions, is improving in health.

THE ASHLAR.

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NEIGHBOR JACKWOOD, BY PAUL CRYSTON, AUTHOR OF "FATHER BRIGHT-HOPES," "MARTIN MEERYVALE," &c., &c.—This is a book recently published by Phillips, Sampson & Co., of Boston, and is in the peculiar style of its author. It seeks to give a truthful picture of life in its humble spheres, and is quite a successful effort. The story, though somewhat long, is well sustained, and one can hardly tire of the various characters, which are drawn with spirit and a due regard to the reality of every day life. The book is for sale at John A. Kerr & Co.'s, Jefferson Avenue, Detroit.

RELIGIOUS TRUTH, ILLUSTRATED FROM SCIENCE, IN ADDRESSES AND SERMONS ON SPECIAL OCCASIONS, BY EDWARD HITCHCOCK D.D., L.L.D., &c.—This volume we have not had time to peruse with the care and attention which it deserves. The well known and extended reputation of its author will give it a liberal sale. The subject on which it treats is one of more than ordinary interest, and worthy the attention of every one.

The volume may be purchased at the store of John A. Kerr & Co., Jefferson Avenue, Detroit.


THE VOICE OF IOWA.—This is the title of a neat periodical published monthly at Cedar Rapids. The first number, which has just come to hand, gives evidence of ability and tact in the editorial department, and is a good specimen of typography. James S. Enos, Editor. Terms, \$2 per year.


MASONIC JOURNAL.—We have not received a copy of this work for several months. Bro. Chase, what is the reason?

ASHLAR LODGE, No. 91.—This body is located at Detroit, and received a charter at the late Communication of the Grand Lodge. Officers—George B. Ensworth, W. M.; Allyn Weston, S. W.; and W. E. Oven, J. W. It holds its communications on Tuesday evenings, at the room of Union Lodge of Strict Observance.

CHARITY LODGE, No. 94, was chartered by the Grand Lodge at its recent communication. The new body will hold its meetings in Masonic Hall, Detroit. Officers—J. P. Whiting, W. M.; J. J. Rhodes, S. W., and D. B. Nichols, J. W.

PENINSULAR CHAPTER OF R. A. Ms., No. 16.—This body was chartered at the last Convocation of the Grand Chapter of Michigan, and is located in the city of Detroit. Its principal officers are: Comp. Horace S. Roberts, High Priest; Allyn Weston, King; and Gordon Campbell, Scribe.

 An editor of Iowa has been fined two hundred and fifty dollars for hugging a girl in meeting. "Cheap enough!" says another of the fraternity. "We once hugged a girl in meeting, and it has cost us a thousand a year ever since."

 Life is a journey, and it's our own fault if we do not make a pleasure excursion of it.

“Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are all deadly enemies to human life; but none of them are so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous to preserve ‘a sound mind in a sound body,’ so that the brittle vessel of life may glide down the stream of time smoothly and securely, instead of being continually tossed about amidst rocks and shoals which endanger its existence, to have a special care, amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.”

“Suppose, sir,” said Boswell to Dr. Johnson, after having put the case of one who was accused of forging a will, and who had sunk himself into the Thames before the trial of its authenticity came on, “that a man is absolutely sure that if he lives a few days longer he will be detected in a fraud, the consequence of which will be utter disgrace and expulsion from society.” Johnson replied—“Then, sir, let him go abroad to a distant country; let him go to some place where he is not known; don’t let him go to the devil, where he is known.”

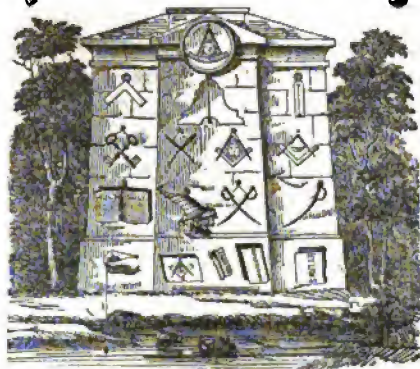
“By brotherly love, we are to understand that generous principle of the soul which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other. It is this attractive principle, or power, that draws men together and unites them in bodies politic, families, societies, and the various orders and denominations among men. But as most of these are partial, contracted, or confined to a particular country, religion, or opinion; our order, on the contrary, is calculated to unite mankind as one family: high and low, rich and poor, one with another; to adore the same God, and observe his law. All worthy members of this society are free to visit every lodge in the world; and though he knows not the language of the country, yet by a silent universal language of our own, he will gain admittance, and find that true friendship, which flows from the brotherly love I am now describing.

“At that peaceable and harmonious meeting he will hear no disputes concerning religion or politics; no swearing; no obscene, immoral, or ludicrous discourse; no other contention but who can work best, who can agree best.”

Lamartine says of the cedars of Lebanon:

“After having spent a few days in studying these beautiful localities, as poetic as the places where we find them, the Sheikh (chief of an Arabian tribe), gave me his son and several Arabians to lead me to Solomon’s cedars, famous trees, which consecrate the highest summits of Lebanon, and which have been for many centuries venerated as the last witnesses of King Solomon’s glory.”

THE
ASHLAR.



VOL. II.

DETROIT, MARCH, 1857.

NO. VII.

MASONRY—HER ILLUSTRIOUS NAMES.

Evidence of the benefits of Masonry, adduced from numerous sources, and comprehending a variety of facts, have from time to time been laid before our readers. These have been given, not only to instruct the uninitiated in the history of our Order and refute the arguments and scoffs of opponents, but to enlighten Brethren and kindle even in their breasts a love for Freemasonry hallowed by time, and rendered valuable by its long train of traditional lore. It is well thus to dwell upon the estimable results of the Institution, traced on the pages of history, into distant ages; it is well thus to recall the good deeds of the past, and ponder them; it is well thus to drink of the crystal streams, and trace them to the fountain-head of a society which, dating its commencement with the earliest historical record, has withstood the attacks of internal as well as external foes, and to-day proudly

rears its head among the nations of the earth, having its strongest foothold where civilization and refinement exert the most potent sway. The recollection of good deeds, of heroic acts, of noble and beneficent results, tends to create and foster in the soul, high and holy aspirations which ennoble and purify the man and strengthen his determination to press on in the path of rectitude.

Proofs of the immaculateness of Masonry and its inestimable value may be found far and near. They may be found in the ciphers and hieroglyphics of ancient monuments, exhumed from the bowels of the earth, after being interred for many ages, and which none but those well skilled in our art can interpret; they may be culled from dusty tomes neglected on the shelves of public libraries, which none but the learned and curious antiquarian searches; they may be discovered in the many deeds which the pen of the faithful chronicler has recorded, or in the virtuous acts which have caused the names of many men to live as examples of goodness, long after their bodies are mouldering in the grave. Every age—every country is pregnant with facts which illustrate the value of the teachings of our Order.

There is one class of proofs (to which we shall confine our attention in this article) that should convince even the most sceptical mind of the beneficent influence of Freemasonry. Upon her roll are emblazoned the names of the greatest and best men whom the world has ever known. At her shrine have knelt, in humble reverence, kings, princes, philosophers and statesmen, "who have not deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges and patronize their assemblies." LOCKE, FRANKLIN, WARREN, LAFAYETTE,—what a galaxy of names! Their characters and reputations live as monuments of the purity and usefulness of our ancient society. Brass and stone moulder and decay, and, in a few years, like the hands which reared them, mingle with the dust; but the fame of such men defies the ravages of time, and growing brighter with each succeeding age, will endure until the world shall be no more. The lives of such men remind us

"We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and ship-wrecked brother,
Seeing, shall take heart again."

The devotion, displayed for Masonry by such men as we have named, should be sufficient to convince the uninitiated of its exalted and noble character, its moral and religious usefulness. You are proud of Franklin as a *philosopher* and a *patriot*! Why should not we be proud of him as a *Mason*? You hold Warren in grateful remembrance, as a *lover of his country* and a *brave soldier*! Why should not we hold him in grateful remembrance as a *Mason*? If these men claim your love and esteem as benefactors of their race—whom no allurements of pleasure—no bribes of gain—no unworthy motive could swerve from the path of duty, then must you acknowledge that their zealous attachment to *Masonry* refutes the calumnies heaped upon it by malignant and misguided enemies.

We live in a land of liberty—a land whose soil has been consecrated by the blood of heroes and martyrs—a land where religious persecution has no foot-hold, and the laws guarantee equal rights to all—the poor and the humble as well as the rich and powerful. Look around you to-day. Everywhere, you behold the marks of intelligence and refinement, the works of art, and the productions of literature and science. All is peace and prosperity; and beneath the approving smiles of an all-wise Providence, plenty showers upon you the choicest blessings of Heaven. Do not these things “afford serious reflection to the thinking mind?” and bear they no impress of the influence of *Masonry*?

“On the 1st day of November, in the year 1752,” says Strickland,* “the Fredricksburg Lodge, in Virginia, was convened. It was a calm and quiet evening of Indian summer. The sun, that great light to rule the day, had gone down, shedding a mellow radiance on the peaceful village. The stars, those silent out-sentinels of heaven, lighted up their watch-fires in the absence of night’s fair orb, and cast their radiance along the autumn sky. The Lodge was opened in the Entered Apprentice’s degree, in due and ancient form. Every officer was in his place, and the attendant Brethren were sitting in groups around the room. The Brethren had met for the purpose of initiating a young colonial officer of the British army. It was a body of emergency, for the youthful soldier was on the eve of undertaking the arduous and dangerous task of carrying despatches from the Governor of Vir-

* Cincinnati Review.

ginia to the French commander at Fort du Quesne, on the Ohio river, at that time, one of the links in that extended chain of forts which was intended to connect the St. Lawrence with the Mexican Gulf. It was a hazardous undertaking for one who had not reached his majority. To accomplish it, the Blue Ridge and the Alleghany mountains must be passed—innumerable swamps and rivers must be crossed—and a distance of three hundred miles unexplored by the white man, and inhabited by numerous tribes of savage Indians, who roamed at will in the mighty forests, must be traversed. Though he had not reached the ordinary age allotted to the period that marks the boundary between youth and manhood, yet he had, in accordance with Anderson's old constitutions, under which the Lodge was then working, arrived at a *mature* and *discreet* age; and hence, not only the spirit but the letter of the Masonic law and usage was complied with, in his initiation.

"The signal was at length given, and then might be seen entering the Lodge room a tall, graceful youth, with manly proportions, attended by a conductor. Every eye was turned upon him as he moved along with firm and dignified bearing. Every heart responded in unison with his, as he passed through the solemn and impressive ceremonies of that hour, and when he advanced to record his name on the roll of Masonry, his pen traced in bold and legible characters the name of **GEORGE WASHINGTON**. There that name stands to this day."

The evidence that the Father of his Country was a zealous member of the Order, that he cherished a high regard for its principles and precepts, and sought to promote its interests, are abundant and conclusive. When success crowned his efforts, and with his valiant army he conquered a place in which there was a Lodge composed of English soldiers, he showed his regard for our institution, by sending the jewels of the Lodge, under a guard of honor and a flag of truce, to the British army. In the year 1784, in a letter addressed to Brook Lodge, in Alexandria, he said: "I shall always feel pleasure, when it be in my power, to render any service to Lodge No. 39, and in every act of brotherly kindness to the members of it. With pleasure I received the invitation of the Master and members of the Lodge to dine with them on the approaching anniversary of St. John; if nothing, unforeseen at present, interferes, *I will have the honor of doing it.*" On

another occasion while seated in the Presidential chair, he wrote to *King David's Lodge*, Newport, as follows: "I receive the welcome you gave me to Rhode Island, and with pleasure; and I acknowledge my obligations for the flattering expressions of regard contained in your address, with grateful sincerity. Being persuaded that a joint application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be ready to advance the interests of the society, and to be considered by them as a deserving Brother."

In 1791, the Grand Lodge of Massachusetts presented to Washington a copy of their constitution, accompanied by an address, in which they said:

"Sir: Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions—whilst some celebrate the Hero so distinguished in liberating United America, and others the Patriot who presides over her councils—a band of Brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues, which have ever graced the Man."

In his written answer to the address, Washington said:

"Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose LIBERAL PRINCIPLES ARE FOUNDED IN THE IMMUTABLE LAWS OF TRUTH AND JUSTICE."

It was with such views of the utility and purity of Masonry, that the Father of his Country, officiating as Grand Master, laid the corner-stone of the Capitol in 1773, and presided as the first Worshipful Master over Alexandria Washington Lodge. The apron he wore at that period was made by Madame Lafayette, and presented to him by that lady. It is still preserved in the archives of Alexandria Lodge, and is cherished by the Craft as a precious relic.

The character of Washington—his abiding religious faith—his trust in God—his holy patriotism—his unsullied honor—his broad philanthropy—these are all known and universally admitted. No language, were it ever so figurative and eloquent, could heighten

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he achieved, and all the fame which he won, were but the result of a careful observance of the principles and precepts of our ancient society. Can you doubt that Masonry—*whose liberal principles he declared to be founded in the immutable laws of Truth and Justice*—gave him strength and courage to pass through the trials of the Revolution, and exercised a powerful influence on his character? “Frequently,” says the P. G. M. of Virginia, “when surrounded by his brilliant staff, he would part from the gay assemblage and seek the instruction of the Lodge.” These words may make a faint impression on the minds of the uninitiated; but in the minds of Brethren, they should establish the conviction, that Washington, when his mind and soul were laden with the care of a nation’s destiny, sought comfort and encouragement at the shrine of Masonry, as the weary and way-worn traveller on the burning sands of the desert, seeks refreshment at the cool and shaded spring.

As the Father of his Country was a good man, so was he a good Mason; approaching, as a man, nearer to perfection than his fellows, so his character assimilates more closely than that of almost any other member of our Order, to the *Masonic* standard of virtue and greatness. Holding him in grateful remembrance as a patriot and a philanthropist who has conferred untold blessings upon untold millions of his fellow-beings you render a tribute to Masonry more valuable than the loftiest panegyric ever pronounced on her character.

Contemplating the goodness of Washington, we are irresistibly led to consider and analyze the principles and tenets of our Order. His example is noble and illustrious—let us strive to imitate it in all our actions; his reputation is a monument of the purity and usefulness of our Society—let it be to us an incentive to the performance of virtuous and heroic deeds; his fame is an invaluable legacy—let us cherish and protect it with pure hearts and unsullied hands! Then, like him, “shall we be fitly prepared for that Celestial Lodge above where the Supreme Architect of the Universe presides”—then will our example, like his, cast no shadow upon the fair fame of Freemasonry, but will shine like a bright and effulgent light to lead the wayward and weary into paths of virtue and pleasantness.

THE RITUAL.

It is of the utmost importance for the interests of Masonry that those who preside in Lodges, and all who impart a knowledge of the forms and ceremonies, should be critically conversant with the ritual of the lectures in the several degrees; otherwise, they sow tares among the wheat, which spring up and bear a thousand fold. A., for instance, gets a general knowledge of the lectures and can repeat them with many verbal inaccuracies; he instructs B., who also commits them to memory with many words changed or omitted or added; B. imparts them to C. with other changes, C. to D., and so on, till Masons living in the same jurisdiction, and indeed sometimes in the same city, differ as widely in their recital of the ritual as though they were separated by States and Territories. This indicates a radical defect. Uniformity should be preserved by each Grand Lodge in its own jurisdiction, by the adoption of some *specified* ritual, and its dissemination by those who *know* it and are competent to teach it.

What is the best means to prevent any change in the words of the work and lectures and transmit them to those who shall follow us? In Massachusetts, a plan has been adopted which, in that jurisdiction, is regarded with much favor. The 27th of December in each year is set apart for the exemplification of the work and lectures, under the Grand Lecturers, and in the immediate presence of the Grand Lodge. Commenting on this course, the *Freemason's Magazine* utters the following language:

In this way the lectures are preserved and transmitted from year to year with nearly verbal exactness. We have been more or less familiar with them for more than a third of a century, and feel a personal pride in saying that, with perhaps a few verbal and unimportant differences, they are given by the present Grand Lecturers of this State, as they were originally practised by authority of the Grand Lodge, in the early part of the present century,—when they were first introduced into this country by the late Thos. Smith Webb, who received them from England soon after they were arranged and promulgated by Preston, at London. It was never our fortune to have received immediate instruction from Bro. Webb, but his most exact and accomplished pupil was one of our earliest teachers, as we think he also was of the present Senior Grand Lecturer of this State. But however this may be, we are quite certain that if the former were alive, he would be proud to acknowledge the latter as a scholar, whose

attainments and faithfulness honor his instructor. In no part of this country have these lectures been so carefully preserved and transmitted, as by our own Grand Lodge, and nowhere else do they exist in greater purity than in the Lodges in this city. That this is so, we attribute mainly to the fact, that *itinerant lecturers*—the bane of pure Masonry—have never found any encouragement within the borders of our State. This has always been,—as we ardently hope it may always continue to be,—a sterile and forbidding field to them. That a few verbal changes may have taken place in the lectures within the half century since their adoption, is doubtless true, but not surprising. No man's memory is infallible. But they have been preserved with wonderful accuracy and exactness.

The ritual adopted in this jurisdiction is that of the Baltimore Convention, and is the same which we have generally met with in Indiana, Illinois and Wisconsin. Michigan, we believe, may safely challenge comparison for uniformity of work. Travel the length and breadth of the jurisdiction, and wherever you find a Brother who is instructed and bright, you meet with the same words. This result is not a matter of wonder to us. There is a means of preserving and transmitting lectures with verbal accuracy, but it is always liable to be abused, and should always be regulated by the Grand Lodge or the Grand Master. Wherever Brethren see any evil springing up in this respect, or growing, we trust they will always be willing to exert an influence to check it. Upon their individual exertion much must depend at all times and in all respects, to preserve our institution from the action of the indiscreet and those evilly disposed.

PENINSULAR CHAPTER No. 16 OF R. A. MASONS.

At the last convocation of the Grand Chapter of R. A. M. of Michigan, a charter for a new Chapter to be located in Detroit, was granted to a constitutional number of Companions, designating as the principal officers H. S. Roberts, Allyn Weston, and Gordon Campbell. On Wednesday, the eleventh day of February, the new body was constituted by M. E. Comp. S. C. Coffinbury, G. H. P. and its officers duly installed. The Companions named in the charter met in the room of Union Lodge of Strict Observance, No. 3, and opened the Chapter in due form. The Grand Chapter

entered the room consisting of M. E. S. C. Coffinbury, G. H. P., Ex. H. B. Towslee as D. G. H. P., Ex. Levi Cook (Grand Master), as G. K., Ex. Wm. S. Wood as G. S., R. S. Cheney, G. Sec., and J. S. Wolverton as G. C. H. The Chapter being constituted and its officers installed, a dispensation was granted by the M. E. High Priest to ballot for candidates, and ten were elected to take the several degrees of Mark Master, Past Master, M. E. Master, and Royal Arch. During the day and evening, the Mark Master, and Past Master's degrees were conferred on Bros. Ed. Batwell, J. B. Newton and J. P. Fiske. The next day, they received the M. E. Master's degree, and in the evening were exalted to the sublime degree of Royal Arch Mason.

The new Chapter starts under the most favorable auspices, and we doubt not that at the end of six months it will be in as flourishing condition as any Chapter in the State.

TRUE TO ITS ALLEGIANCE.—Where a spirit of rebellion is rife among some of the Lodges in Canada, it is pleasant to learn that the oldest Lodge on the Continent remains true in its attachment to the Grand Lodge of England. Albion Lodge, No. 17 Reg. Eng. No. 1 Prov. Quebec, was instituted in 1721. In a circular which it has issued, it says it "deems it a duty to declare its continued and steadfast allegiance to the United Grand Lodge of England, under whose parental guidance the prosperity of the Lodge has been fully proven."

The officers for the present year are

W. Bro. Jas. Bangers, M.

W. Eadon, J. T. M.

John Alexander, S. W.

Thos. Le Blanc, J. W.

Jaques Fuchs, T.

Alex Finch, Sec.

Robert Fullerton, S. D.

Jas. A. Staton, J. D.

Frans X. Aellereve, J. G.

Charles Knowles, Tiler.

POWER OF THE GRAND MASTER—GRAND LODGE
OF ENGLAND.

A special communication of the Grand Lodge of England was held on the 19th of November last, at which a scene transpired such as we never witnessed, and hope never to witness, in any Grand Masonic body. Members sought to brow-beat the Grand Master, and over-rule his decision, in a manner which should be discountenanced by all good Masons. The Grand Master, we think, was in the right; he possessed a proper appreciation of his official power and duty, and we rejoice that he sustained the one with decision and firmness, and performed the other with a moral courage worthy of imitation. As the proceedings will interest our readers, we give a portion of them below. At a Quarterly Communication held in September, the Grand Lodge (the Grand Master being absent) adjourned to meet on the first of October. The Grand Master decided, at the last communication, that the adjourned meeting was illegal and its proceedings null and void. He quoted from the constitutions to show that the Grand Lodge could not adjourn, that the time of its communications were specified, and that it could meet at any other time only by a special call of the Grand Master, or some one authorized to act in his place. He summed up his remarks as follows:

"I have taken some pains to ascertain the law of the case, and I find that in my view of the law of the case, I am supported by the opinions of the present Grand Registrar, the Past Grand Registrar, and the Grand Registrar before him (hear, hear); in fact, I have all the authorities with me. I think, therefore, in accordance with the obligations I have taken to perform, viz., to adhere to the ancient usages of the Craft, and maintain the law as, in my opinion, it stands, I can only come to the painful resolution to determine that the meeting of certain members of Grand Lodge, held on the 1st October, was an illegal meeting, and that all the proceedings there were null and void; and I now call upon the Grand Secretary to take up the business of this evening at the point at which it had arrived when the Grand Lodge closed at its Quarterly Communication in September." (Applause.)

Br. Hearn: "Most Worshipful Grand Master, with every deference"...

The Grand Master: "I shall not allow the point to be argued."

The Grand Secretary then read the minutes of proceedings and the Report of the Colonial Committee.

Bro. Colonel Burlton moved that this report be adopted. "In rising to propose the adoption of this report, I am bound to so because your lordship has summoned us here to do it, and it seems to me a question which has already been decided in a regular Grand Lodge (applause), and I hope your lordship will allow me temperately to argue this point." (Hear, hear.)

The Grand Master: "I cannot allow you to do so, and I hope that the Grand Lodge will support me in endeavoring to do my duty in expounding the law to the best of my ability, and I shall not submit, after so expounding the law, to have my decision controverted on the present occasion." (Applause.)

Bro. Burlton: "The question is, who has the power to make the laws of Freemasonry? (Hear, hear, and loud applause.) It is distinctly stated that Grand Lodge alone has the inherent power of enacting laws. You will allow me to read a clause."

Bro. Dobie: "Most Worshipful Sir, I rise to order."

Bro. Burlton having read from the Book of Constitutions, said: "I respectfully submit that the Grand Lodge alone has the power to do all this, and enact these laws and regulations for the government of the whole Craft. It is not, therefore, unreasonable for us to presume that we have the power of adjourning from one day to the other. There is no single by-law which says that Grand Lodge has not such power, and under these circumstances, I contend that it has the power—(applause)—and I think, Most Worshipful Sir" . . .

Bro. Havers: "I rise to order." (Hisses.)

The Grand Master gave the Brother permission to speak, and Bro. Havers proceeded: "Brethren, I could hardly imagine that you could have stopped me in this way. (Laughter.) I have but one object in view, and so long as the Grand Master rules that I am in order, I shall go on—(oh, and hear, hear)—and I have now to submit to your lordship, that the Brother who has just spoken was out of order, because you have justly ruled that you have power to state what is the law, and that you will not allow your decision to be discussed." (Question.)

The Grand Master: "The Brother was speaking in order with my permission, and I hope the Brethren will know themselves better than to interrupt with cries of 'Question, question,' under such circumstances." (Applause and laughter.)

Bro. Havers then continued: "No one," he said, "can doubt that Grand Lodge has the power inherent to alter its laws, but you must make this new law first, and till it is made, you must abide by the laws which are made."

Bro. Burlton again attempted to address the Brethren, but was stopped by

The Grand Master, who said: "I am bound by my solemn obligation to maintain the laws and usages of the Craft. There is only one interpretation of that oath,—I must maintain those laws and usages to the best of my knowledge and ability, and

enforce them according to my own interpretation of them. (Oh, oh!) Brethren may say 'Oh, oh!' but so long as I occupy this chair, I shall maintain order in Grand Lodge. (Applause.) I shall interpret the laws to the best of my ability. I assert, then, on my own responsibility, that the Worshipful Bro. Burlton was following out a line of argument which is disorderly, and which he is not competent to pursue. I therefore call upon him to refrain." (Applause.)

Bro. Burlton, "It is all very well for your lordship to act according to your own understanding, but there are other persons here who must be allowed to interpret them according to the best of *their* judgment (cheers), and" . . .

The Grand Master: "If the Worshipful Brother proceeds in this strain, I shall have to request him to leave Grand Lodge." (Applause.)

Bro. Burlton: "Then I will only make one more remark, and that is, we find, in page 31, Article 20: '*If the Grand Master shall abuse his power*'" . . .

The boisterous applause which interrupted this passage was such that it prevented Bro. Burlton from continuing. There were, however, loud, and continued cries of "Read! read!" and the result was, that the Grand Master himself read the clause, which was as follows:

"'If the Grand Master shall abuse his power, and render himself unworthy of the obedience of the Lodges, he shall be subjected to some new regulation, to be dictated by the occasion; because, hitherto, the ancient Fraternity have had no reason to provide for an event which they have presumed would never happen.' By that law," concluded the Grand Master, "I am perfectly willing to abide." (Loud applause.)

Bro. Burlton then brought forward his motion for the adoption of the report, but said that he did so under protest, and only to prevent any further delay in so important a matter. (Cheers).

Bro. Dobie suggested that the clauses be put *seriatim*, which was agreed to.

Bro. Binches sought to move some amendment and to read from the Book of Constitutions, for the purpose of showing that the Grand Master was wrong, but that officer checked him and refused to put his amendments, as they interfered with his decision previously made. The Rev. Bro. Portal made some remarks and concluded thus:

"Therefore, while I submit to the Grand Master in the chair, as a member of Grand Lodge, I feel bound to maintain its dignity; and I therefore do move 'That this Grand Lodge declines to proceed to any other business till it has been allowed to decide on its inherent authority and prerogative.'" (Loud applause.)

Bro. Hearn seconded the amendment.

Bro. Roxburgh rose to move another amendment.

Bro. Warren said an amendment could not be put upon an amendment, till the first amendment was disposed of.

Bro. Roxburgh: "It has been stated by the Rev. Bro. Portal, that the Grand Master has refused to permit Grand Lodge to consider its own constitutions. (Hear, hear.) That I deny. (Applause.) Masonry is bound by its laws, and there is but one constitutional method of amending those laws; and if the Brother is desirous of amending them, he can do so in the proper way, viz., by giving a substantive notice of motion, which would then be considered by the Grand Lodge. So long as the Worshipful Master occupies that chair, he is bound to maintain those laws, and in the exposition of them he has given his own notions in accordance with his views of his obligation, in which I concur. He is bound to put his own construction upon them, and to administer them to the best of his belief. That there are Brethren who may wish to make alterations in those laws, I can readily conceive, but I do ask the Grand Lodge to support its own dignity, and not to stultify itself by admitting, by a side wind, alterations to its constitutions. If alterations are to be made, let them be made legally and manfully. (Cheers.) The Rev. Brother said the Grand Master refused to let us discuss our own jurisdiction. I am surprised at such an observation coming from such a quarter. The Grand Master has laid down what he considers the existing state of the law, and the Grand Lodge has the power to alter that law, but such alteration must be made in a regularly appointed manner. You cannot do it by a side wind. (Hear.) I hope, for the honor of the chair and the credit of Masonry, that the Brethren will support the chair. The law laid down by the chair must be respected, however erroneous it may be. To our Grand Master we have confided our sovereignty; he is the King of the Craft, and he cannot put such an amendment as Bro. Portal's."

Bro. the Earl of Carnarvon: "In accordance with the permission of the Most Worshipful the Grand Master, I shall make one or two observations. You, Sir, this evening, have said something of the House of Commons, and you have referred to some of our customs as corresponding with theirs; but whenever the government or any private individual is called in question for any act of policy, so far from stopping discussion, the government or any private individual is the first to invite it. (Loud applause.) Allow me to say that it does come with an ill grace—I speak with the deepest respect, my lord, of you personally, and of your office; but I must speak with that freedom which characterizes gentlemen and Freemasons; and I now must say, that it does come with an ill grace from the dais, when we consider the circumstances of the case. Grand Lodge was adjourned in September without a word of opposition from those who were in authority upon that occasion; and it was opened upon that adjournment on

the first of October with the sanction of those who were then in authority, having been summoned together by official circulars from the Grand Secretary's office." (Loud applause.)

The Grand Master: "I must call my noble friend and Brother to order, because he is now entering upon a course of argument which I have decided to be disorderly."

The Earl of Carnarvon: "I see how difficult a course they have to pursue who do not bask in the smiles of your favor and approval (loud cheers); but, Sir, whether that right do exist, or whether it do not exist, to which I lay claim—I will not say it does exist under the circumstances of the case—but whether it does or does not exist, we claim it as an inherent right. (Loud cries of 'Question, question!') Whether right or wrong, I say that there is an inherent right in every representative assembly, and we claim it because Grand Lodge should be inherently supreme; and we demand the acknowledgment of that supremacy as our safeguard against intrigue, and our guaranty for the preservation of our liberties and our" . . . (the remainder of the sentence was drowned in applause and cries of "Order, order.")

After some remarks by Bro. Warren, he moved that the Grand Lodge be closed.

The Grand Master said: "I must appeal to the Grand Lodge to support me. (Applause.) I do trust the Grand Lodge is not becoming a mere debating club. I do hope that resolutions will not be brought forward which have neither sense or meaning; such as the proposition that the Grand Lodge be now closed. (Hear, hear.) Why, the fact is, the Grand Lodge can not be closed except by the Grand Master. I am sorry to hear the observations which have fallen from my noble friend and Brother who has just addressed Grand Lodge respecting his not finding favor with the Grand Master. I can assure my noble friend and Brother, that there is no member of the Grand Lodge for whom I entertain a higher respect. (Cheers.) I have known him from his infancy, and I have been intimate with his family all my life, and not one word would I say to him which would give him offence. But I must administer the law according to the oath I have taken, to the best of my judgment and ability, and I regret that such remarks should have fallen from my noble lord. I was for twenty-five years a member of the House of Commons, and therefore I can neither bow to the opinion of the noble lord, nor to that of the worthy gentleman who says he has occupied a place in the gallery." (Laughter.)

Bro. the Earl of Carnarvon: "Most Worshipful Sir, I beg to disclaim on my part all intentional discourtesy. You have said that you have a duty to perform to the best of your ability; and believe me that I should not have expressed the views to which I have given utterance upon the present occasion, had I not felt that if I did not express my opinion, I should be a traitor to the cause I have at heart."

We have given sufficient of the discussion for our readers to judge of the proceedings of the Grand Lodge. The Grand Master was finally triumphant, and maintained the dignity and authority of his position.

JAS. D. CALDWELL.—This Bro., now deceased, was formerly Secretary of the Grand Lodge of Ohio. In an obituary notice of him, Bro. John D. Caldwell thus gives a succinct history of his career:

James D. Caldwell was born in Northumberland County, Pennsylvania, on the 17th day of September, A. D. 1794, and died of paralysis in his chair, at Granville, Ohio, while taking his breakfast, on the 17th of December, A. D. 1854, in the sixtieth year of his age. The writer of this sketch first formed his acquaintance at Lancaster, in the fall of 1827. Bro. Caldwell was then a student of law in the office of the Hon. Wm. W. Irvin, a distinguished Mason, and P. G. Master of the State. Congenial pursuits induced frequent companionship, which grew into a warm and intimate friendship between us. Some misadventures in the business of early life, determined him in the choice of the law as a profession: this he acquired under some educational disadvantages, but compensated the deficiencies by a system of laborious application. Upon being called to the bar, he established his residence at Circleville, where he opened an office, and commenced the practice of his profession. He remained in this town several years, when he removed to Chillicothe, seeking a wider theatre for its exercise: and here, among the choice and refined society of this fine old city, he found a congenial home, highly appreciated as a professional and social member of its community. In this place he continued to live, trusted and esteemed, until he was struck down with that lingering, wasting disease which terminated his life.

☞ “A Candidate is said to be exalted when he receives the degree of Holy Royal Arch, the seventh in York Masonry. Exalted means *elevated* or *lifted up*, and is applicable both to a peculiar ceremony of the degree, and to the fact that this degree, in the rite in which it is practiced, constitutes the summit of ancient Masonry.”

THE FUNERAL OF OLD MISTER GREY.

By Bro. S. C. Coffinburg.

I.

"T was a clear May morning; each flower was gay,
 And scatt'ed bright dew drops around on its bed;
 My father and mother were going away,
 To attend on the fun'ral of Old Mister Grey,
 For Old Mister Grey was dead;
 And they said it would please them to take me along,
 To witness the singular funeral throng,
 And to spend, in the village, that merry May-day,
 And to see the Freemasons bury Old Mister Grey.

II.

I ask'd, "Have you, Pa, been a Freemason bred?"
 As the carriage went rattling away;
 "No! no! my dear child," he solemnly said,
 "The curse of that folly rests not on my head,
 As it does on Old Mister Grey;
 'Tis a thing that is curs'd by our Father above,
 Who guideth His flock by the light of His love,
 And why He permits the dark sin, at this day,
 I know not, unless to give Satan more sway."

III.

But now at the graveyard we've halted, and wait
 For the fun'ral that slowly is winding its way;
 'Tis coming in, now, at the old broken gate;
 With banners, and rods, and insignia of state—
 They are coming with Old Mister Grey.
 The Masons wear gloves and aprons of white,
 And some wear jewels of silver bright,
 And a snow-white apron doth softly lay
 On the plain coffin-lid of Old Mister Grey.

IV.

And there stands the Master, a grave, stalwart man,
 With a solemn and earnest look in his way,
 (I regarded him, then, as the chief of a clan,
 That came under my father's terrible ban)
 At the grave of old Mister Grey;
 His brow is bared and his cheek deadly pale,
 Though a middle-aged man, both brawny and hale;
 He pronounces a beautiful ritual now,
 While the rest of the Masons all answer and bow.

V.

He casts his clear eye abroad on the throng,
 That has gathered from many a place, far away,
 And raising his voice in a funeral song,
 The Brethren responding, each cadence prolong,
 Round the grave of Old Mister Grey.
 A lamb skin he takes, and casts into the tomb,
 Reminding the Masons of their final doom;
 Their evergreens, now, the Brethren all wave
 As they pass, and drop into the head of the grave.

THE ASHLAR.

VI.

Not a tear has been shed over Old Mister Grey,
 For no kindred had he in the country around;
 He was very poor, too, so the neighbors all say,
 And the Lodge have the cost of his sickness to pay,
 And of laying him under the ground.
 So the people all think no tears will be shed,
 And suppose that the Masons are glad that he's dead;
 But now all the Brethren make signs o'er the grave,
 Each one clasps his hands, and makes his arms wave.

VII.

But see how the Master is struggling now
 With some bitter thought—will his firmness give way?—
 Behold the great drops of sweat on his brow,
 And see! 'tis with grief that his head he doth bow
 O'er the grave of Old Mister Grey.
 His chin quivers strangely,—his lips are compressed,
 And heavily swells his great iron chest;—
 Then, at last the big tears down his bronzed cheeks roll,
 As if they well'd up from the depths of his soul.

VIII.

They steal gently down his full manly cheek,
 And hide in his whiskers of dark iron gray:
 He struggles with something he has yet too speak,
 For which his strong nature has proven to weak,
 O'er the grave of Old Mister Grey.
 But hear him—his manhood has conquered the spell—
 "Friend and Brother, a last, and a long farewell!"
 I, too, had to weep, had to sob and to sigh,
 And I saw a tear start from my dear father's eye.

IX.

Not only from his; every eye, it appears,
 That gazed upon what was passing that day,
 As the Master wept, was melted to tears,
 ("T will not be forgotten, for years and for years)
 O'er the grave of Old Mister Grey.
 'T was the neighborhood wonder, for many a day,
 How a with'ed old man, like Old Mister Grey,
 Without friends, or kindred, or earthly ties,
 Drew tears, at his fun'ral, from strangers' eyes.

X.

As we hurried home, on that solemn May eve,
 That followed the bright merry morn of that day,
 My child-heart was mournful, very mournful, believe,
 And I had to weep and to sigh and to grieve,
 When I thought of Old Mister Grey.
 My kind father took my dear mother's hand,
 And said he would join the mystical band;
 And when came around another May-day,
 He fill'd the place, in the Lodge, of Old Mister Grey

WRITTEN FOR THE ASHLAR.

A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.By *Conn Mason*.

CHAPTER VI.

It was a cold, damp night in November, 1306. The frozen rain fell in torrents, drenching the dark streets of Paris. There were no sounds of life abroad, save some workmen who were erecting a scaffold in the Place la Grève. On the morrow there was to be an execution of criminals condemned for civil offences. The workmen toiled on, the sounds of their heavy hammers reaching the ears of the convicts, in the opposite prison, where the wretched victims were cowering and shivering in the dark and cold.

In a cell, directly in range with the scaffold, were two men, who on the morrow were to expiate long lives of crime. They stood together, their haggard faces pressed against the iron grates, watching the workmen through the gloom. Each was busy with his own thoughts, and not a word was uttered. The taller of the two turned away from the window. His movements were attended with the rattling of chains, as he groped his way to a rude bench and sat down. A low sob, like the wail of a broken heart, penetrated the darkness.

"Ah! comrade, why dost thou weep? Come, cheer thee; we will want our best looks for the morrow," said the one from the window.

"It is not that I must die, 'but after death comes judgment.' I weep to think how much guilt there is on my soul—that there are none to shrive me—none to administer the consolations of our blessed religion—none to inter my poor body in consecrated ground," replied the other in a repentant tone.

"By our Lady! is that all that vexes thee? I am a Churchman; I will confess thee—not a bad suggestion either, brother; it will amuse us, and help to pass the night." And moving away from the window, he added, imitating the manner of a confessor; "The Alpha and Omega of our Holy Church is, that confession is good for the soul. Now, my son, examine thy conscience closely,

so as to yield up to our holy keeping every act of thy life, every secret of thy heart."

Again the dull, clanking, chilling sound of chains smote the ear as the penitent knelt; then the air was agitated for a few moments by the murmuring sound of prayer, and the poor man, in all sincerity, began his confession.

"My name is Walter di Noffodei. I have been excommunicated from the Church, and expelled from the Order of the Temple for" . . .

"Expelled from the Temple? Answer me, upon thy hopes of forgiveness. Expelled from the Order of the Temple!" reiterated the other, in breathless eagerness, and apparent anxiety.

"Yes! holy Father, by my hopes of Heaven! Expelled from the Temple for" . . .

"I care not what for; because I know that if that one thing is managed rightly, it will save thee—shall save both of us"! interrupted the other, springing up and dancing around the narrow cell in an exstasy of joy, while his chains kept time to his movements.

"I see no cause for rejoicing," said the miserable accused, wringing his hands and swaying to and fro with an air of despondency that was pitiful.

"*Ma foi!* thou dost not know surely. Listen, and 'tis I who will confess; and may evil beshrew me if the Ex-Prior of Montfaucon has not wit sufficient to turn what he knows to a good account," replied the other as he assisted the expelled Templar to rise.

When they were both seated, he went on.

"Three years ago, I was the Superior of the Priory of Montfaucon. I had a friend, Albretto Sevira by name, who was in the King's confidence and a great favorite. Whenever he was in our neighborhood, he always stopped at the Priory. Once while there, he attempted to assassinate the Count de Foix, but was prevented by the sagacious watchfulness of that Nobleman's wolf-dog, and nearly killed by the brave animal. I nursed him through a long seige of fever and delirium. Some of the King's state secrets came out in his ravings. I have never yet dared to breathe the disclosures, but now they will serve me; so I shall not hesitate to communicate some of them at least to thee. Philip desires to appropriate the wealth of the Templars to himself. He wants a

pretext for suspicion that he may arrest them. Thou art an expelled member. We will concoct a story, charging them with idolatry and apostacy; also, treasonable designs against the government, both civil and religious. When the jailor comes in the morning to lead us to execution, we will demand to see the King, as we have secrets of the most fearful nature to disclose, concerning the Templars. When once before His Majesty we will drive our own bargain. We will not open our mouths till he writes our pardon. Wilt thou do it, Di Noffodei?"

"Yes! a thousand times, yes!" hissed the apostate, through his set teeth, as he struck with his clenched hand the spot where was still burning the accursed word "*Traitor*."

Thus sat those two depraved wretches, up to the very hour appointed for their execution, arranging, coloring, re-arranging and coloring again, their tale of hate and hell-dyed scandal that was to be used to crush in an ignominious death the glorious Order of the Temple. Alas, for human consistency, when the testimony of two condemned criminals can consign an Order of men, that has grown grey in good works, to death for idolatry and apostacy!

The next day there was a grand banquet given to the English Ambassadors, who had come to espouse the Prince of Wales to Isabelle of France. At the King's right hand sat the first Maid of Honor, Gabrielle d'Anvers. Philip was in the best of humor and paid very marked attention to his companion—perhaps to *pique* the Queen, but rumor said he loved the lady. Joan, with a jealousy supremely Spanish, had ever warred against Court favorites. Beauty was no passport to her household. Of rare virtue herself, she took great care to place no temptation in the way of her inconstant husband. Upon her advent as Queen of France, she came supplied with attendants; but their Spanish love of intrigue disgusted the fastidious Queen, and they were dismissed. There had been a fourth levy on the virtuous ladies of France, for the royal household, Gabrielle d'Anvers at their head. This lady was the niece of the Duchess of Burgundy. It was not her family, however, that raised her as the highest lady at Court, it was her personal appearance, or rather the want of it, which procured the elevation. She was forty-eight years of age, of large and commanding figure, and seemed almost an Amazon, in proportions; her complexion was florid; her eyes large, black and lustrous

(her only charm); her nose flat, and almost hidden between her great cheeks; her hair of a reddish yellow, was worn in frizzled curls, that gave to her face so striking a resemblance to the "king of beasts" that she received the *sobriquet* of the "Burgundian Lioness." Yet, it was said, that Philip the Fair, the handsomest gentleman of the day, loved Gabrielle d'Anvers.

A pompous state dinner is tiresome in its details. There were many choice dainties eaten, and rare wines drank, and witty things said, through the three hours that etiquette required they should sit at table.

After their return to the reception rooms, some sat down to cards, some wandered in the garden, some promenaded in the halls, and others went to the picture gallery; but Gabrielle d'Anvers sauntered alone into a vacant room, approached the window, drew aside the silken curtains, and looked out on the dull November sky. The voices of the revellers fell heedless upon her ear—she was alone with her thoughts, and such a respite was rare, in the incessant sound of pleasure that whirled the Court to St. Germaine, to Vincennes, and Fontainebleu, and Rouen, then back to the capital again. The heartlessness of the throng disgusted her, the persecutions of Philip were revolting to her; and bitterly did she repine at the fatality that brought her to Paris. The present was nothing to her; her thoughts were of the past. Left an orphan at an early age, she had been brought up in the family of her aunt, the Duchess of Burgundy. The poor girl was tolerated because she was her Grace's niece. She had rich clothes and dainty fare,—but alas! there was a famine within that naught but affection could satisfy. They might feed and clothe the body, but who can administer to the wants of a soul? Who can satisfy the cravings after heart-felt tenderness, and holy, loving sympathy, in a bereaved young heart? Who can give the life, the love, the joy that beams in a mother's glance? Who can watch as the cold, dead mother would have done, over her loveless one's erring footstep? There were no kind words—no soft tones of endearment—no tender glances of love-lit eyes—to brighten the dark sky of her lonely childhood. The over-grown size and lack of all personal attractions, coupled with an extremely sensitive nature, made her conscious of neglect, and the young heart hungered and thirsted for love, until it burned to ashes by the bitter jest, the cold rebuff, and the freezing neglect that ever awaited her. The

horses, the hounds, the hawks, they were all petted—they were caressed—they were loved;—oh! how she pined and envied even their attention.

One day, the Chevalier de Molay came to the Castle of Mont Aubon with his little son, who was to be brought up in the household of the Duke of Burgundy, as a candidate for the honors of Knighthood. James de Molay was scarce fourteen. His cheek was as soft as a maiden's, his clear, blue eye, expressive of every chivalric virtue. The graceful boy became a universal favorite with the ladies of the Duke's provincial court. In the bower, he sang of love, or trummed the guitar in serenades; in the hall, he tripped the stately minuet with the ladies; in the tilt or tourney, with lance in rest, he bore away embroidered glove or scarf from stalwart Knights; in the chase, he could fly the hawk, or wing the arrow, like a true forester; in the fray, he could back the war-horse that champed the bit, with as brave an air as the old Duke himself. That noble boy and timid girl grew up together. From the first hour that James crossed the threshold of Mont Aubon, Gabrielle had a champion. They wandered together in the dim old wood in the soft, warm days of summer—or when the rain kept them within, they read and talked in the silent turrets, or sat by moonlight on the battlements, while he told her tales of the turbaned Paynim. He sang to her the songs of the Troubadours—unsealed the wealth of affection in her great heart, and taught her love. Years rolled on—the dreams of childhood quickened into passionate fondness; they were conscious that they were all in all to each other; their eyes had confessed it—their hearts had been burthened with it,—yet their lips had never breathed it. James was on the verge of manhood. He awoke to reflection. He, the portionless younger son, with nothing but his good name and broadsword to help him on in the world—he in love with the splendidly-dowered niece of the Duke of Burgundy. He forgot her want of beauty—the contumely that had been heaped upon her by her family—the tale of sorrow, of neglect, and agony that she had poured into his pitying ear. His pride told him there was an impassible barrier between them—rank and riches arrayed against pride and poverty. He determined to enter the Order of the Temple, and dedicate his sword and life to the service of God. Gabrielle, with her lips, encouraged him in so laudible a resolution, while her heart was signing the death-warrant to her dearest

hopes. She worshipped him with an idolatry, a self-abnegation, an intensity, that none but the desolate and orphaned can offer to their heart's idol. She knew that his vows must eternally separate them, and her only hope was that the grave might close over her broken heart. But, alas! Death does not always come to those who wait and watch and pray for the pulseless sleep he brings!

Gabrielle started from her deep reverie in the deep recess of the window at the Louvre. There are strange voices in the room—a name is pronounced that sends the life-current crowding to her heart! There is no escape for her; and she sinks cowering behind the voluminous folds of the silken curtains.

CHAPTER VII.

The Isle of Cyprus lies like an emerald set in opal clouds on a field of azure, teeming with every variety of landscape,—vineyards and olive-plantations blush into ripeness on the mountain's side—woodland, glade and meadow lie in soft shadows in the valley—citron and orange trees, fragrant with blossoms, gleam like white-robed brides in the warm light of a tropical moon.

That eminence which overlooks the quaint old city of Limisso is crowned by the grey towers of the Temple House, whose base is washed by the ever-heaving waters of the turbulent Mediterranean. The night air, burthened with the fragrance of blossoming flowers, steals through the cool apartments of the Temple House. In a room, whose shape is a vast parallelogram, the Knights Templars had met in solemn Encampment.

The doors of the inner entrance were rolled back, and the Pursuivant announced:

"The Grand Master of the Most Valiant and Magnanimous Order of the Temple."

The Knights all rose, and stood with uncovered heads, as Sir James de Molay entered the Encampment. The Grand Master was taller than the race of men in general, and this, added to a lofty carriage and impressive manner, seemed to lift him commandingly above his companions. His features were noble, and of the Roman cast. His face was a perfect oval, and though that of a man who had borne three score winters, it still wore the

proofs of a beauty once pre-eminent, and still retained a freshness that spoke of a conscience free from remorse. His eyes were of a mild, holy blue, declarative of more than human goodness. His forehead was large and lofty, of great breadth and compass. His hair, thick still, descended from behind his head in waving rolls: while his beard of silvery whiteness was spread out massively on his broad chest, and swept to his waist. He was dressed in the costume of the Temple. The princely bearing of the Grand Master, coupled with the immaculate beauty of his dress, seemed to awe the Knights into the consciousness, that there was a man whose life was worthy to be emulated by them all.

Sir James de Molay advanced to the throne, waved the Knights to their seats, and bowing to the assemblage, took a letter from the Grand Commander, and read:

“Beloved Son, peace, health, and apostolic benediction.

“To the Most Potent Grand Master of the Temple: To all the Preceptors, and others, who by the favor of God hold authority over that right arm of our Holy Church; Clement V., called to be the Vicar of Christ, and in virtue of his office heir to the Apostolic See, sendeth greeting:

“My brethren, it has been shown to us that Jerusalem, the city of our Saviour’s life and passion, again lieth in the power of the Moslem; that the Infidel mock at the rites of our holy religion, even in the land where the sacred mysteries were first instituted; and that the Christians of Syria cry unto their brethren for aid.

“Wherefore, as the Knights of the Temple have never spared their blood in defence of the Holy Sepulchre, and have ever been the shield and buckler of the Church, again we look to them for that assistance which has never failed us. Therefore we command thee, by the plenitude of our apostolic power, to meet us in council, at our palace, with as much despatch and secrecy as possible, that we may concert together for the deliverance of Palestine, to spread once more the crimson banner of the cross, and to march against the persecutors of the Faith.

“Therefore, by the authority of St. Peter, from whom we hold the ‘Keys of Heaven,’ whereby we open, and no man can shut; we shut, and no man can open; we ordain that all those who, in heart and truth, obey this, our holy mandate, shall have claim to those indulgences needful for the flesh in the toilsome warfare, also absolution for those sins which they have heretofore committed,

and set before them an abundance of the honors of this life, and in the world to come life everlasting.

"Given at Avignon, under our hand and seal, this, the second day after the Blessed Feast of Ascension, in the Year of Grace 1307."

The contents of the Pope's letter produced a most enthusiastic response. The faces of the veteran Knights gleamed with fervent joy at the assurance that they should no longer rest upon their arms in inglorious ease; that once again the war-horse should bound beneath them—once again their ears should drink in the sound of martial music, of braying trumpet, and the shrill clarion's thrilling charge—once again their eyes should behold the sacred banner of their ancient Order unfolded beneath the cloudless skies of Syria—once again their white mantles should trail through the dust of the Holy City—once again "they should crowd the road to death as to a festival," and win glory or heaven. All was fervor and excitement;—armor was reburnished—long-tried swords of true Damascus steel flashed from their scabbards in the sunlight—heavy iron maces, and battle-axes that Cœur de Lion would not scorn to wield, lances, daggers, shields, and javelins were taken from the armory and prepared for use.

After all the preparations were affected, Sir James de Molay, taking a large amount of treasure, and accompanied by a retinue of sixty noble Knights, embarked for France, to concert with Clement measures for the recovery of the Holy Sepulchre. They arrived in Paris during the month of August. After depositing the treasure in the Temple House, Sir James de Molay paid a visit of ceremony to Philip the Fair. The King received him with open arms, and every demonstration of favor.

The birth day of Robert, the King's fourth son, whom the Grand Master had held at the baptismal font, was near at hand, and Philip pressed the Grand Master to remain until after the festivities were over. Sir James de Molay complied, little dreaming that he stood upon the verge of a volcano, whose irruption was to overwhelm him and the Order he served. The Grand Master, to bespeak the munificence of the Temple, had a splendid suit of armor, inlaid with gold, prepared to present to the young Prince upon his birth-day.

[To be continued.]

PUBLISHING NOTICES OF EXPULSION.

Expulsion from the rights and benefits of Masonry is the severest penalty which can be inflicted by our institution. That sentence places a man without the pale of the Order, and again makes him a profane with a lasting stigma resting upon his moral character. No Mason can converse with him upon the arcana of our society; he is as completely shut out from every Lodge as though he had never taken a degree. Such being the nature of the penalty, it becomes us to consider well how and when it should be exercised.

At the recent communication of the Grand Lodge of Michigan, an amendment was made to the constitution so that one clause now reads as follows:


No case of suspension or expulsion shall be made public in any way, either written, printed or oral, unless otherwise directed by a majority of two-thirds of the members present at the time of such expulsion; and upon a concurrence of two-thirds of the members present at any such expulsion, it shall be proper for any Lodge to publish the name of any expelled member, with the cause of such expulsion.

The enacting of such a clause seems to us to be contrary to right, and liable to jeopardize the best interests of members of the Order.

Expulsion is a punishment which does not effect merely the relations of a Brother with his Lodge, but his relations with the whole Fraternity. For this reason, as well as others, the power of expulsion has been, and still is, vested in the Grand Lodge. This is done by the English constitutions. In many jurisdictions, the sentence of the subordinate has to be confirmed by a direct vote of the superior, while in others the judgment is affirmed by the higher body if there be no appeal taken to it by the party convicted. The latter course has been adopted in Michigan. All cases of suspension or expulsion are reported to the Grand Lodge and are regarded by that body as valid if there be no appeal by the accused; and it has been the custom to publish the names of the unfortunate men thus ejected from the Order, in the report of the proceedings of the Grand Lodge. This course appears to be the most judicious one. What is the effect of the clause in the constitution which we are now considering?

We cannot believe it deprives a Brother of the right of appeal, yet it renders an appeal of far less value than it otherwise would be, and may deprive it, in a great measure, of its efficacy for good. Members of Lodges are men possessed of the prejudices and passions of men. They sometimes get into disputes and difficulties, through honest differences of opinions as to right and wrong. Suppose in a case of some excitement a Lodge should try and convict a member of some Masonic offence; suppose two-thirds were in favor of conviction, and one-third were convinced that he was innocent. The contest is hard fought and acrimonious. The accused is expelled, and a notice of his expulsion and the reasons for it are immediately published in all the leading papers in the State, by order of the Lodge. That man's character is thus branded wherever he is known with a stain as lasting as that caused by the infliction of almost any penalty prescribed by law. After he has been thus branded before the world for nine months, he, at a meeting of the Grand Lodge, appeals to that body, which, after a full and fair hearing of the case, sets aside the judgment of the subordinate body as erroneous, and it may be malicious. How is the Brother's injury to be effaced—how is the damage done to his character in the estimation of the world, to be removed—how is his good reputation to be regained? He cannot be reinstated in the good will and estimation of the public in one case out of a hundred, if he can in one in a thousand. The Grand Lodge, and that body alone, should have the right to publish to the world the names of expelled members, and the causes of their expulsion.

It is to be hoped that each Lodge will take the foregoing remarks into serious consideration, and will not publish to the world any notice of a Brother's suspension or expulsion until the Grand Lodge shall have confirmed the sentence as correct and just. Otherwise, an irreparable injury may be inflicted.

 Be kind one to another. This injunction Masons should heed at all times; "not only while in the Lodge, but when abroad in the world." We should not speak evil of each other, but reprove the tongue of the slanderer, wherever we hear it wag. It is a small member, yet a dangerous one, and may not only inflict a sting, but do a lasting injury to the innocent man.

CUSTOMS AND LEGENDS.—EXTRACT FROM THE
REVELATIONS OF A SQUARE.

“After this I passed two years of severe probation, for the Masters were inefficient, and the Brethren began to be very slack in their attendance; in fact, at the close of the year, our Lodge was *hors de combat*. The latter of the worthies were inordinately addicted to the prevailing convivialities of the age, and introduced amongst us the exploded custom of drinking and smoking in open Lodge, an evil practice destructive of all scientific investigation. I admit that he was not a solitary exception to the standing order, that, ‘no Brother do presume to come into the Lodge intoxicated, or on any account whatever to call for wine or liquors in open Lodge, but to address himself to the stewards or wardens, who if they think it necessary, will give their orders accordingly,’ for there were many existing Lodges whose sole business appeared to be sensual indulgence, but they were carefully avoided by every sincere friend of the Order. Many protests were entered against the practice by the remaining few discreet members of our Lodge without effect: the nuisance was not abated; and even the lecture—when we had the good fortune to hear one—was delivered amidst volumes of smoke, which rivalled in intensity the reeking impurities of a burning prairie, and interrupted by frequent calls to the landlord for beer and strong waters, and the jingling of pots and glasses! Forgetting the *favette linguis* of the old mysteries, the enjoyment of every Brother seemed to centre in himself alone; and this unhallowed triad of lecturing, smoking, and drinking at one and the same time, bestrode the Brethren like the old man of the sea on the neck of Sinbad, and they possessed no means of liberation but by dissolving their connection with the Lodge; and thus the Institution was deprived of some of its most valuable members.

“This R. W. M., whose name, for various reasons, I have purposely omitted to mention, as if determined to give the Lodge its *coup de grace*, introduced a contest for superiority between the old and several young members, who understood very imperfectly the true principles of the Order, and entered warmly into the dispute for the sake of excitement and mischief. The juniors were at first always defeated in the numerous motions and subjects of

discussion which they nightly poured forth upon the Lodge, with as little judgment as Sancho Panza exhibited in the application of his proverbs; but being encouraged by the Master, they succeeded in procuring an accession to their numbers by the introduction of candidates for initiation, till, at length, the old members were in a minority. The undisguised marks of triumph which the juniors displayed, so disgusted the more sedate Brethren, that they dropped off gradually, until the Lodge was left to the sole management of the injudicious Master and his superficial associates. I need not tell you the result. After the pæans of victory had subsided, and the excitement of the contest was at an end, these boon companions found Masonry but a dull affair, and soon followed the example of those worthy Brethren whom they had driven from the Lodge, by discontinuing their attendance; until, at length, we received a summons, dated 17th October, 1776, and signed 'Samuel Spencer, Grand Secretary,' requiring us, under the penalty of erasure, to show cause, at the ensuing Quarterly Communication, why the Lodge had not been represented in Grand Lodge for the last two years, and no subscriptions paid. Fortunately, the remaining few members who had faithfully adhered to the Lodge amidst all its fluctuations,—if not by actual attendance, at least by continuing on the books,—interfered, and by inviting an active and scientific member, Bro. James Heseltine, who had served the office of Warden under Bro. Entick, to take the chair, restored the peace and unanimity of the Lodge.

"Many of the continental fancies and innovations, extracted from the Jewish Talmuds, and introduced into their surreptitious Masonry, were much talked of in our Lodges at this period; and some of them were actually incorporated into our symbolical ritual, which was one reason why an authorized mode of working was considered by all genuine Masons to be essentially necessary. The rage of *something new* in England, as formerly in Athens, was not easily suppressed, and a knowledge of these traditions was deemed indispensable for every Brother who was ambitious of enjoying the reputation of being an adept in Masonry. One of these traditions you will like to hear, as it continued for a great length of time a cherished figment amongst us. It refers to the history of the Foundation Stone of Solomon's Temple, which was traced in the legend from Enoch through Noah, Abraham, and Solomon, to the apostate Emperor Julian by the following process.

They described it as a double cube, every side, except the base on which it stood, being inscribed. The first face of the cube was said to have been engraved by Noah with an instrument of porphyry when the Ark was building; the second, by Abraham, with *the horn of the ram*—credat Judæus!—which was substituted for his son on Mount Moriah! the third, with a porphyry tool by Moses; the fourth, by Joshua; and the fifth by Hiram Abiff, before it was deposited in its final bed at the north-east angle of the Temple. Having been placed by Enoch in the basement of his subterranean edifice, it was discovered by Noah, and used as an anchor to fix the Ark on Mount Ararat. Abraham took it thence to Mount Moriah, where it constituted the altar on which he offered Isaac. It formed the pillow of Jacob when he saw his celestial vision of the ladder, and accompanied him in all his wanderings. He bequeathed it to Joseph in Egypt, who directed it to be placed over his grave. Moses took it with him, at the great deliverance, into the wilderness of Arabia. He stood upon this remarkable stone when the Red Sea was divided, and when the Amalekites were defeated; knelt on it when the Tables of the Law were delivered on Mount Sinai; and finally commended it to the care of Joshua, who built his altar on it at Mount Ebal. It was deposited in the Sanctuary at Shilo, until the Temple was erected at Jerusalem, when Solomon directed it to be placed in the foundation as the chief corner-stone. Here it remained undisturbed either by Zerubbabel or Herod, as it was destined to defeat the insane attempt, of Julian to rebuild the Temple, which it effected by destroying his workmen through the agency of fire.

“A similar fiction about the Rod of Moses was also imported from the Continent, which was traced from the Paradisiacal Tree of Knowledge; another about the institution of Templary, which, as it was said, had its origin in Egypt before the Exodus; that Moses and Aaron, having been initiated into its mysteries, brought it with them into Judæa; that thence it passed through the two St. Johns to the Crusades, &c.; and a fourth, about the imaginary travels of Peleg, and the erection of his triangular Temple. We had another, which recounted the pseudo-history of Hiram Abiff; and many similar ones, which it would be a waste of time to mention. It may be necessary to add, that these fables were not countenanced by any but some young and inexperienced Brethren, who were ambitious of being accounted cleverer and brighter

Masons than their fellows. And you would have been astonished to see the absurd airs of importance which the possessors of these fabulous conceits assumed when the conversation of a Lodge happened to turn upon the abstruse subject of cabalistical acquirements."

GRAND LODGE OF MASSACHUSETTS.—The annual communication of this body was held in Boston, the 30th day of December last. One of the main features of the gathering, was the installation of officers. Bro. Winslow Lewis, who had served as Grand Master for two years, retired from office, and was succeeded by Bro. John T. Heard, late S. G. W. Bro. Lewis has, by his activity, zeal, and display of Masonic intelligence, left a bright work upon the annals of Masonry in the old Bay State. On retiring from office, he delivered a very appropriate address. His station is now occupied by a Brother of education and Masonic ability, who will undoubtedly perform the duties of the high office which he now occupies, in a manner conducive to the best interests of the Craft, and creditable to himself. He advises the Grand Lodge to take into consideration the expediency of printing its records, including those of St. John's and Massachusetts Grand Lodges. In another place, we give an extract from his address, relative to the "annual feast" of the Craft.

THE GRAND CHAPTER OF NEW YORK held a Convocation at Albany, on the 3d of February last, M. E. Comp. Chas. L. Church, G. H. P., presiding. The proceedings were harmonious and such as will conduce to the interest of the Craft. The following were elected officers: P. P. Murphy, Grand High Priest; J. M. Austin, M. D., Dep. G. H. Priest; Sylvester Gilbert, Grand King; A. Willard, M. D., Grand Scribe; J. O. Cole, Grand Secretary; Wm. Seymour, Grand Treasurer; Rev. Salem Town, LL. D., Gd. Chaplain; Rev. O. Starkie, Assistant Grand Chaplain; G. N. Williams, Grand Captain of Host; Jesse P. Mitchell, Grand R. A. C.

A L O N E.

SELECTED.

I am lonely, I am weary,
 Weary of the hours that bring
 No relief to break the dreary
 Chains that round my spirit cling.
 There was once a fairy spirit
 Smiling on the path I trod,
 Wooing onward, wooing near it,
 Till ambition grew a god!

Ah, those moments! I remember
 How they thrilled me to the core!
 How, like west winds in September,
 They were laden with a store
 Of perfume, and thought, and passion,
 Centered in life's idol star,—
 In a star whose fickle orbit
 Wandered off in regions far!

Years of sadness, years of sorrow,
 How they burn into my heart!
 Gay I seem, but every morrow
 Lends new pangs to every smart!
 Clouds and storms hang ever o'er me,
 In the thorny way I go;
 And the fates still hold before me
 Their intensest cup of woe!

Yet the sunshine and the feeling
 Of the young, the fair, and gay,
 O'er my spirit will come stealing
 Sometimes, like the light of day
 In a cavern, whose uncertain
 Vapors cloak in dark and gloom—
 Lifting up the murky curtain
 Off my spirit's withered bloom!

'Tis but the flashing of the setting
 Sun, ere he sinks to rest
 In his couch of splendor, fretting
 All the hangings in the west;
 Yet a hope, like sunbeams, flashes
 Now and then across the sea,
 And, amid the storm that crashes,
 Whispers sweetest words to me!

☞ It was Sir William Temple who so well said, "The first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit."

THE ANNUAL FEAST.

The institution of Masonry is designed not only to promote charity, but also a spirit of brotherly love and social intercourse among its members. Among our old English Brethren it was a custom whenever the Lodge held a regular communication to partake of a supper; and St. John's day they were in the habit of celebrating with a social entertainment. In this country a few years ago, festive occasions among the Fraternity were far more frequent than at present. Those who have read the records of old Zion Lodge, which have been published in THE ASHLAR, know how punctually St. John's day was celebrated by a dinner "in honor of all Grand Masters and absent Brethren." The custom we like, and regret that it has been neglected in late years. There is but one objection which can be made to such entertainments—and that is the danger of their leading to too great indulgence in the use of intoxicating drinks. We trust the day has not arrived when Masons are so forgetful of one of the chief inculcations of the Entered Apprentice degree, that they must forego festive entertainments. Our faith in the discretion and good sense of the Craft is too strong to lead us to entertain any fears on that point.

The Grand Master of Massachusetts, John T. Heard, in an address delivered before his Grand Lodge, recommends a revival of the old custom to which we have alluded. His remarks are interesting and instructive, and we commend them to the perusal of our readers. He says:

"As a means of promoting personal acquaintance among the Brethren, and securing the advantages arising from social intercourse, it seems desirable that observances of a festive character be established at stated periods. In the warrant of the Grand Master of England, appointing, in 1733, Henry Price, Grand Master of New England, an annual festival is enjoined in these terms: 'And lastly, we will and require that our said Provincial (Grand Master of New England, do annually cause the Brethren to keep the feast of Saint John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as he shall judge most fit, as is done here.' From time immemorial the Brethren of England have every year kept 'the Feast.' Their regulations, in 1721, provided that it should be observed by 'The Brethren of all the Lodges in and about London and Westminster; who should 'assemble either on Saint

John Evangelist's Day or *Saint John Baptist's Day*, as the *Grand Lodge* shall think fit by a New Regulation.' In 1731, it was ordained, 'That no particular Lodge shall have a Feast on the Day of the General Feast.' The expenses attending these occasions were defrayed by those who participated in them. At the communication of the Grand Lodge, April 25, 1723, 'The Tickets were ordered to be Ten Shillings each, impressed from a curious Copper Plate, and sealed with the Grand Master's Seal of Office, to be disposed of by the Grand Wardens and Stewards.' The Grand Master and other grand officers were installed into office, and other important business transacted at these communications. By the present regulations of the Grand Lodge of England, printed in 1855, it is declared that 'There shall be a Masonic festival, annually, on the Wednesday next following Saint George's Day, which shall be dedicated to brotherly love and refreshment, and to which all regular Masons shall have access, on providing themselves with tickets from the grand stewards of the year;' and, further, that 'Eighteen grand stewards shall be annually appointed for the regulation of the grand festival, under the direction of the Grand Master.' I have cited sufficient to show that the 'feast' is, with our English Brethren, an ancient Masonic landmark, which they steadfastly regard to the present time. But, how have we, of this jurisdiction, departed from this ancient custom—from the command of the Warrant by which our institution was first organized on these shores! The restoration of these social communications would, no doubt, strengthen and harmonize our union, and animate to greater exertions to promote our common prosperity. Of late years, the practice has to some degree prevailed of celebrating St. John Baptist's Day among our Brethren of the country, not by the fraternity generally, but by particular Lodges. This anniversary occurring in the warm season, is appropriately commemorated away from crowded cities. May we not, in a spirit of reciprocity, attract our Brethren of the interior to social enjoyment in the metropolis? And what more suitable season offers than that in which occurs St. John Evangelist's Day, which is set apart by the Constitution for the installation of the officers of this Grand Lodge?"

In such estimation did our old English Brethren hold the annual feast that they made provision for it in their constitutions, as will be seen by the following extract:

The Brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the Grand Lodge shall think fit by a new regulation, having of late met on St. John Baptist's day: *provided*, the majority of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communication, three months before, that there shall be a feast,

and a General Communication of all the Brethren: for, if either the Grand Master, or the majority of the particular Masters are against it, it must be dropt for that time.

If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens: all things relating to the feast being decided amongst them by a majority of voices; except the Grand Master or his Deputy interpose or direct by a particular direction or appointment.

The Grand Wardens and the Stewards are to account for all moneys they receive or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall see fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand Feast, and about any emergency or accident relating thereunto, that may require advice; or else to take it upon himself altogether.

The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause. *Provided*, they send no man away before they have acquainted all the Brethren within doors with the reason thereof, to avoid mistakes; that no true Brother may be debarred, nor a false Brother, or mere pretender admitted. This committee must meet very early on St. John's day at the place, even before any persons come with tickets.

The Grand Master shall appoint two or more trusty Brethren to be porters, or door-keepers, who are also to be early at the place, for some good reasons; who are to be at the command of the committee.

The Grand Wardens, or the Stewards, shall appoint such a number of Brethren to serve at the table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to

serve that day but free and accepted Masons, that the Communication may be free and harmonious.

All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next Quarterly Communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular Lodges, by their representatives, the several Masters and Wardens.

A custom which was regarded by our old English Brethren as worthy to be regulated by constitutional provisions, should not be neglected at the present day; and we are pleased to see there is a growing disposition among the Fraternity in different jurisdictions to duly observe it.

THE MANIA FOR SECRET SOCIETIES.

We have several times expressed our opinion respecting the rage which is now manifested for secret societies. Our own views are so well expressed by the Grand Master of Ohio, in his annual address, that we cannot refrain from quoting his language. Let our readers carefully peruse it, and judge whether they do not meet evidence of its truthfulness almost every day.

"The present state of the public mind in regard to secret societies is unprecedented, and their popularity unparalleled in the history of the country. And yet, strange to say, it is but a few years since they were an abomination and a stench in the public

nostrils. Nothing can be done now, it would seem, without them. If the poor of the land are to be fed and clothed, it must be done by a secret society. Is the inebriate to be reclaimed, and those that are sober kept so, nothing will answer the purpose but a secret society. Is corruption in public offices to be arrested and the political atmosphere purified, it cannot be done without a secret society. They, it would seem, are considered by both male and female as the only means by which all that is desirable can be accomplished—all that is evil can be averted; the universal panacea by which not only man but woman-kind is to be 'redeemed, regenerated, and disenthralled.' The effect of all this upon our institution is exceedingly unfortunate. It is flooding it with a kind of material not fit for our building—not of the right shape—nor has it any of the marks of such workmen upon it as produce specimens that would come together in our edifice without the aid of metal tools. There is great danger, also, of the beautiful proportions of our edifice being destroyed by this badly wrought material. Better, my Brethren, use the rough ashlar just from the quarry in their rude and natural state, and square and number them with your own tools, than these specimens, the product of those who work by a different kind of architecture from ours, and consequently not fit for any part of our building. When you make Masons, do it out of raw material and not from that which has been used for some other purpose; so that when they are finished they may be *all* Mason—head and heart—and not half one thing and half another, and really nothing after all.

"By pursuing this course, you will secure a membership with a whole and undivided allegiance to Masonry—with minds properly imbued with its principles, for they will not be pre-occupied with ideas derived from other institutions which, if not opposed to, are at least not in harmony with ours.

"I have been led to these reflections from the danger which I conceive exists of the institution of Masonry being assimilated to or overslaughed by too great an influx from those ephemeral and in most cases proselyting institutions above alluded to. An individual acquires a taste for secret societies by being admitted into one of them, not by his own free will and accord, but by being over-persuaded by a friend; and so on to another, until he has gone the entire round, and finally into ours as the climax of his ambition; and by this time, instead of being willing to learn,

or supposing that a person of his varied experience needs to learn anything, sets himself up as a teacher, and is not unfrequently found heartily engaged in attempting to engraft some of the results of his experience in other societies upon Masonry—some exploded idea that had been presented and rejected long years before he, or the institution from which he derived it, was thought of.

“A superabundance of this kind of material in a Lodge will very soon give it a tone and character totally at variance with Masonry, and indeed harmonizing with none, perhaps, of the different societies from which they were derived, but being a mere conglomeration of them all. The younger Lodges that feel the necessity of liquidating the expenses incident to their getting under way, are more exposed to this evil than others; especially is this the case when they hold their meetings in rooms that are occupied in common with one or another of the societies above alluded to.

“I would suggest the propriety of making a rule that no new Lodge should receive a charter until it was provided with a suitable room properly furnished, to be used *exclusively* for its own meeting.”

GRAND LODGE OF OHIO.—This body met at Zanesville on the 21st of October. If we may judge from the report of the proceedings, the Craft in Ohio are rapidly increasing. The Grand Master granted, during the last year, nine dispensations for new Lodges. He relates one instance which is novel to us, and may interest our readers:

“I also issued a Dispensation for a Lodge at Wilmington, Clinton county, all the requirements in such cases having been complied with. In a few days after, I received a remonstrance from the recommending Lodge, setting forth that a proper expression of that Lodge was not had when the vote on the question of recommendation was taken. I immediately ordered a meeting of the Lodge called—all the members notified of the time and object of it; and the question again taken. This was accordingly done, and resulted in the refusal of the Lodge to recommend. Whereupon I re-called the Dispensation.”

The following officers were elected for the ensuing year: Ben. F. Smith, G. M.; Meredith D. Brock, D. G. M.; Barton S. Kile, S. G. W.

There are in Ohio nearly three hundred Lodges.

THE PRINCIPLES OF MASONRY,
AS SYMBOLIZED IN THE REMAINS OF THE STRUCTURAL ERECTIONS OF THE MIDDLE AGES.

By Bro. H. C. Butler, Esq. F.R.S.*

The plan of our Christian temples, though in their entirety they were developed in that most sacred of all symbols, the cross, are in their parts composed of parallelograms; complete, they are situate due east and west, while in a convenient position adjoining the western entrance is performed the ceremony of preparation for the admittance of candidates into the brotherhood of the Church. There, by the assistance of those who vouch for his future instruction, is laid the foundation upon which, it is hoped, the candidate himself will rear a temple of honor and virtue.

Proceeding onwards towards the east, we reach—situated in an analogous position with those pillars upon which much of the fabric of Masonry rests—the position of the expounders of the Christian faith! Without the knowledge they teach, we cannot, in either instance, obtain that consolation which all good Masons, as well as Christians, desire, and which is only administered to those who have been found to be worthy recipients of its minor virtues.

But it is rather the consideration of the structural and decorative symbolism of these temples which is our present object; and first, with reference to *structural* symbolism. The main walls, which have to sustain the thrust of the roof, we find are composed only of such stones as have had their nobs and excrescences rudely removed: they were compactly laid, and cemented together by a composition of hot lime and gravel, and therefore not unworthily represent that Brotherhood, who are bound to each other by the warmest ties of friendship and esteem. At the angles of the walls, and in other convenient positions, hewn stones were placed; these were wrought by the chisel with the greatest care, and finished with level beds, upright joints, and square angles, and had occasionally designs of rare beauty wrought upon their face.

The roofs were constructed and tiled in the most skillful manner; their parts were composed of a number of carefully hewn stones, swung together in mid-air, each having a common centre; while at the groin, formed by two or more of these roofs intersecting, beautifully moulded, and occasionally carved, ribs were inserted, the whole forming a network of much beauty. In some examples, too, a carved boss, or sculptured figure of a saint, and sometimes even of an animal, enriched the interior of these roofs.

At the lower point, where the arches were gathered together by the groining, the force was concentrated, and consequently here, then, they placed a strong buttress, which, like a sturdy Brother, kept the whole in equilibrium, while, to mark its importance and value, it was frequently honored by some amount of decoration.

*London Freemason's Magazine.

Light was admitted into these temples by openings left in the walls, which openings are like the lights of Freemasonry, cast into this was the point where the greatest resistance was required; such symbolic forms as should best explain the truths they were intended to illustrate. Symbolic illustration was also employed in the glass which was placed in these openings, which, being stained into representation of the forms of the earliest expounders of our faith, beautifully typify, by their resplendent hues, the glorious career of those devout men.

Again, the representation of the distorted figures to be met with in string-courses may be intended to represent, or symbolically to exhibit, the incidents which continually occur, and which not frequently sever that bond of love and harmony which the string-course aptly represents.

In the choir of these temples, symbolic representations of Christian and Masonic virtues were frequently sculptured; while in the painted decorations which usually adorned this portion of the edifice, they were abundantly placed; the most frequent being the double triangle, which is said to be one of the most sacred of symbols, and typical of the Trinity.

The tracery of the stalls, and the tesselated pavement, will also prove of much interest to inquiring Masons, as much which will prove the designer's knowledge of the Craft will frequently be found there. The banners, too, and altar-tombs, which occupy this portion of the edifice, and the chapels which are frequently attached, are of much Masonic interest.

Ascending now by the winding staircase which leads to the roof, and then continuing upwards, we reach that chamber where hang those iron-tongued heralds that peal forth, in harmonious cadence, the gratifying intelligence that the doors of this Christian temple are open for the relief of all those who are "weary and sick at heart"; while still higher, and beyond the reach of our footsteps, swings another symbol, emblematic of the watchfulness we should exhibit to prevent surprise; and also typical of the rebuke administered to one who denied the relationship he bore to HIM who suffered to atone for the sins of man.

Beneath these temples was frequently placed another chamber, well worthy of a visit; descending from the churchyard with some caution, for the steps are generally irregular and dilapidated, with a little care, we are enabled to reach the crypt. Once there, and our eyes focussed for the subdued light, our first exclamation is one of wonder at the beauty of the spot, and our next expresses a conviction that, by the care bestowed in its construction, our ancient Brethren were accustomed to make frequent visits to this repository of the remains of their predecessors and contemporaries, and probably returned from the contemplation of the virtues which once adorned its inanimate occupants, relieved and chastened by the visit.

GRAND LODGE OF ILLINOIS.

The Grand Lodge of Illinois held its annual communication at Springfield, on the 6th of October last, and was fully attended. Our attention is attracted by the large increase of Lodges in the jurisdiction. During the last current year *thirty-seven* dispensations were issued by the Grand Master for new bodies. At the communication, which we are noticing, *forty charters* were granted. This is evidence of a growth almost unexampled in this growing age.

The committee on Lodges U. D. reported the following resolution, which we are pleased to see was adopted :

Resolved, That each Lodge in this jurisdiction, having provisions in their by-laws giving authority to any Past Master, or to any other person to preside in the absence of the Master, Senior or Junior Warden, be required to strike the same from their by-laws.

In another report the same committee say : " Your committee find, as usual, many objections to the by-laws, such as allowing a ballot to be postponed where a black-ball appears ; providing for opening the Lodge in the absence of the Master and both Wardens, and of allowing appeals from the decision of the Worshipful Master, which provisions your committee deem highly improper, being contrary to the Ancient Regulations and Landmarks." These views we regard as sound. They were concurred in by the Grand Lodge.

In electing Grand Officers the Grand Master, Wm. B. Herrick, decided " that Masters and Wardens of Lodges Under Dispensation have not the rights of Membership in the Grand Lodge, there being no provisions in the ancient constitutions, laws or regulations of this or any other properly organized Grand Lodge, authorizing members or representatives of Lodges U. D. to be recognized as members of the Grand Lodge."

The committee on Masonic Jurisprudence submitted a short report respecting the Canada difficulties, which was adopted. In it they say :

The committee on Masonic Jurisprudence, to whom was referred so much of the Grand Master's Address as referred to the Grand Lodge Organization in Canada, ask leave most respectfully to report, that it is the opinion of your committee, that this Grand Lodge, at its present session, might better avoid declaring

a definite judgment on the matter. Thus far, your committee are informed, nothing has occurred, or is occurring, requiring the immediate and hasty adjudication of this dispute by the Grand Lodge of Illinois. We, thus far, have heard positively only one side of the question, and might, if thus precipitate, do great injustice, either to the Canadian Masons, or to the Most Worshipful Grand Lodge of England.

In the opinion of your committee, the Canadian Lodges, from their remote position as respects the Grand Lodge of England, and from other causes, should be empowered by the proper authority to have and to hold an independent organization, and we have not the shadow of a doubt that this family difficulty between the M. W. Grand Lodge of England and her Canadian children, will be speedily and amicably arranged, if not too much meddled with by outside sympathisers and advisers.

The proceedings were characterized by harmony and good feeling. The following is a list of the Grand Officers for the current year:

Jas. H. Hibbard, G. M.; W. James V. Z. Blaney, M. D., Deputy Grand Master; R. W. Harrison Dills, Senior Grand Warden; W. F. M. Blair, Junior Grand Warden; R. W. William McMurtry, Grand Treasurer; R. W. Harmon G. Reynolds, G. Secretary; W. James H. Matheny, Grand Orator; W. and Rev. Daniel P. Bunn, Grand Chaplain; Bro. A. R. Robinson, Grand Tyler.

At the installation of the Grand Officers, Bro. Hosmer A. Johnson, M. D., delivered an oration. We have not carefully perused this document, which is printed with the proceedings, but should judge that it was well worthy the occasion. It breathes a true Masonic spirit.

The Craft in Illinois is increasing rapidly, and keeps pace with the growing interests of the State, whose advancement during the last five years has astonished the world. Peace and prosperity dwell with you, Brethren!

MARRIED.

In La Fargeville, N. Y., February 9, by Rev. G. W. Divall, Bro. Horace W. Guernsey, of St. Joseph, Mich., to Miss Helen M. Cushman, of the former place.

Bro. Augustus Vanier, of Mt. Clemens, tenders us by note, "his congratulations upon his marriage with Miss Maria de Stiger." We wish our Brother all sorts of prosperity and happiness in his new sphere of life.

EDITOR'S TABLE.

READING MASONS.—An old Mason, and one worthy the badge, writes us from a distant State, as follows:

"I can see a marked difference in those members who read and those who do not—the former seem to know their duties and obligations better than the others. Soon after I was first elected to the Oriental Chair I set about qualifying myself, and I found that all the lectures I received from old and bright Masons did not help me half so much as Masonic reading. I took two Masonic publications, sent and got several books on Masonry, and went to work, and I soon found that before I knew but little of Masonry, although a Mason for forty years, and had presided in Lodges in Kentucky and elsewhere often."

The experience of our worthy Brother is corroborated by every Mason who has pursued the course which he has. There are some old members of the Order who have met in the East for many years and conferred degrees, and yet know little of Masonry, because they think the lectures comprise all there is to learn.

AN IMPOSTOR—LOOK OUT FOR HIM.—A short time since Battle Creek Lodge in this State received a communication from the Secretary of Newark Lodge, No. 88, Wayne Co., N. Y., dated Feb. 11th, stating that "a black man calling himself J. W. C. Williams" had asked assistance of the members of Newark Lodge, and that "he represented himself as tiler of Battle Creek Lodge. By this means, he had obtained five or six dollars."

We have received an official communication from Bro. Joseph Babcock, Secretary of Battle Creek Lodge, in which he states that no colored or black man was ever made, or admitted as, a Mason in their body, and that he is ordered to ask us to publish the said Williams as an impostor. Will other Masonic Journals please to make a note of these facts for the benefit of the Craft?

CORRECTION.—In the resolution respecting the G. G. R. A. Chapter which was passed at the last convocation of the G. Chapter of Michigan, and was published on the 248th page of our last number, the word *derogated* should be *abrogated*. The resolution is as follows:

Resolved, That it is the sense of this Grand Chapter, that the General Grand Chapter has failed in accomplishing the object for which it was established; that the prosperity of R. A. Masonry in this Grand Jurisdiction, if not embarrassed, certainly is not promoted by its continuance; that the General Grand Body out to be dissolved, and its constitution abrogated.

MINNESOTA.—There are now eighteen Lodges in the Territory. The following were chartered at a recent communication: Faribault Lodge, Faribault, Rice county; Pacific Lodge, St. Paul, Ramsey county; Mantorville Lodge, Dodge county; Mankato Lodge, Blue Earth county; Henderson Lodge, Sibley county; Wabasha Lodge, Wabasha, Wabasha county; St. Cloud Lodge, Stearns county; Monticello County Lodge, Wright county; Hokah Lodge, Houston county; Winona Lodge, Winona county.

The following are the officers of the G. Lodge for the current year: A. T. C. Pierson, of St. Paul, M. W. G. M.

The other officers elected were—Wm. H. Mower, Stillwater, D. G. M.; E. A. Hodson, Minneapolis, G. S. W.; Wm. Lee, Hastings, G. J. W.; E. Case, Minneapolis, G. Treas.; Geo. W. Prescott, St. Paul, G. Sec.; Rev. J. Penman, G. Chaplain; Geo. L. Becker, St. Paul, G. M.; Thos. J. Smith, Red Wing, G. Standard Bearer; E. G. Covington, Shapopee, G. Sword Bearer; B. Presly, St. Paul, G. S. Deacon; A. S. Ferris, Winona, G. J. Deacon; J. G. Whipple, Faribault, G. P.; G. W. Crosby, St. Paul, and S. C. Adams, Monticello, Grand Stewards.


“These signs of resemblance between the temple of Solomon and a Mason's Lodge are not exaggerated; for as a Lodge in its universal application is a microcosm or miniature world, so in its restricted or local signification, it is a transcript of King Solomon's temple. The wisdom of the King of Israel contrived this gorgeous edifice for the glorious purpose of worshipping God with solemnity and decorum; hence the W. M. is the representative of this divine quality, which he exerts for the general benefit of the community over which he presides. The King of Tyre supported the designs of his brother monarch by furnishing materials and men, which constitute the Strength by which the plans of Wisdom are carried into effect; and the S. W. being his representative in the Lodge, assists the Master in the development of his wise and genial lesson of virtue. To complete the comparison it must be observed, that the ornamental details of the temple, which constituted its beauty and excellence, were entrusted to the mechanical ingenuity of H. A. B., who was the most accomplished designer and worker in metals upon earth; and like Aholiab and Bezaleel, was probably inspired from on high for that purpose. He is personated by the J. W., who superintends the details of the moral edifice, calls the men from labor when the meridian sun displays its Beauty, and sees that the duties of the Lodge are decorously resumed after the necessary respite from toil.”

“Brothers, sisters, did you ever try the effect which little acts of kindness produce upon that charmed circle which we call home? We love to receive little favors ourselves, and how pleasant the reception of them makes the circle. To draw up the arm-chair and get the slippers for father; to watch if any little service can be rendered to brother; to help brother, to assist sister—how pleasant it makes home!”

An infamous king asked a dervise (a kind of hermit), “Of all pious offices, which is the chief?” The dervise answered, “For thee, the chief is a long sleep at night, that thou mayest, for a time, cease to injure mankind.”

DEATH.—The Mason is continually reminded of that great and important change which frees the body from the soul. Whenever it is illustrated, and wherever it appears, he should be induced to ponder it as a serious subject at all times worthy his attention. The most serious train of thought is produced in our own mind whenever we read Byron's description of Greece—comparing it to the remains of a deceased friend. We doubt not our readers sympathize with us:

He who hath bent o'er the dead,
 Ere the first day of death have fled,
 The first dark day of nothingness,
 The last of danger and distress,
 (Before decay's defacing fingers
 Have swept the lines where beauty lingers,)
 And mark'd the mild angelic air,
 The rapture of repose that's there,
 The fix'd, yet tender traits that streak
 The languor of the placid cheek,
 And—but for that sad shrouded eye,
 That fires not, wins not, weeps not, now,
 And but for that chill, changeless brow,
 Where cold obstruction's apathy
 Appals the gazing mourner's heart,
 As if to him it could impart
 The doom he dreads, yet dwells upon;
 Yes, but for these, and these alone,
 Some moments, ay, one treacherous hour
 He still might doubt the tyrant's power;
 So fair, so calm, so softly seal'd,
 The first, last look by death reveal'd!
 Such is the aspect of this shore;
 'Tis Greece, but living Greece no more!
 So coldly sweet, so deadly fair,
 We start, for soul is wanting there.
 Hers is the loveliness in death,
 That parts not quite with parting breath;
 But beauty with that fearful bloom,
 That hue which haunts it to the tomb,
 Expression's last receding ray,
 A gilded halo hovering around decay,
 The farewell beam of feeling past away!

 In the year 1800 the Grand Lodge of Massachusetts, through a committee, addressed a letter to the widow of Gen. Washington, in which they said:

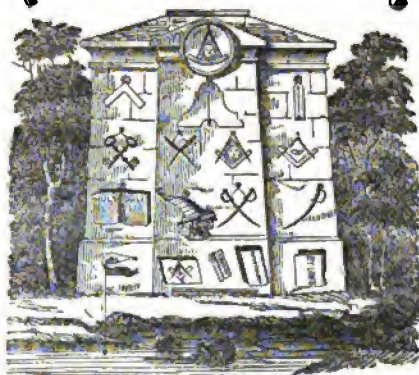
"To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a *golden Urn* be prepared as a deposit for a lock of hair, an *invaluable relique* of the Hero and Patriot whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the Society. Should this favor be granted, Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be in the hearts of its members."

Col. Tobias Lear in his reply said:

"In complying with this request, by sending the lock of hair, which you will find enclosed, *Mrs. Washington* begs me to assure you, that she views with gratitude the tribute of respect and affection paid to the memory of her deceased husband; and receives with a feeling heart, the expressions of sympathy contained in your letter."

The lock of hair of the Father of his Country is still preserved by the Grand Lodge of Massachusetts in a golden urn, which is, with appropriate ceremonies delivered for safe keeping, to the Grand Master at the time of his installation.

THE
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DETROIT, APRIL, 1857.

NO. VIII.

THE SYMBOLICAL DEGREES.

The present century is one of experiments. There seems to be a hankering for the new. Nothing commands veneration by its age alone. All things must be tested. Only those which have intrinsic merits will stand the proof, and pass the trial unharmed. Whatever is good and stable is seized upon by individuals, to advance their private interests. Even our Institution, less liable to perversion than any other, has not escaped the unpropitious influences to which we have alluded. As it has been perceived in recent days that Masonry was exceedingly popular, numerous secret societies have sprung up in imitation of it, which has caused it to suffer in the estimation of many wise and good men. This spirit of innovation has even dared to lay its impure hands on our ancient Order, with the hope of making it subservient to the support of spurious degrees, which are no part of Masonry, and have

no more to do with it, than have the farcical degrees of the Druids, concocted and conferred at the present day as a pastime to those who desire to see a candidate made the victim of every species of deception and folly. The Androgynous and various side degrees which some prominent members of the Fraternity have striven to fix as an incubus upon the Craft, do more injury to our Society than all the other new fangled inventions which have come to light in modern times. They have more power to injure because they assume the name, and steal the livery, of Masonry, and create in the minds of many the idea that they are a portion of, or connected with, our time-honored Order. They are wolves in sheep's clothing, and he who rightly comprehends the Institution—who values its principles—who desires to be true to his obligations—should without hesitation refuse to receive, or confer, the spurious degrees, and should on all occasions discountenance them. We are pleased to believe that this sentiment prevails among our readers, and that the new inventions find no favor in their eyes. So may it ever be! It is of the utmost importance that Masons should not only discard spurious degrees, but should rightly appreciate the value of those which are now regarded as genuine and regular. It is feared that the proper distinction is not generally made by many who have become members of Chapters and Encampments, or Commanderies, as bodies of Knights Templars are now called. Indeed, not a few instances have come under our own observation, which prove this apprehension to be well grounded. It is no infrequent thing to find members regularly attending the meetings of Chapters and Commanderies and working in those bodies, who have but little knowledge of the Blue Lodge. This is radically wrong, and shows a want of proper appreciation of the Institution.

In Masonry there is no confusion—all is symmetry and order. The Entered Apprentice commences, as it were, a journey, which he pursues as he advances from degree to degree. Each step should be thoroughly studied and understood, in order to comprehend the succeeding one. The ceremonies are closely linked, and, in fact, one is founded on another, as problems in geometry are founded on others which have preceded. As that science begins with axioms which all can understand, and then progresses by regular intellectual processes, so does Masonry. The candidate, on his first admission to the Lodge, is instructed in the rudiments of

the Order, and is conducted by gradations from one section to another. His labors must begin at the commencement of the ritual if he would properly understand it; he must learn one thing thoroughly before he advances to the next. If he pursues this course, the path will be easy to tread, and on all sides he will behold rich mines and rare beauties, which lie far removed from the sight of those who press on without study and due reflection. He will see the end and adaptation of every thing around him, and nothing within the scope of his vision will fail to teach him lessons of moral worth. He beholds harmony every where, which fills his mind with delight. The candidate who studies the forms and ceremonies, and comprehends each degree before he takes another, and the Brother who gains little or no knowledge of them, may be likened somewhat to two men travelling through a foreign country. One makes himself conversant with the history of the people whom he visits, and, on his arrival among them, applies himself to learn their language. He is then able to converse with them freely, and wherever he goes he gains a thorough knowledge of the inhabitants and the various interesting sights which attract an intelligent stranger. He gathers a vast fund of information which he carries to his native country, and which attests the benefits that he has derived from his tour. The other traveller has never read the history of the country, knows, and cares to know, nothing of its language. He passes rapidly from place to place, amused by every new change, till his journey is completed, and he returns home but little wiser than when he left. Like the instructed candidate in Masonry, one tourist has comprehended what he has seen, and has been profited thereby: like the ignorant and careless candidate, the other has slighted his opportunities, and has found only amusement, if not *ennui*, where he should have gained substantial knowledge.

Masonry is a great moral edifice which each Brother must construct in his own mind. He commences in the Entered Apprentice Degree, and lays the foundation. If he makes it broad and strong—if he places it deep—if the stones are all properly squared and numbered—he finds but little difficulty in erecting a building which will endure. But if the foundation be not sure and safe, the structure will be shaken by every wind, and will always be insecure. For this reason, we attach great importance to the

first step. We regard the Entered Apprentice Degree as the *most difficult one* to master, and it is of the utmost importance that it should be thoroughly comprehended by a candidate before he advances. As it is the most difficult to gain a thorough knowledge of, it is of great value when fully learned. He who has completely mastered the ritual of the first degree and attentively studied its symbols and teachings, has accomplished *more than half* the labor appertaining to the three degrees. As he proceeds, he quickly understands the instruction given, and fixes it indelibly in his mind.

For reasons that cannot be more explicitly stated, we regard the first degree as that in which the candidate lays the foundation of the moral edifice which he is to erect, and constructs some of its most substantial parts. In the Fellowcraft's degree the structure is advanced still further, and in the Master's it is finished. We say that in the Blue Lodge the edifice is completed—that is, it receives all that is essential. The three symbolical degrees form a perfect whole, and all that is added to the building on further promotion, may be ornamental and useful, but it is not necessary. The fabric is complete without it. The truth of this is manifest on the least reflection.

As far as practical results and practical benefits are concerned, is not a Master Mason entitled to all that he can consistently be entitled to by the aid of our Society, and is he not bound by as strong obligations as he ought to be bound by? Every Master Mason, we think, will answer in the affirmative. If such be the case, then the higher degrees cannot furnish anything that is absolutely necessary.

Let it not be thought that we seek to depreciate the information imparted by the Chapter and Encampment. It is far otherwise. In our estimation the value of that information is by no means small, especially if the mind of the candidate is prepared by previous study and training to appreciate it. On the grounds indicated, we place the symbolical degrees far above all others in importance. They should be thoroughly studied and comprehended by every Mason as he advances, and after he has mastered them, he may with advantage seek further light. If he proceeds with a superficial knowledge of them, he will find himself constantly confused and be little pleased and little profited by what he may experience.

Brethren, study the degrees of the Blue Lodge—guard them in their purity—and they will stand all shocks, whether of internal or external foes—they will preserve the principles of the Institution and transmit them to future generations.


KNIGHTS TEMPLARS IN PENNSYLVANIA.—There has for some years existed in Pennsylvania two bodies—each claiming to be the Grand Encampment of “Knights Templars:” the one organized under a warrant from the “General Grand Encampment of Knights Templars and appendant orders for the United States of America;” and the other organization under color of authority from the “Grand Lodge of Free and Accepted Masons of Pennsylvania.”

Referring to these organizations, the *Mirror and Keystone* says:

We understand that the first mentioned body was in union with their brethren in Knighthood throughout the world; while the other body was in the United States and Canada, at least, regarded as acting without proper authority—on the ground that Templarism, or, as it is otherwise called, “Christian Knighthood” or “Christian Chivalry,” is no part of Ancient Masonry; and, therefore, a Masonic Grand Lodge could give no authority to organize an Encampment or Commandery of Knights Templar.

We are gratified to learn that these differences have been most satisfactorily and happily arranged. Our Grand Lodge disclaiming all jurisdiction and authority over the Orders of Knighthood as not being a part of Masonry; and both the Templar organizations agreeing to unite under the warrant from the General Grand Encampment of the United States—thus forming a strong and imposing body, with seventeen different Commanderies, numbering from six hundred to one thousand Sir Knights.

The first meeting of the State Grand Commandery will be held at Harrisburg, in June next.

 A true friend is better than riches. Wealth may buy the attention of others and many comforts, but it cannot cheer the weary and fainting heart, it cannot smoothe the pillow of sickness—it gives little peace or contentment when beneath the hand of disease, we are fast sinking into the grave. But a true friend can always cheer and comfort, whatever trial may fall to our lot.

MASONIC LITERATURE.—There is a literature pertaining to our Order which is worthy of preservation, but it requires discrimination to select it from the mass of publications which flood the country. On this subject we would commend to the attention of our readers the following remarks of the Committee on Foreign Correspondence of the Grand Chapter of Maine:

In the report of last year, your Committee called attention to the rich contributions to our Masonic literature, and the expediency of collecting and publishing annually such selections and such original articles as might instruct the members of our Order in their moral duties and Masonic obligations, as also in the history, jurisprudence and literature of our ancient Order. The suggestions then made have been so promptly responded to, that your Committee are encouraged to submit for the action of this body the following resolution:

Resolved, That a Committee of two be appointed to co-operate with such persons as may be added by the Grand Lodge, Grand Council and Grand Encampment, as a joint Committee, with authority, if in their judgment it be expedient, to secure the publication of a volume not exceeding in price \$1.00, which shall embrace matters especially useful to the Masonic fraternity in this State; containing among other things, choice selections or original articles, illustrating and enforcing the moral duties and principles of the Fraternity. Said Committee to incur no responsibility or liability for this Grand Chapter, beyond that of subscribing for seventy-five copies of the work, for which they are hereby authorized to draw on the Grand Treasurer for a sum not exceeding seventy-five dollars.

In concluding this report, the Committee are more deeply impressed than ever before with the importance of the work committed to their hands. It is impossible, within the limits of our report to publish any considerable portion of the rich materials furnished by the truly valuable reports of corresponding bodies, materials which ought to be circulated in all the Masonic circles of the country. In reviewing the several reports we have marked choice extracts sufficient to fill scores of pages, which we have felt compelled, however reluctantly, wholly to exclude. This remark applies both to the Grand Lodge and Grand Chapter reports; and if concurrent action can be had in gathering such materials into a volume for general circulation among the Fraternity, a valuable contribution to our literature would be thus made. The progress of each year in the accumulation of rich thoughts, beautifully expressed, is one of the delightful indications of the advancement true Masonic skill and devotion. We may well rejoice in this feature of our Institution, and commit ourselves with increasing fidelity to the work of perpetuating and extending the principles we profess, till their beneficent fruits shall be known and read by all men.

JURISDICTION OF LODGES.

—, March 6th, 1857.

BRO. WESTON:—Be kind enough to give us some light on the boundaries of jurisdictions. For instance, myself and some Brethren here are nearer to — Lodge, in the next county, by three miles, than we are to — Lodge in our county. In whose jurisdiction are we, and to which Lodge should persons here apply for initiation? By answering these questions in the pages of THE ASHLAR, you will much oblige
SEVERAL SUBSCRIBERS.

Jurisdiction of Lodges is of two kinds—geographical and personal. As a general rule, the first extends in every direction, half way to the nearest Lodge. It is, however, in the power of Grand Lodges to define the territorial limits of their subordinates, and this the Grand Body of Michigan has done in the following words:

By the term jurisdiction is understood the geographical centre between contiguous Lodge; *provided*, that no part of a county having a Lodge located therein shall be claimed by any other Lodge without the said county.

By this, it will be seen that our correspondent is in the geographical jurisdiction of the Lodge in his county, and to that body all living in his vicinity must apply, who desire to be initiated.

The personal jurisdiction is that which a Lodge exercises over certain Masons, and may extend beyond its geographical limits. A Lodge not only exercises this authority over all Masons within its territorial limits (provided there is no Lodge which has concurrent geographical jurisdiction with it) but over its own members, wherever they may go. They cannot put off their allegiance to their Lodge as long as they are members.

“Every piece of the Temple (of Solomon), whether timber, stone or metal, was brought ready cut, framed and polished, to Jerusalem, so that no other tools were wanted nor heard, than what were necessary to join the several parts together. All the noise of axe, hammer and saw, was confined to Lebanon and the quarries and plains of Zeredathah, that nothing might be heard among the the Masons of Zion, save harmony and peace.”
—*Dictionary of Symbolical Masonry.*

MASTER OF LODGES—WHO ELIGIBLE.

—, February, 1857.

BRO. A. WESTON:—Is a member of our Lodge who resides in the jurisdiction of another Lodge in this State eligible to the office of Master?

ONE OF YOUR SUBSCRIBERS.

Any member of a Lodge, in good standing, if he has been elected and served as a Warden, is eligible to be elected Master. Because a Brother removes from the geographical jurisdiction, he does not on that account disqualify himself to hold office in his Lodge. We consider this matter, were there any doubt about it, set at rest by the following resolution, adopted by the Grand Lodge of Michigan, January 17th, 1848:

Resolved, As the opinion of this Grand Lodge, that any Master Mason, in good standing, within the accredited jurisdiction of any Subordinate Lodge, and not a member thereof, or any other Lodge, may become a member of any Lodge, if the Lodge applied to shall see proper to receive him within the jurisdiction of this Grand Lodge.

PYTHAGORAS.—The history of Pythagoras and his doctrine is extremely obscure. The accounts of this sage which have come down to us were not written till many centuries after his death, and but little reliance is to be placed on their details. Pythagoras was a Samian by birth; he flourished in the sixth century before Christ, at the time when Egypt exercised so much influence over Greece, and its sages sought the banks of the Nile in search of wisdom. There is, therefore, no improbability in the tradition of Pythagoras also having visited that land of mystery, and perhaps other parts of the East, and marked the tranquil order of things where those who were esteemed the wise ruled over the ignorant people. He may, therefore, have conceived the idea of uniting this sacerdotal system with the rigid morals and aristocratic constitution of the Dorian States of Greece. His native isle, which was then under the tyranny of Polycrates, not appearing to him suited for the introduction of his new system of government, he turned his eyes to the towns of Magna Græcia, or Southern Italy, which were at that time in a highly flourishing condition, whose inhabitants were eager in the pursuit of knowledge, and some of which already possessed written codes of law. He fixed his view on Croton, one of the wealthiest and most distinguished of those towns.—*Mirror and Keystone.*

FOR THE ASHLAR.

THE GRAVE IN THE WILDWOOD.

32 Mrs. S. C. Coffinburg.

"T was in a green and lovely dell
 A widow and an orphan came;
 Where wild thyme and the heather-bell
 O'er a green grave in clusters fell,
 They breath'd a cherished name.

"T was in a quiet, shaded place,
 Beside a gurgling wildwood rill,
 Where grief might come to hide her face,
 And early mem'ries fondly trace,
 It was so hush'd, and still.

And there, deep in that woodland lone,
 The widow and the orphan wept
 O'er him who lay beneath the stone;
 To him they rais'd a piteous moan,
 Forgetful that he slept.

And thus they cried: "We're strangers here;
 There's none to hear the widow's prayer,
 There's none to hear her sigh;
 There's none to dry the orphan's tear,
 There's none to hear her cry.
 Oh, why, why, didst thou die,
 And leave us in this country wild,
 Thy fondly cherish'd wife and child,
 'Mid want, and strangers, hunger, fear?
 There is no kindly smile to cheer
 Our direful, helpless, hopeless lot,—
 An empty board—a lonely cot.
 Thy hung'ring orphan's wasting form,
 Grows weaker, weaker, every hour,
 Without one crust of bread to save
 Her from a threat'ning grave;
 She's sinking, like a withering flower,
 To ashes and the worm."

A brawny woodman stood hard by,
 By vines and flow'rs conceal'd;
 With throbbing heart, and tearful eye,
 He heard the widow's piteous cry,
 As she her lot revealed.

He saw the child's sweet up-turn'd face—
 Her sunny tresses fell
 From a pale brow of angel grace,
 That cast a halo o'er each trace
 Of tears, as fast they swell.

With feeble steps they now have gone.
 The squatter seeks the place;
 But when he gazes on the stone
 He weeps afresh, there, all alone—
 A man may weep with grace.

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Upon the snow-white marble, there,
 A TROWEL deep was traced,
 A PLUMB, a LEVEL, and a SQUARE,
 An HOUR-GLASS, and a LAMB-SKIN fair,
 O'er TWO RIGHT HANDS EMBRACED.

The widow dried her tears that night,
 For she a friend had found;
 The orphan smiled, in fond delight;—
 In faith it was a goodly sight,
 To see their joy abound.

That squatter was a Mason true
 As ever *plumb'd* a stone;
 From widowed grief the weeds he threw,
 The orphan clad in robes anew—
 Their sorrows were his own.

Hope cheers that widow's lonely hours,
 And plenty crowns her lot;
 Her pathway smiles with op'ning flowers,
 For sunlight gilds the cloud that lowers,
 And peace surrounds her cot.

CONSTANTINE, MICH., January 2d, 1836.

GENERAL JOSEPH WARREN.*

Gen. Warren was appointed Grand Master of Masons in Boston, and within one hundred miles of the same, by virtue of a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, in December 1769; and in 1773, a commission was received from the R. H. and M. W. Patrick, Earl of Dumphries, Grand Master of Masons in Scotland, under date of March 3, 1772, appointing him Grand Master of Masons for the "*Continent of America*." He held this office and discharged its duties, not merely in a manner honorable to himself, but to the great satisfaction and lasting benefit of the Fraternity, until the day of his premature death. His signature is fixed to several charters now in existence, and it is regarded as a *venerated relic*.

Gen. Warren was born in Roxbury, Mass., A. D. 1740. He graduated at Harvard College in 1759, and turned his attention to medical studies; for the practice of which he was soon qualified. In his profession he was among the most eminent. His fine address, observes his biographer, as well as his attention to philosophy and the belle-lettres, gained the esteem and regard of the

*From the *Amaranth*.

polite and learned; while his frank, open disposition and obliging attention to persons under various circumstances of human distress, caused him to be greatly beloved by those who tread the humble walks of life. Charitable and generous, he fed the hungry, clothed the naked, and administered the healing balm to the afflicted. But nature designed him for a different and more active sphere. At the commencement of difficulties between the colonies and mother country, he had an opportunity to show his taste as a fine writer, and also his eloquence and patriotic zeal. He was in the class of *bold politicians*, as they were then distinguished from the *modern whigs*. He despised the suppliant tone of children to mother Britain. His maxim was that, "every kind of taxation was complete tyranny," on the part of England. He watched over the interests of his country with the earnestness of a faithful guardian; and his vigilance increased with every alarm. When the American Army first assembled at Cambridge, and was in confusion, Warren's exertions and weight of character restored order in the camp, and inspired the soldiers with a zeal that led them on to independence. From the year 1768, he was a principal member of a secret meeting or caucus in Boston, which had great influence on the concerns of the country. With all his boldness and decision and zeal, he was circumspect and wise. In this assembly, the plans of defence were matured. After the destruction of the tea, it was no longer kept secret. He was twice chosen orator of the town, on the anniversary of the massacre, and his orations breathe the energy of a great and daring mind. It was he who, on the evening before the battle of Lexington, obtained the information of the intended expedition against Concord, and at ten o'clock at night, dispatched an express to Messrs. Hancock and Adams, who were at Lexington, to warn them of their danger. He himself, on the next day, the memorable 19th April, was very active. It is said, in Gen. Heath's memoirs, that a ball took off part of his earlock. After the departure of Hancock to Congress, he was chosen president of the provincial Congress in this place. Four days previous to the battle of Bunker's or Breed's hill, he received his commission of Major General. When the entrenchments were made upon the fatal spot, to encourage the men within the lines, he went down from Cambridge and joined them as a volunteer on the eventful day of the battle, June 17th. Just as the retreat commenced, a ball struck him on

the head, and he died in the trenches, aged thirty-five years. *He was the first victim of rank that fell in the struggle with Great Britain;* and is numbered among the "illustrious dead," as one who stands pre-eminent for his virtues, his talents, his patriotism and self-devotedness; whose consecrated niche in the temple of Fame will be sought and revered by every son and daughter of America; and our children's children, even to the fiftieth generation shall be taught to lisp the name of *Warren*.

During the short period that our distinguished Brother presided over the interests of the Fraternity in America, notwithstanding the disturbed and unsettled state of public feeling, Masonry flourished, and increased in numbers and respectability. His loss then was a severe blow to the institution. By it, the Lodges were again deprived of a head. Difficulties arose as to the extent of the powers of the Grand Lodge; of its capacity to perform its usual functions; and confusion and disorder followed.

The following extract from the answer of John Adams, President of the United States, to an address from the Grand Lodge of Massachusetts, in 1798, respecting the aspersions of Professor Robinson, bears unequivocal testimony to the character of Gen. Warren, and to the value of the institution:

"Many of my best friends have been Masons, and two of them, my professional patrons, the learned Gridley, and my intimate friend, your immortal Warren, whose life and death were lessons and examples of patriotism and philanthropy, were Grand Masters; yet so it has happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor (Washington), would have been *sufficient* to induce me to hold the institution and Fraternity in *esteem and honor, as favorable to the support of civil authority, if I had not known their love of fine arts, their delight in hospitality and devotion to humanity.*"

PUNCTUALITY.—This should be one of the chief characteristics of the Mason. He should be punctual in his attendance on the Lodge—and punctual in performing his duties there. More than all, he should be punctual in performing those moral obligations which he has voluntarily assumed.

WRITTEN FOR THE ASHLAR.

A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.

By JOHN MASON.

CHAPTER VIII.

There was a masquerade at the Louvre, to close the festivities given in honor of Prince Robert's birth-day. The old palace glittered with decorations: the pillars were wreathed with the rarest flowers; the flashes of light from a thousand lamps were scintillated back from sparkling mirrors that adorned the walls; strains of exquisite music, from unseen performers, filled the vast apartments with melody. There was the pride of courts, the pomp of royalty, the glory of armor, the grace and charm of woman's loveliness. There were groups of noble persons,—knights in polished armor, rich scarfs, and plumes of surpassing beauty; mitred prelates in gorgeous robes, resplendent with embroidery; courtiers in silks and gold and jewels; noble dames and high-born ladies, whose supreme loveliness was scarce enhanced by their robes of velvet and sable, their long, rustling, silken trains borne by beautiful maidens. Over all, presided the Queen of France, arrayed in all the elegance of royal robes, ermine and diamonds; and, contrasting with the surrounding splendor, was the snow-white costume of the Knights of the Temple, mingling with the gay masqueraders.

The Grand Master stood apart. His thoughts wandered back to the time he had last seen such revelry; and he was a page again, in the household of the Duke of Burgundy, and Gabrielle d' Anvers was once more by his side.

He was startled from his reverie by a hand that was laid on his arm, and the tones of a deep, rich voice said close to his ear, "My Lord, follow me; we would speak to thee *sub rosa*."

The Grand Master turned to the speaker, and beheld the figure of an immense woman, dressed in a black velvet Court costume, with a white veil and domino.

He followed, crossed the great hall, and turned off into a dimly-lighted passage leading towards the private chapel of the palace. His conductress stopped before a massive door, and struck three low, distinct blows. There was the sound of bolts being withdrawn from within, and the door opened noiselessly. It was as

black as midnight before them, but the Grand Master, feeling soft fingers clasped around his own, suffered himself to be led into the impenetrable darkness.

"Henri," said the lady, addressing the page who unbarred the door, "go, do my bidding, and warn me of the hour of supper."

The page closed the door, and they were alone.

"My Lord, I am Gabrielle d' Anvers. I have brought thee here to communicate a most terrible secret. I have suffered the tortures of the damned, through this live-long day, fearing I should not see thee," said the lady, in a voice tinged with the shadow of tones he still remembered and loved.

"But sadly changed, I fear. If not, why leave the provincial Court of thy aunt to pander to yon throng? Certes! this thirst for preferment is quite unlike thee?" inquired the Grand Master, in an apprehensive voice.

"Alas! my Lord, I cannot say why, unless it be fatality; and a part of that fatality is to warn thee of the terrible danger that menaces thee. My Lord, I adjure thee, by all the idolatry I have lavished upon thee; by all the holy memories of our childhood; by all I have suffered during the long, silent eternity of our separation; by all the unutterable joy which thrills my heart at thy presence once again,—I adjure thee to fly! Leave France! Return to Cypress! Go battle with the Saracen, and die at thy post! But, for the love of God, stay no longer here! My brain is consuming, my heart is in ashes, with knowing the horrible conspiracy that environs thee. Trust not in Philip! His welcomes are false, and his smiles but glittering scales to charm thee on, and hide the serpent that lurks beneath."

Here the impassionate woman burst into tears—so conscious was she that the noble man before her was the victim of duplicity, deception, and avarice.

"Hush! Gabrielle," said the Grand Master, soothingly; and taking the cold hands within his own, he chafed them tenderly. "Hush! Calm thyself! Thou art over excited. Some passing rumor, some Court scandal, has been converted by thy woman's heart into conspiracy. The King of France my enemy! Why, it is preposterous."

"Holy Virgin! help me to convince him," piously ejaculated Gabrielle. "Alas, my Lord! but it is so. My poor heart knows to the contrary; my ears have heard that which was not intended

for them. I was concealed—accidentally concealed—in the embrasure of a window, during an audience given by the King to two condemned criminals.”

“Fie on thee, Gabrielle, for thy shrewdness! How can the confessions of *two condemned criminals* affect an Order that has been the head of every heroic enterprise for two centuries? Thou reasoneth like a woman, as thou art,” replied the Grand Master, strong in his integrity that no evil was meditated on the part of Philip.

“But I *heard* it,” reiterated Gabrielle, “I heard it all,—the conditions and the compact. The criminals were to be pardoned if they told all concerning the secret practices of thy Order. They accused the Templars of performing unholy and sacrilegious rites, for years, in the secrecy of their asylums; of worshipping an idol covered with a human skin; of anointing it with the fat of young children roasted alive, and trusting in it for prosperity and success, as if it was their sovereign God; of burning the bodies of dead Templars, and giving the ashes to the younger Brethren, mingled in their food; of worshipping the devil; of denying Christ, and the Virgin; of spitting and trampling upon the cross as soon as received into the Order. All this, and much more, I was compelled to listen to. This was sworn to, signed, and sealed, in the King’s presence, more than nine months ago. Thou art here now, with all this tempest threatening thee. And thou shalt fly!”

Here, the excited woman caught hold of the Grand Master, and dragged him through the darkness to a side door. Unbarring it, she flung it wide open, and faintly articulating “Go!” she sank against the door for support.

The moon was high; a flood of pale, pure light poured in, penetrating the gloom, and the Grand Master saw, from the appointments of the room, that they were in a chapel. He looked upon Gabrielle—her face was deadly pale, her lips bloodless, while her black, luminous eyes, humid with tenderness, gleamed out like brilliant stars from the fleecy white veil, that fell like a soft cloud around her imposing figure. Her black velvet robe and train trailed over the white marble floor—as she stood in speechless agony, she seemed the statue of Despair.

They looked at each other mournfully. In Gabrielle’s glance was treasured the hope of years; she had felt the pressure of his

hand—she had heard the tones of his voice—she had caught the glance of his eloquent eyes—and the long desolating blank in her life's love was forgotten. She had lived but to prove to him how much she had loved him; and that was come. The Grand Master's looks were only eloquent with gratitude and sympathy; a stormy, exciting life had been his in the camp, on the battle-field, and in discharging the ceaseless duties of his office. This vocation had annihilated the passion of his boyhood. They were separated by vows—separated as far as heaven from earth, as time from eternity.

“Nay, Gabrielle, why should I fly from a fallacy? Who can believe such unnatural crimes, such frightful debaucheries, such superstitious abominations? None but those who can believe that the whole Order have become madmen. It is impossible then, for none will be found to believe that the Templars have been addicted to such practices, and, at the same time, suffered all the privations, encountered all the dangers, undergone every species of death, in defence of the Holy Sepulchre and infallibility of the Christian faith; and still be infidels and idolaters. No! the extravagances of the accusation are quite sufficient for their refutation, and must be modified so as to render them consonant with reason, before they can gain credence. Yet were it possible for all thou sayest to be true, still would I not fly. I stand at the head of the Temple, as the representative of its integrity to the world, as the embodiment of its self-denial and fidelity to Christians, as an example for all the Brethren to emulate, and responsible to Almighty God for the faithful discharge of duty. To fly, then, would be to bring scandal on our honorable Order, to impeach the innocent, to break my vows, to perjure my soul, and blaspheme the Deity. I will never do it.”

“But, my Lord, how canst thou hope to escape from Philip's minions? Justice and Truth are but as the spider-mesh between him and the desires of his avaricious soul.”

“Of myself, I hope nothing—of God all things. Should it be His holy will that our Order pass through the furnace of affliction, I know we shall all be sustained with grace sufficient for our hour of need, and the cloud and the pillar shall guide me through the wilderness,” replied the Grand Master, in a reverential tone.

“My Lord, that is all enthusiasm, infatuation, on thy part. Call not the overshadowing cloud God's will; hint not at Providence

in this matter; but rather believe me appointed by heaven to warn thee, so thou canst ward off the impending blow. 'Tis for this that death has not come at my bidding—for this, that I have dragged on a weary waste of life in this contaminating Court—for this that I have sustained my honor, and kept bright and unblemished the dream of my girlhood—for this that I now stand before thee, begging, beseeching, imploring thee to fly. Mark me! if thou fall into Philip's power, all will be lost."

"Gabrielle, I appreciate why thou hast sought this interview—I understand all thou hast suffered. I know that thy great heart would cease to pulsate to save me, were there storms to encounter or sacrifices to be made; and most gratefully do I thank thee for thy good intentions this night. Believe me, thou hast heard strange things, which thou canst not comprehend, and thy woman's heart has tortured into things we can neither understand; but, if there is any thing hidden, God in his own good time will bring it to light."

"Heaven shield thee from the scourge. 'Tis true we do not see this alike; thy religion sustains thee—my love for thee makes me fearful," replied Gabrielle, covering her face with her hands.

"If thou hadst this awful secret in thy heart, and my safety so much in thy mind, why didst thou not warn me before reaching Paris?" inquired the Grand Master, somewhat stunned by the pertinacity with which Gabrielle adhered to her assertions.

"Simply because I deemed thee safe in Cyprus. But, when the monster lured thee here, I could keep silent no longer."

"Philip did not lure me here—he knew not of my coming. I came by the commands of his Holiness, to meet in council relative to another Crusade, and I set out for Avignon to-morrow," said the Grand Master, triumphantly, rejoiced at so slight a cause to prove to her the groundlessness of her fears.

"'Tis no matter who sent for thee—'tis sufficient for me to know that thou art here. Like master, like man! His Holiness has sold himself like another Judas, and is but a puny tool in the hands of Philip. Hark! there is the warning,—'tis the hour of supper. Go! hasten, if thou wilt fly! A horse awaits thee behind the southern tower. If not, thou canst regain the reception-rooms from the esplanade. Adieu! My prayers attend thee. We shall never meet again."

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man gave away; the holy, self-sacrificing magnanimous woman before him humbled him. He caught her for one moment, and whispered,

"Gabrielle, we shall meet again; and it will be where nothing can divide us, and our souls shall hold eternal communion."

He sprang down the steps, and disappeared in the shadows of the wall.

Gabrielle listened till the last faint echo of his footsteps died in the distance; and as she turned to go, the gleam of a jewel in the moonlight caught her eye. She picked it up. It was the signet-ring of the Grand Master.

[To be continued.]

ADDRESS OF BRO. GEO. B. ENSWORTH, W. M. OF
ASHLAR LODGE, No. 91.

DELIVERED AT THE CONSTITUTION OF THAT BODY.

BRETHREN: We have been permitted to meet together in a constitutional manner, and under the authority of a legal charter are authorized to form this Lodge, whose officers have just been installed.

Allow me, my Brethren, to return you my sincere thanks for the honor which you have conferred in selecting me your first Worshipful Master. In assuming this position, I should be wanting in a proper appreciation of the requirements and duties of the office, did I fail to consider the responsibilities which, as the Master of this Lodge, will devolve upon me; and to you, Senior and Junior Wardens, and to you, my Brethren, I shall look for that cordial support and assistance which will be an encouragement to labor for its prosperity. May we all so demean ourselves, that "no discordant voice shall be heard," presenting at all times the beautiful spectacle of a Brotherhood dwelling together in unity. My Brethren, in the formation of this new Lodge, and in the discharge of our respective duties under its charter, you, as well as myself, have many duties to perform and many responsibilities to assume; and I desire you to indulge me a few moments in pointing out some of the most important.

In the first place, let our great aim be to live together in "perfect harmony," avoiding all contentions and disputes which may tend to mar our unity, and give birth to discord. Let us take hold together and with one accord, and with one mind, work for the best interests of our honored institution and the prosperity of this Lodge. And now that we are of one mind, let us strive with one another to preserve the amiable feelings and harmony with which we have commenced this good work; and in doing this, Brethren, we should ever bear in mind that portion of the charge which we received while standing as an Entered Apprentice, "to be particularly careful not to recommend a person for the benefits of Masonry, unless we are convinced that he will conform to our rules." Let not your desire or your zeal for the increase of our numbers cause you to lose sight of this necessary precaution. Let us bear in mind and act upon the principle that numbers are not what we desire to make our Lodge prosperous. We should desire members, not only to be worthy, but such as we can dwell with in peace and unity, having always the prosperity of the Lodge, and the interest of the Craft in view.

Having briefly stated to you what motives should govern us in the recommendation of candidates, allow me to say a few words relative to the ballot.

The result of the ballot, we are all aware, is too much a fruitful source of dissension, and the cause of disaffection in all Lodges, and tends more than any other circumstance to difficulties and disputes. To avoid these, we must ever adhere to that wise provision which has thrown around it silence and secrecy. Let us be ever watchful, and guard with scrupulous fidelity the inherent right of every Brother which the secrecy of the ballot guarantees,—that he shall be the judge of his own action, and responsible to himself alone for the result. Be guided by these principles, and submit with silence to the established regulations which have been adopted to protect us in the exercise of this sacred trust, and the difficulties and contentions which too frequently occur will thus be avoided. Neither should we forget, Brethren, that in the discharge of this trust we all have a duty to perform, from which we should not shrink; and although there may be times and instances when it may be unpleasant, yet none should lack the firmness and determination to do what is right: to allow no personal timidity to prevent the deposit of a black ball if, in our judgment, the

applicant is unworthy; and, at the same time, no illiberal prejudices should prevent the deposit of a white one if the character and qualification of the applicant is such as should entitle him to it. A candid and impartial judgment should ever be the rule of our action in the discharge of this duty; and that, in the exercise of it, all are prompted by proper motives, let us have the charity to believe. Yet, if from any circumstances we are led to entertain doubts of the motives of Brethren, let us retain those doubts within our own breasts. It is a well known and a long established principle in Masonry, that no Brother can be called to account for the ballot which he has deposited; "for the very secrecy of the ballot" says Bro. Mackey, "is intended to secure the independence and irresponsibility to the Lodge of the voter. And, although it is undoubtedly a crime for a member to vote against the petition of an applicant on account of private pique or personal prejudice, still the Lodge has no right to judge that such motives alone actuated him." These principles, my Brethren, I hope to see strictly adhered to, and faithfully carried out by the members of Ashlar Lodge.

To the officers of this body I shall look for a punctual attendance and a faithful discharge of their duties; for to them, in a great measure, the Lodge shall be indebted for its prosperity and usefulness; and upon those members also who may be designated to act upon committees, I desire to impress the necessity of a prompt and faithful discharge of their duties. This, my Brethren, is a very important branch in the machinery of our work. To committees are intrusted important duties; to their care and investigation the confidence of the Lodge is committed, and a prompt and faithful discharge of the trust can alone insure its prosperity. If committees are remiss in their duties and fail to make their reports, the work must consequently cease, and little or nothing can be done. I hope, Brethren, that I shall have no cause to complain in this respect. Let us all with one accord attend to, and discharge our respective duties faithfully. Let us by our unity of action, by our zeal for the interest of our Lodge, and the prosperity of our Craft, vie with one another in that strife "of who best can work, and best agree."

'KIND WORDS.

SELECTED.

How quickly the heart
Is made to smart
At a word unkindly spoken;
While a gentle word,
By the sorrowing heard,
May heal the heart that's broken.

The child that grieves,
And the deep sigh heaves,
And weeps almost to blindness,
Will forget its pain,
And be glad again,
When it hears the words of kindness.

The poor and the rich—
It matters not which;
For all are subject to sorrow—
Are delighted to see
In immensity,
The signs of a bright to-morrow.

As words nothing cost,
So nothing is lost
If none but kind words are given;
For each would be sure
That he is secure,
And has the kind favor of Heaven.

DEATH OF DISTINGUISHED MASONS—DR. KANE AND
AMAND P. PFISTER.

It is with sensations the most serious, and a feeling akin to regret, that we record the decease of Brethren known to us only by name, and who have filled an humble and obscure place in the Order. The great and final change which separates the soul from the body, and places it in a new sphere of existence, although but a metamorphosis governed by the laws of an omniscient Providence, cannot fail to impress upon thinking minds the vanity of all earthly things, and suggest reflections of the deepest solemnity. A thousand fold more suggestive is death when a man, possessing a large, philanthropic heart, keenly alive to the wants and sufferings of his fellows, and a sense of justice which commands respect wherever he is known, goes from his labors on earth to everlasting refreshment in the Paradise of God. We chronicle the

decease of such an one, not without a sensation of deep sadness, and with a fervent hope that he will live in his good deeds as an example to those who are left behind in the earthly tabernacle.

It has become our painful duty to announce to our readers the death of two well-known Masons, whose lives have rendered them worthy of the loftiest tributes of their fellow beings,—Bro. E. K. Kane, the great Arctic explorer, and Bro. Amand P. Pfister, for many years Grand Secretary of the Grand Lodge of Alabama.

The former, as a public man and a benefactor of his race, has engraved his name upon the age in which he lived. His history is familiar to the world. In the May number of *THE ASHLAR*, 1855, we laid before our readers a brief sketch of his life. He died at Havana, of rheumatism, under which he had been suffering for a long time. Undoubtedly the exposure to cold in the northern regions caused a rapid development of his disease and caused his early death. To the world, he was not known as a prominent Mason—not because he did not love the Order and esteem it highly, or feared to give evidence of his appreciation of its principles and teachings. From his earliest manhood, he was constantly changing from place to place, and a great portion of his life was spent in foreign climes. He had no opportunity, therefore, to closely identify himself with any particular Masonic jurisdiction or Masonic body. His regard for our ancient society was manifested on all proper occasions, and he did not hesitate to inform the public, with a feeling of pride, that he was a free and accepted Mason.

We can make no more than this brief notice, at this time, of the noble and generous Brother who has paid the last debt to nature, after a life of activity and intense toil for the benefit of the human race. We shall again refer to him, and give extracts from his publications at an early day. Now, our country mourns his loss, and the good and wise throughout the earth honor his memory.

Bro. Amand P. Pfister died at the Dexter House, Montgomery, Ala., on the 28th of January last. He was for many years closely identified with the Order, and was one of its most intelligent and warm-hearted members. We had not the pleasure of a personal acquaintance with Bro. Pfister, but knew him well by reputation and by letter correspondence. We cannot pay a better tribute to his memory than by quoting the obituary comments of those who

knew him well and intimately. Bro. E. G. Storer, Grand Secretary of the Grand Lodge of Connecticut, in a letter of recent date, speaks of our departed Bro. "as one of the most estimable of men." "He was well known," he says, "at the North, having repeatedly visited our Grand Lodges, and had endeared himself to all Masons who had the pleasure of forming his acquaintance." From among the many newspaper notices bearing testimony to the worth and virtue of the deceased, we need select but two or three. The *Montgomery Advertiser* says:

On Wednesday night, Mr. Amand P. Pfister died at the Dexter House, in this city. There are but few men in it who could be more generally regretted. He was not only a good citizen, but a good man, and his death is as well a public loss as a private misfortune. He was so courteous in his manners, so obliging in his conduct, so amiable and kindly in his disposition, so—we know but one word which will express it—so *gentlemanly* in all he said and did as to have attracted every one who knew him and made him an universal favorite. But his politeness and affability were the unstudied expressions of a gentle, kind heart which excited, in those who had the privilege of intimacy with him, the warmest attachment.

His attention to his business was strict, and his integrity without a blemish. But his business did not so wholly absorb him as to make him insensible to, or careless of, social enjoyment; and it was in such moments of ease and freedom from care that he manifested those traits which made him the most acceptable of companions, and displayed, without vanity, accomplishments which rendered his society everywhere desirable and desired.

We shall long miss his cordial greeting on the street, his hearty recognition at his place of business: and when the long summer days have come again, we will revert with painful pleasure to the many afternoons whiled away with friends, listening to his gay badinage, or serious talk, or passed at chess in the sociable back-room of his store, and give a sigh to the memory of our old friend "who sleepeth."

The following is taken from the *Mobile Register*:

No mortuary record can excite more universal grief in the State of Alabama than this simple announcement of the death of Amand P. Pfister; for no one being now among us, be he Governor or Representative of the State was more generally or intimately known and esteemed. Amand P. Pfister was the Grand Secretary of the Grand Lodge and Chapter, and has borne the offices, almost, time out of mind. He bore the same relationship to the Temperance Fraternity: nor was there an institution for benevolent or generous purposes in the land, but at its practical head was Amand P. Pfister. From somewhere about 1823 to

1833, he was a distinguished citizen of Mobile, where he and his family were among the most opulent and influential in society. He left Mobile and settled in Tuscaloosa, where he remained alike beloved and respected as he was in Mobile, until the change of the State House in Montgomery in 1846, when he removed to that city. Gifted as a musician, and with a poetic temperament: endowed with every warm impulse that makes the creature nearest approach the creator: of profound acquirements and mental culture, he was the very centre of all that rendered society and manhood attractive and honorable.

Of him, more than of any we have heard of or known, it can be truly said he left not a foe or an unkindly feeling behind him. He died at Montgomery on Wednesday night—and left a void in the hearts, society and institutions there, as elsewhere, which must remain unfilled. Death loves a shining mark: but rarely has he hit one more to his painful fancy than in the case of all men's friend, Amand P. Pfister.

The remains of Bro. Pfister were buried with Masonic honors, a brief account of which we find in the *Montgomery Mail*:

The remains of our lamented fellow-citizen, Col. A. P. Pfister, were yesterday committed to the tomb, by his Brethren of the Orders of Masons and Odd Fellowship, and the Montgomery True Blues (of which last he was an honorary member), in the presence of a large number of citizens. The day was rainy and the streets were in a very disagreeable condition, notwithstanding which, the funeral procession was one of the largest and most imposing we ever saw. The carriages in attendance were very numerous and formed what seemed an almost interminable line.

At half past ten, the coffin was deposited in the middle aisle of St. John's (Episcopal) Church, and the solemn peal of the organ thrilled every bosom—for then came the remembrance that those notes had often been evoked by *his* touch. The church was nearly full, and the whole audience seemed deeply affected, as the good Bishop (Rt. Rev. N. H. Cobbs), with a tremulous voice commenced to read the impressive burial service of the church. In consequence of the inclemency of the weather, it was deemed best to perform the entire ritual within the church; and at the words, "*we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust;*" Col. Charles T. Pollard dropped upon the coffin the customary handsfull of earth.

At the conclusion of the service, Bishop Cobbs took occasion to remark in substance, that the customs of the church did not sanction the delivery of eulogies, on such occasions; but that he would venture to say, that the deceased Brother before us was one of his earliest acquaintances in Alabama, and that from the period of their first meeting in Tuscaloosa up to the day and hour of his death, he had cherished for him sincere regard and esteem.

In Christ's Church, Tuscaloosa, and St. John's, here, they had constantly been associated, and the speaker bore witness to his sincerity, his constancy, the gentleness and amiability of his disposition and the kindly suavity of his manners. He was a beloved and an useful citizen, whose death was a loss to our whole community, and especially to this church—but he had passed from among us, leaving for consolation the testimony of his deep-seated faith in the efficacy of the blood of our Lord and Saviour. Among the latest acts of his life, was a devout participation in the sacrament of the body and blood of Christ. The Bishop was deeply moved while he spoke.

The procession then proceeded to the cemetery, where the imposing ceremonies of the Masonic ritual were conducted by Bro., the Rev. Samuel E. Norton. At the conclusion of these, the Blues formed by the side of the grave, and their funeral volleys closed the sad offices of the mournful day.

"May our last end be like his!"

PROCEEDINGS OF THE GENERAL GRAND CHAPTER.

For some reason, we were not favored with a copy of the official report of the proceedings of the General Grand Chapter, which met at Hartford in September last, till a few days since, when a Companion was kind enough to loan us one.

There are now twenty-six Grand Royal Arch Chapters which acknowledge the jurisdiction of the General Grand Chapter, to wit:

Maine,	Alabama,
New Hampshire,	Tennessee,
Vermont,	Indiana,
Massachusetts,	Illinois,
Rhode Island,	Mississippi,
Connecticut,	Louisiana,
New York,	Missouri,
Maryland and District of Columbia,	Michigan,
Ohio,	Arkansas,
Kentucky,	Wisconsin,
North Carolina,	Texas,
South Carolina,	Iowa,
Georgia,	California.

Three—Pennsylvania, Virginia and Florida—do not acknowledge that jurisdiction. New Jersey and Delaware are the only States in which there are no Grand Chapters,

The following approximates very nearly to the number of Chapters and members in the country:

GRAND CHAPTERS.	No. OF SUB. CHAPTERS.	No. OF MEMBERS.
Maine.....	16	518
New Hampshire.....	5	276
Vermont.....	11	350
Massachusetts.....	14	700
Rhode Island.....	4	222
Connecticut.....	19	1,067
New York.....	75	5,509
Maryland and District of Columbia.....	7	339
Ohio.....	61	1,779
Kentucky.....	55	1,448
North Carolina.....	27	700
South Carolina.....	15	600
Georgia.....	41	1,488
Alabama.....	56	1,456
Tennessee.....	40	1,300
Indiana.....	85	1,108
Illinois.....	26	768
Mississippi.....	61	2,126
Louisiana.....	20	601
Missouri.....	23	686
Michigan.....	16	800
Arkansas.....	10	238
Wisconsin.....	11	359
Texas.....	47	1,524
Iowa.....	18	386
California.....	16	469
	<hr/> 715	<hr/> 26,381

There are about one hundred members in Chapters which have recently received Charters from the General Grand Chapter. These, together with those in Virginia, Florida and Pennsylvania, swell the number of Royal Arch Masons in the United States to about *thirty thousand*.

The members in attendance on the Grand Chapter from Michigan, were Compa. Michael Shoemaker, of Jackson; F. Booker, of Kalamazoo; and Horace S. Roberts, of Detroit.

A very excellent address was delivered by the G. G. H. P., Robt. P. Dunlap. The following officers were elected, who hold their offices till the next triennial meeting, which will be in 1859:

M. E. Charles Gilman, of Maryland, G. G. H. P.

M. E. Philip C. Tucker, of Vermont, D. G. G. H. P.

M. E. Amos Adams, of Louisiana, G. G. King.

M. E. John L. Lewis, jr., of New York, G. G. Scribe.

M. E. Edward A. Raymond, of Massachusetts, G. G. Treasurer.

M. E. Benj. B. French, of the District of Columbia, G. G. Secretary.

M. E. James R. Hartsock, of Iowa, G. G. C. of the Host.

M. E. Henry C. Deming, of Connecticut, G. G. R. A. Captain.

We find little in the proceedings of much interest, to which we have not alluded before. The action of the General Grand Chapter, as exhibited in its official report, only tends to confirm the opinion which we have expressed, of the uselessness of that body.

The Report says:

Comp. Tucker rose to present the proceedings of a body of persons calling itself "Ancient Chapter, No. 1," in the city of New York, complaining of the action of the G. Chapter of that State, when, on motion of Comp. Mackey, it was

Resolved, That this G. G. Chapter cannot receive any document purporting to be a complaint against a Grand Chapter.

The following resolutions were also adopted by the G. G. Chapter:

Resolved, That the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.

Resolved, That an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law or custom.

Provided, That this resolution, as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this Body, and shall not be considered as operating, or having any effect in State Grand Chapters or Subordinates.

Such being the nature and character of the G. G. Body, according to its own declaration, it is difficult to see how it sustains the character of a "Grand Masonic Body," as that term has always been understood. But we barely allude to this matter now, as we expect to treat it somewhat elaborately in a few months.

Among the amendments to the Constitution, which lie over for action till the next Convocation, is the following, offered by Comp. Mackey, in behalf of Comp. Pike:

Strike out Section 2, of Article 1, of the present Constitution, and insert the following in lieu thereof:

"The General Grand Chapter receives all its powers, faculties, and prerogatives by grant and delegation from the several State Grand Chapters; and it can have and possess no other powers than such as are expressly granted and delegated to it by them, or

as are indispensably necessary to the exercise of its general powers, and consistent with the nature of the confederation between the State Grand Chapters. It can exercise no doubtful powers, nor any powers by implication merely; and all Masonic powers not hereby granted to it, are reserved to the Grand and Subordinate Chapters of the several States.

"It shall have and maintain jurisdiction over all Chapters established by itself in those States, Districts, Republics, and Territories which recognize this jurisdiction, and where there is no Grand Chapter established.

"It shall have power to decide all questions of Masonic law, usage, and custom, which may arise between any two or more Grand Chapters, or in any of the Subordinate Chapters under its own immediate jurisdiction, and all that may be referred to it for its decision by any Grand Chapter, by formal vote; and its decisions so made shall be deemed and regarded as those of the supreme judicial tribunal of Royal Arch Masonry in the last resort.

"It shall have no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not hereby specifically granted, nor any authority to suspend the proceedings of any State Grand Chapters, nor shall entertain any complaint against a Grand Chapter, prepared by any Subordinate Chapter or individual Mason in that jurisdiction or elsewhere; but it may upon proper reference to it of any matter of controversy between any two or more Grand Chapters, and even where the question is not one of Masonic law, custom, or usage (both or all such Grand Chapters consenting to such reference), act as final arbiter between them, and settle such controversy.

"It shall judge of the qualifications of its own members. It shall see that the ancient work of the Order is preserved in the several degrees, and establish uniform formulas for installation of its own officers and those of Grand and Subordinate Chapters, for the consecration and constitution of Chapters, and the opening of Grand Chapters; and it may suspend the proceedings of any Chapter under its own immediate jurisdiction, in any State, District, or Territory where there is no Grand Chapter, for any wilful violation of any of the provisions of this Constitution, or for gross unmaasonic proceedings or conduct."

The following resolution relative to the Past Master's degree was adopted:

Resolved, That the G. G. Chapter do recommend to the Grand Chapters and the Subordinate Chapters under this jurisdiction to abridge the ceremonies now conferred in the Past Master's degree within the narrowest constitutional limits, only retaining the inducting of the Candidate into the Oriental Chair, and the communicating of the means of recognition.

THE ADOPTIVE RITE.—The leading advocates of this pernicious system have not favored us with their printed documents, vindicating its usefulness. As far as we can ascertain, others who coincide in our views have met with the same treatment.

Bro. Moore of the *Review* says:

Some months since a book fell into our hands called, "The Mosaic Book of the American Adoptive Rite: containing general instructions, the Ritual," &c., of this emanation from French society. We looked it all over, made some *choice* extracts from it, and promised attention at some future time. After reading it, we were more than ever fully satisfied of the reprehensible character of the whole thing, and of the unfavorable influence it is so well calculated to exert upon those who can stoop to worship at its shrine. We are half inclined to append, here, some extracts from the book above referred to, but forbear at present. We most fraternally request our Brethren to have nothing to do with "Adoptive Masonry" in any of its forms; and beg the ladies will be satisfied with the relationship they hold to legitimate Masonry through the medium of their fathers, husbands, sons and brothers. Reasons are obvious; we need not name them.

We wonder who is the author or publisher of a sheet called the "Adoptive Mason," in which it is boldly announced that this rite shall be promulgated, "*even at the expense of Masonry itself?*" The authors of such publications are careful not to let us see a copy, if it can be avoided, but occasionally we hear of them. He is a bold man, at least, who makes the above announcement; and if he be a Mason, we warn the Craft to be on their guard—for he must be a dangerous one. A Mason who will declare it to be his deliberate intention to sacrifice Masonry, if need be, to execute a selfish and unlawful purpose, is not a true Mason. And though we are not alarmed for the fate of Masonry, we are for the man who makes the threat; the Craft should watch the progress of this movement, and the Grand Lodges should arrest it before a wound is inflicted that it will require a life-time to heal.

We have not seen the documents alluded to, but if either contains such sentiments as those quoted in the extract, it gives evidence of a bad design on the part of the author, and if he be a Mason, he deserves severe discipline. The more we learn respecting these androgynous degrees, the more strongly we are convinced of their baneful tendency.

☞ A Mason, if he would attain an honorable rank among his Brethren, must devote sufficient time to the study of the Royal Art to understand its genius, its rituals, and its symbolism.

IOWA CORRESPONDENCE—MASONIC FESTIVAL.

DUBUQUE, Iowa, March 5th, 1757.

DEAR ASHLAR:—Thinking that perhaps your numerous Masonic readers may be pleased to hear something of the doings of the Brethren of the "Mystic Tie," off here in the "Key City" of the great North-West, I send you a few notes, with full permission "to print 'em" or to burn them.

There are here in Dubuque some five hundred members of the Masonic Fraternity, and, with scarcely an exception, they are all upright men and Masons. I have never known such a happy unity to prevade the whole circle of the Brotherhood as prevails here in Dubuque. Every one seems anxious to exemplify the pure principles of Masonry. There are here an Encampment, a Council of R. and S. Masters, a Chapter and two Lodges of Master Masons.

Whoever becomes acquainted with the worthy Brethren of Dubuque will make the acquaintance of as kind, benevolent and generous a body of men as ever lived.

Last evening I had the rare pleasure of attending a magnificent banquet, gotten up in the most *recherche* style, in Masonic Hall, and given by the ladies of the city friendly to our Ancient and truly honorable Order. The supper was "free as air," and as bountiful as the most devoted disciple of Epicurus could desire. The tables fairly groaned under their burdens of rich and substantial viands. Invitations were extended to all the affiliated and known Masons in the city, and some four hundred happy faces and grateful hearts, representing Brethren and their wives and daughters, were gathered around the richly furnished tables and partook of the "rich repast."

Bro. Charles Gillman, W. M. of Dubuque Lodge, No. 3, presided in the East, assisted by Bro. S. Ercanbrack, in the West, and Bro. W. J. Barney, in the South. Never was such a season of refreshment before witnessed in our Lodge room. After all had eaten "and were filled," speeches were made, interspersed with both vocal and instrumental music, in which both the ladies and Brothers assisted. The speeches were all impromptu, the speakers being called out from among the Brethren, without previous notice, but they were all good and worthy of Masons. Remarks

were made by Bros. Barrington, Enckenbraek, Langworthy, Spaulding, Jennings, and others.

The whole affair was worthy of the Fraternity and fair ladies of this hospitable and giant young city. At nearly low twelve, after invoking the blessing, the guidance, and the protection of the SUPREME GRAND MASTER and ARCHITECT of the Universe, the whole company, in the best of spirits, dispersed to their respective homes, all highly pleased with the Order and with each other, and all will long remember it as the most pleasant social gathering they ever attended. Fraternally, yours, J.

♦♦♦

"WHAT IS MASONRY DOING FOR INTELLECTUAL
PROGRESS?"*

We take it, that in this utilitarian age, when even the amenities and courtesies of society are weighed before they are dispensed, in the scales of profit and loss: when friendship is valued by "how much it will fetch:" relaxation from the iron mill of weekly care, hardly allowed: amusement deemed needless, though the fingers and feet are blistered with scraping and running in the race for gold: in a word, when loss of life apparently is feared chiefly because it infers a more dreaded evil—loss of time;—many of our Fraternity have been asked by others, and have frequently asked themselves the question of our present essay, and have received an unsatisfactory reply. It is true that Masonry is the breathing-place for philanthropy, flying from the niggard selfishness of the external world; an oasis of comparative seclusion, yet not inertness, amply needed in these days of noise, and strife, and brain-work; but this is no reason why the oft-repeated charges against it, of living for the past rather than for the present, of not fostering the intellectual expansion of the age, should continue unrefuted, and disparage the system in the eyes even of the Fraternity itself, which, allowing its fullest claim to the glory of promoting mutual Charity, yet is constrained to admit its sluggish and inefficient towards the mental development of the people.

We speak now of course of the publications connected with the Craft, not of schools, nor of those nobly maintained endowments which reflect a lustre on our Ancient Order. How is it that the sensible Mason, whilst acting in strict concurrence with the obligation to mutual kindness, feels no source of pride or gratification in the co-operation of his Fraternity with social improve-

* From The London Freemason's Magazine.


ment exhibited in proportion to what it might do? Suppose he is asked—"Does the literature, emanating from your Order, *as such*, prove intellectual advancement to be their study?" What does he reply? How does he regard the literary organ of his Craft, as it lies on the table? Does it challenge competition with any periodical, as containing whatever is brightest in science, noblest in history, rarest in literature, latest in intelligence? Why are we all of us compelled to acknowledge that, except by our schools and charities, there is no *ostensible* encouragement given by us to social improvement in letters at all; nothing eliminated in a literary sense to awaken desire for self-culture in the hearts of our children, nothing to improve ourselves; and that whatever social principles our Order may possess, their good is limited to the knowledge, intellectually speaking, of a by-gone age?

The objects of interest to men, are three,—gain, politics, religion; by these their passions are excited, and their oppositions, if not their virtues, evoked. It is evident, therefore, that a system which especially cuts off sources of opposition, and reduces communication almost to the absolute "yea" and "nay" of unfermenting union, would be tiresome; for men cannot endure perfect harmony as yet, without danger of falling into lethargy. Now it is at this very point that the vital excellencies of Masonry (like many of its other benefits, not sufficiently considered nor acted upon), may be peculiarly and most gloriously exhibited: we allude to scientific and literary intercourse, in all the ramifications of intellectual speculation. We have the myth, we possess the symbol; because we do not choose to go beyond, or to ascertain the jewel hidden in the casket, we blame the system, when we should blame *ourselves*. Would the casket, the external case, be so nobly carved and blazoned, if knowledge, one of earth's brightest jewels, did not lie within.

If the truth be told, it is, because the hidden principles of Masonry are not understood, that so little intellectual growth results from them. A man becomes a Brother, he is content merely with external knowledge, satisfying himself that he is able to satisfy others of his Masonic admission; the rest of the matter is to him nothing but a periodical series of banquets; he is proud of belonging to a powerful Fraternity, yet acknowledges he feels rather stultified that for his own improvement his admission has done but little, *though he perhaps has never visited even a lodge of instruction in his life!* How is it to be wondered at, that his half-and-half Mason should dishonour the ceremonies and rites of his Order, and so far from being an exponent of its irresistible claims, if fairly put, upon public esteem, should abet and involuntarily, but potently encourage, the but too general disregard of them.

Freemasonry, rightly enunciated, is not only a principle of systematic coherence, founded upon charity and sympathy, between members of a suffering world, but its very symbols—nay more,

its absolute and inherent elements of existence, teach us that it regards *all* scientific knowledge as its legitimate object of speculation, whether eliminated in earth, air, fire, or water. It is at once a moral code, and a scientific investigation. It teaches us to "look through Nature up to Nature's God." It bars out the vices, but it encourages the freest ingress and egress of the intelligence. Its spirit walks beneath "the Great Fountain Spirit of the Sky," upon every path permitted to human intellect to tread; exploring the foundations of the globe, with geology—soaring to its top, pillowed amongst the stars, with astronomy—tracing the marriage deed between the moon and waves with laws of gravitation—or chasing the lightnings to their lair, by electricity. It is said our Masonry is speculative; but where are its objects of speculation, if not whatever is grand in science, interesting in antiquity, elevating in history, purifying in ethics? The lives of "The Great of Old" the analysis of recent discoveries, incidents of travel, the customs of nations, moreover, that materially of which our system bears the type, we allude to the study of architecture, besides a review of the literature of our own time, briefly, whatever tends to exalt the moral and intellectual faculty, is within the scope of true Freemasonry, so that indolence despoils it of its honor, and ignorance plucks a jewel from its crown. If, therefore, a ladder is fixed between earth and Heaven, on which the mind may ascend by successive steps of increasing knowledge, it would be absurd to suppose that the latter should not be encouraged by the very system which points to the Great Architect of the Universe as the object of its highest adoration.

 At a regular meeting of Eureka Commandery of Knights Templars, held at their Asylum in Hillsdale, Michigan, February 10th, A. D. 1857, the following officers were chosen, viz.:

- Sir Elias D. Cone, E. Commander.
- “ C. J. Dickinson, Generalissimo.
- “ Richard Rowe, Capt. General.
- Rev. “ L. H. Carson, Prelate.
- “ H. T. Farnam, Sen. Warden.
- “ H. T. Hewitt, Jun. Warden.
- “ Franklin French, Treasurer.
- “ J. B. Wheaton, Recorder.
- “ J. L. Corning, Standard Bearer.
- “ Jno. Mickle, Sword Bearer.
- “ J. O. Ames, Warden.
- “ Wm. A. Lawrence, Sentinel.

"THE WORKMAN IS WORTHY OF HIS HIRE."

The Freemasons were distinguished in the regulations for establishing the wages of artificers and others, by having awarded to them the highest rate, of which a few examples will suffice. It appears, therefore, even if they considered themselves exempt from any of these regulations, that they were held in proper estimation by the framers of them; and although the wages are such as may appear marvellously little in our eyes, we must consider the difference of times and the then value of money. The preamble to the first statute of laborers, 23d Edward Third, is rather curious, showing even at that time a spirit of combination. It states—"Because a great part of the people, and especially of workmen and servants, late died of the pestilence, many seeing the necessity of masters, and great scarcity of servants, will not serve unless they may receive excessive wages, and some rather willing to beg in idleness than by labor to get their living; we, considering the greivous incommodities, which of the lack especially of ploughmen and such laborers may hereafter come, have," &c. However this has not much to do with the present subject; therefore, to proceed with the example of wages:

In 1351, a Master Mason (probably equivalent to a Freemason) by the day, 3d. Other Masons or Tylers, 2d. Their servants or boys, 1½d.

In 1446.—From *Easter* till *Michaelmas*:

• A Free Mason, with diet, by the day, 4d.

Without diet, 5½d.

A Master, Tyler, Slater, Rough Mason, by the day, with diet, 3d.

Without diet, 4½d.

From *Michaelmas* to *Easter*, a penny by the day less.

In 1514.—From *Easter* to *Michaelmas*, the daily wages of a Free Mason, with diet, 4d.

Without diet, 6d.

A Rough Mason and Tyler the same.

From *Michaelmas* to *Easter*, 1d less.

(These also are the wages allowed by 6 Hen. 8, c. 5.)

In 1610.—A Free Mason who can draw his plot, work and set accordingly, having charge over others, before *Michaelmas*, by the day, with meat, 8d.

Without meat, 12d.

After Michaelmas, 6d. and 10d.

A Rough Mason, who can take charge over others, before Michaelmas, with meat, 5d.

Without meat, 10d.

After Michaelmas, 4d. and 8d.

In 1684.—A Free Mason, with meat and drink, 6d.

Without, 16d.

A Master Brick Mason, with meat and drink, 6d.

Without, 12d.

Their servants and apprentices, above the age of eighteen, with meat and drink, 4d.

Without, 8d.

From the middle of September to the middle of March, one penny by the day, to be abated of the wages before specified.—*Sandy's History of Freemasonry.*

FREEMASONRY IN GREAT BRITAIN.*

Owing to the laborious researches of enlightened men, much of the obscurity which for many years veiled the commencement of Masonic institutions has been cleared away. But the accounts given by the old chroniclers are so deformed by absurd fables, that little reliance can be placed on them, and sufficient mystery therefore remains, relative to their first founders, to render an inquiry into their rise and progress an interesting study. Many writers affirm that there were Masonic Lodges before the building of Solomon's Temple, while others trace back the Craft to the Creation. But it is certain that the extension of Freemasonry in Britain, as elsewhere, is to be attributed to the difficulty, in the early ages of Christianity, of finding workmen sufficient to build the numerous churches, and other religious edifices required by the superstition of the times. Italians, Germans, and Flemings, joined the ranks of the ancient association, which alone patronized art and morals as a system, under the appellation of Free Masons. Under the influence of various causes, those nocturnal assemblies were often held in the deep recesses of the gloomy forests, in

* From The London Freemason's Magazine.

grottoes, caverns, on the borders of solitary lakes, or in the old castles of Scotland and Sweden, often surrounded with physical wants, which required great courage and enthusiasm to overcome, and possessed a great charm for these zealous men.

Subsequently, the papal power, perceiving their value, protected and encouraged them, and granted them many indulgences. They were thus enabled to act more independently, and dividing themselves into parties, travelled into different countries, where they thought their services might be required. When they arrived at a spot where a church was wanted, they formed themselves into a regular government, chose a surveyor, and placed a warder over every nine men. In summer the laborers lived in tents, formed of the branches and bark of trees, but in winter a camp was constructed of rude huts. The nobles residing in the neighborhood found materials for the edifices, wagons to convey them, and money to pay the workmen for buildings, which the rich nobles often erected as a commutation of penance. The word Freemason had been adopted by these men, because they were at liberty to work in any part of the kingdom they chose.

For a long period, these associations were obstructed by the frequent wars, and they did not revive until the time of Carausius, by whom they were patronized. He encouraged learned men, and collected clever artificers, particularly masons, from various countries. He appointed the celebrated St. Alban, his steward, to superintend the Lodges—who was also the first martyr for the Christian faith in England. The chroniclers relate that to encourage them he paid the workmen three shillings a week, besides three pence a day for their board, while previously they had only one penny a day and their food.

In 557, the monks sent over by Pope Gregory I. to convert the Anglo-Saxons, landed in the Isle of Thanet, and having sent some French interpreters to King Ethelbert, with an account of their mission, he gave them liberty to do their master's bidding on as many of his subjects as they found willing to accept the Christian faith. He assigned to them, for their place of residence, Dorovernum, near Canterbury. They remained here until the conversion of the king. They dispatched an envoy to the Pope, with an account of their success, and he sent back books, dresses, and ornaments to adorn their churches; at the same time advising them not to pull down the heathen temples, but after sprinkling them

with holy water, to convert them into Christian places of worship; he wisely calculated that the prejudices of the native might be less shocked at the new faith, if its rites were performed in the buildings they had been accustomed to use.

They chose for their leader Austin, afterwards a celebrated architect, who, finding the people open to instruction, took great trouble to gain a lasting influence over them. To insure this result, he formed associations, placed monks at their head, while at the same time the lay brothers enlisted themselves among the members. This union of Freemasonry with monastic institutions had such results that the Lodges were held exclusively in the convents; and those foreign architects who built for the nobles their magnificent castles, and for the clergy their churches, were treated with great distinction.

The monks made frequent voyages to Rome, partly to bring back pictures and statues, and partly to induce other Masons to assist those in England, so that those Masonic institutions were not only formed of architects, but influential men began to co-operate. The Lodges became the more important, since none but free persons could become members, and it was necessary, before arriving at the dignity of Master, that the candidate should have made three voyages to foreign countries, and on his return, submit to an examination of his capabilities as an expert architect.

While the heads of the assemblies occupied themselves with home affairs, they sent sections of the Brethren in search of architectural models, in Scotland. A party travelling in the valley of Glenberg, situated on the north-east side of Scotland, opposite the Isle of Skye, came in sight of two old castles, built with large stones, without lime or mortar. They appeared to have been places of refuge during troubled times. Being pleased with the wild and romantic aspect of the place, the Freemasons took possession and formed an association, under the title of Master of the Valley. It was in the halls of such dreary and desolate buildings, that some of those persevering men studied the Scotch models, while others roamed the country, in search of different styles.

The reformation gave a fatal blow to those institutions, and put a stop for a time to the erection of the vast religious piles; but the great fire in London, which destroyed 40,000 houses and eighty-six churches, gave a fresh impulse to Freemasonry. The workmen in England not being found sufficient, foreign aid was called in, and

the whole of the Brethren placed themselves under the authority of a central Lodge, directed by Sir Christopher Wren. After his death, the Lodge of St. Paul's took a new and important step. Hitherto none but architects and masons were admitted to the order; but in a grand assembly of the Brethren, it was decided unanimously that persons of all professions should be admitted, provided they were found eligible. This decision changed entirely the aspect of Freemasonry, and contributed chiefly to bring it to its present flourishing condition.

But the Masons found much difficulty in this plan, partly by disunion among themselves, and partly by political troubles. When James II. came to the throne, 1685, his leaning towards catholicism throwing the whole country into disorder, the Freemasons divided themselves into two parties; the Scotch having at their head the Chevaliers de St. Andre, on the side of the hypocritical king, and the English Lodges, on the contrary, being decidedly for his dethronement. The last carried the day, and when James took to flight he was accompanied by many of the nobles and Jesuits.

From that time to the present, Freemasonry has gradually increased in importance. It has spread its humanizing influence over most parts of the globe. The principles of civilization which it has advanced, and the doctrine of universal Brotherhood which it inculcates, have sometimes so alarmed crowned heads and their satellites, that they have done all in their power to stop its progress. In the middle of the eighteenth century edicts were published in Russia, Sardinia, Austria, Rome, Florence, and many other countries, forbidding the holding of Lodges, on pain of the terrors of the Inquisition, the galleys, death, imprisonment for life, or excommunication, according to the habit of the several governments; and these prohibitions still remain in some places, but ineffectually as ever.

The number of Lodges in the four quarters of the globe may, at a moderate computation, be reckoned at 5,000, of which 3,000 flourish in Europe, 1,400 in America, and the remainder spread over less important places. Although, perhaps, there may be some modifications in its forms and ceremonies, its benefit to the human race is undoubted, and a Brother is recognized and aided in any part of the world, whether the government be a republic, a monarchy, or an oriental despotism.

EDITORIAL CORRESPONDENCE.

CHICAGO, March 15th, 1857.

It is astonishing with what rapidity this great West is advancing in the march of civilization. Its growth is without a parallel in the history of the world. Those who have not beheld the marvellous changes—who have not seen with their own eyes the mighty metamorphoses, can have no idea of them. During the last five years, the resources of this vast territory have been rapidly developed; cities and flourishing towns have sprung into life, as it were, by magic, and are now progressing finely; railroads have been built, which cross the wide-spreading prairies in almost every direction; buildings have been erected which for magnificence and comfort vie with the most stately edifices in the eastern marts of commerce. On visiting these new cities after a few months' absence, one can almost believe the marvellous stories of the Arabian Nights, so many great improvements does he see, which required vast wealth and immense labor to complete them. The city in which I am now tarrying is probably the most wonderfully progressive one in the world—not excepting San Francisco. Four years ago, I visited it for the first time. It then had 60,000 inhabitants—now it has 120,000. During the four years acres and acres of land which were before vacant have been covered with buildings, and a large number of magnificent blocks, unsurpassed for elegance and stateliness, have been erected. The fever for land speculation was at its height when I first visited the place: people were fearing a reaction, and the cautious ones declared that the value of real estate could rise no higher for years. This prophecy has proved false in the extreme. Real estate in every part of the city has risen rapidly, and continues to advance. Rents are also rising, and it is with difficulty that dwelling houses can be obtained.

Chicago is situated on a flat prairie, and the land is so low that the city cannot be easily drained. Consequently there are very few, if any, cellars. To remedy the difficulty, the authorities have commenced the herculean task of raising the streets by a high grade, so that culverts can be made which will conduct the impure water to the lake. Lake street is thus raised, and presents a very novel appearance, the sidewalks being four or five feet lower than the centre of the street.

Milwaukee may also be mentioned as another wonder of the West. I have just returned from there. After an absence of eight months, I was most agreeably surprised at the many improvements which attracted my attention. The most conspicuous is the new hotel building, which is nearly completed. It is truly magnificent and has not its equal in the western country. The cost of this structure, I was told, would be \$250,000. It will be called the Newhall House.

Milwaukee is beautifully situated on high land on the shore of Lake Michigan. It has forty thousand inhabitants, a large proportion of whom are Germans. In a short time, the new railroad from Detroit will be finished. This will give a fresh impetus to Milwaukee.

As grow the cities, so grows the Great West. It is the country which supports the city. Is the present tide of prosperity to continue? Who can doubt? Look at the vast and beautiful prairies, with their rich soil inviting the immigrant—look at the thousands of settlers travelling toward the setting sun—see the fertile land yielding plentiful harvests with light toil, and making abundant returns to the husbandman—behold these things and judge for yourselves.

Time will not permit me to speak at length on these interesting topics. It is gratifying to know that amid the activity, energy and prosperity of the busy people which we see everywhere throughout the vast West, Masonry, ancient and venerable, is held in respect and reverence. In Chicago alone it is estimated that there are *fifteen hundred* Masons. This number is constantly increasing. There is now a Consistory here, which was established recently, and confers degrees as high as the Thirty-Second. I have had the pleasure of seeing Deputy Grand Master J. V. Z. Blaney, who is a learned Mason, and a highly intelligent and urbane gentleman. It is gratifying to see such men occupying prominent positions in the Fraternity.

At Milwaukee, I met a host of good Brethren. First and foremost is Bro. Palmer, Past Grand Master, an ornament to the Craft in Wisconsin. I had the pleasure of seeing Bro. P. work in the East, a position for which he is eminently fitted. Bros. Helfenstein and S. S. Dagget again put me under obligations by their kind attentions, which I trust I may some time have an opportunity to cancel.

A. W.

JACKSON, Mich., March 15th, 1857.

BRO. WESTON—Dear Sir:—I would thank you to inform me through your valuable ASHLAR, whether it is agreeable to the constitution of our Grand Lodge, that a persons petitioning to a Lodge for the benefits of Masonry and is rejected, if his petition can be presented again at the next meeting, or whether it will have to lay over six months. By so doing you will oblige,

Your friend and Bro., J. R. KING.

ANS.—His petition can be presented again *at any time*, to the Lodge which rejected him.

EXPULLED.

We have received an official communication from Fidelity Lodge, Hillsdale, requesting us to publish the following facts:

On the 20th of January last, Ralph E. Piney was expelled from all the rights and benefits of Masonry, for defrauding his creditors of their just dues.

On the 3d of February last, Dan. Fraker was expelled by said Lodge from all the rights and benefits of Masonry, for unmasonic conduct.

Jos. H. Huyck was, on the 10th of March, expelled from all the rights and benefits of Masonry.

“It is a singular coincidence, and worthy of the attention of the Masonic student, who is familiar with an important explanation in the F. C. Degree, as showing the connection between the spurious Masonry of the East, and our own rites, that among the deities whose images are to be found in the ancient temples at Elora, in Hindoostan, is the Goddess *Ana Purna*, whose name is compounded of *Ana*, signifying corn, and *Purna*, meaning plenty. She holds a corn measure in her hand, and the whole, therefore, very clearly has the same allusion as the Masonic *Horn of Plenty*, which is so beautifully described in the Second Degree.”

MONUMENT TO DR. KANE.—We learn from the *Mirror & Keystone* that the project of erecting a monument to the memory of the scientific Arctic explorer, Bro. Elisha Kent Kane, has been proposed by Bro. Sidney Kopman, of New York City. "The propriety of erecting a monument to the memory of the deceased will be responded to in the affirmative by every true-hearted lover of his country, the votaries of science and the benevolent sons of humanity. The civilized world are emulous to do homage to the memory of our deceased Brother."

MARRIED.

In Kalamazoo, on February 26th, 1857, by Rev. S. Graves, Bro. D. H. Wheeler, of Glenwood, Iowa, to Miss Charlotte A. Lewis, of Kalamazoo, Michigan.

OBITUARY.

At a Special Communication of Colon Lodge, No. 73, of Free and Accepted Masons, held at the Masonic Hall in the village of Colon, St. Joseph Co., Mich., February 21st, 1857, the following preamble and resolutions were reported and unanimously adopted:

WHEREAS, It has pleased the Great Architect of the Universe to summon our worthy Brother, Nathan Schlofield, from the labors of this mortal life, to enjoy the Eternal Refreshments of a higher and spiritual life; therefore,

Resolved, That we, the members of this Lodge, reflect with deep sensibility upon the departure of our worthy friend and Brother; that we cherish his memory as a man and a Mason, as that of one whose life and character endeared him to the members of this Lodge, to which he belonged, and to the Order generally, which entitles him to the proudest distinction of the Fraternity,—“a just and upright Mason.”

Resolved, That we tender to the bereaved widow and family of our departed Brother the expression of our warmest sympathies in their great and melancholy loss, with the assurance that the ties which united us to the deceased were not loosened by the hand of death, but still bind us in the strong bonds of Masonic sympathy and benevolence to the widow and fatherless.

Resolved, That the foregoing preamble and resolutions be published in *THE ASHLAR* and the *Western Chronicle*, and a copy of the same be presented to the widow of our deceased Brother.

J. W. KNICKERBOCKER, Secretary.

Died, at Buffalo, at the residence of his son, Chas. E. Noble, Bro. Cyrenus Noble, in the 81st year of his age. His remains were taken to Detroit for interment, where they were buried with Masonic honors. Bro. Noble was an old Mason. He leaves four sons, three of whom are active members of the Fraternity,—Garry B. Noble, F. W. Noble, and Chas. E. Noble.

Died, in Monroe, at the residence of his son, on the 24th Feb., Bro. John V. Cook. He leaves a wife and nine children and many friends to mourn his departure.

The following preamble and resolutions were adopted by the Lodge at Monroe, to which our departed Brother belonged:

WHEREAS, It has pleased the Supreme Grand Master of the Universe to terminate suddenly the earthly career of our worthy Brother, John V. Cook, therefore,

Resolved, That while we humbly bow in reverence to this fiat of the Almighty, which has thus rent the dearest ties of earth, we sincerely and deeply sympathise with her who has been called upon to mourn for her departed husband, and those "for whom a father's face shall beam with love no more."

Resolved, That in this dispensation of the Great Father of Life, which has deprived us of a Brother and friend, we are reminded of the solemn injunction, "in the midst of life we are in death."

Resolved, That we fervently commend the widowed mother and the fatherless to Him who alone can comfort in distress, and to His word for consolation in their sacred grief, and trust that their and our loss is his gain.

Resolved, That the Secretary of this Lodge be instructed to prepare and transmit a copy of these resolutions, under the seal of the Lodge, to the widow of our late Brother, and also a copy for THE ASHLAR for publication, and that these entire proceedings be placed on record in the books of the Lodge.

EVERGREEN LODGE, No. 9, of F. & A. MASONS, }
March 5th, A. D. 1867, A. L. 5857. }

WHEREAS, Our worthy Brother and Past Master, Israel Carleton, has been removed from our midst by death, and

WHEREAS, We would place upon our records a memorial of our respect and esteem, which shall be as enduring as the archives of our Lodge, therefore,

Resolved, That the members of Evergreen Lodge of Free and Accepted Masons, have received with profound and unfeigned regret, the announcement of the death of our worthy Brother and Past Master, Israel Carleton.

Resolved, That while we regret our own loss, we tender to the bereaved relatives and friends of our deceased Brother, our deepest sympathy for their bereavement.

Resolved, That in token of our respect we will attend the funeral of our deceased Brother, wearing the usual badges of our Order.

Resolved, That the foregoing preamble and resolutions be recorded in the books of our Lodge, and that a copy be presented in the family of the deceased.


In testimony whereof, the Worshipful Master and Secretary of Evergreen Lodge, No. 9, of Free and Accepted Masons, have hereunto subscribed their names and affixed the seal of the Lodge, this fifth day of March, A. D. 1867, A. L. 5857.

SIMON B. BROWN, W. M.

FREDERICK H. BLOOD, Secretary.

EDITOR'S TABLE.


A GOOD OPPORTUNITY.—We desire to secure the services of some young man, who belongs the Order, as assistant editor and office clerk. We should prefer some one who has had experience in the editorial department.

 Our edition for this year is exhausted which has considerably curtailed our subscription list. We intend to make preparations to furnish a large supply of the next volume.

TO THOSE WHO HAVE NOT PAID FOR THE SECOND VOLUME OF THE ASHLAR.—We have bills to pay, which must be promptly met at maturity. This we cannot do unless you remit the amount of your subscription. We depend entirely upon the receipts of our Magazine to support it and ourselves. When, therefore, we tell you that we are in want of the *two dollars* which you owe us, we trust you will promptly pay it to our agent or forward it by mail.

R. A. MASONRY IN WISCONSIN.—The Grand Chapter of R. A. Masons of Wisconsin, met in the city of Watertown, on the 4th of February. Fifteen Subordinate Chapters were represented. Two new charters were granted, and the utmost good feeling and harmony prevailed. The next annual meeting will be held in this city.

The following officers were elected and installed: Comp. D. Howell, G. H. P.; Comp. John Batten, D. G. H. P.; Comp. Augustus A. Bird, G. R.; Comp. C. E. Crane, G. S.; Comp. John H. Rountree, G. T.; Comp. Wm. R. Smith, G. Secretary.

 The Grand Chapter of Mississippi met at Jackson on the 12th of January last. A system of work and lectures was established. The following are the officers for the current year:

M. E. Jas. M. Howry, G. H. P.; E. Benj. Springer, D. G. H. P.; E. Thos. Hardeman, G. K.; E. David Mitchell, G. Sec.; Comp. L. V. Dickinson, G. Tr.; Comp. R. W. T. Daniel, G. Sec.; Comp. Wm. R. Lacky, G. Lecturer.


The Grand Lodge of Mississippi met at Vicksburg on the 19th of January. The following officers were elected:

Wm. R. Cannon, W. G. M.; D. J. Brown, D. W. G. M.; W. A. Champlin, G. S. W.; W. R. Lackey, G. J. W.; Rev. G. T. Stainback, G. C.; B. S. Tappan, G. T.; R. W. T. Daniel, G. S.; Morris Cook, G. S. D.; J. T. McBee, G. J. D.; Wells C. Harrell, G. S. and T.; John T. Lamkin, G. Marshal; C. Sykes, G. S. B.; C. W. McCord, G. P.


MASONIC BLANKS.—We have a large number of Masonic blanks of all descriptions and can supply Lodges.

LODGES IN OHIO.—There are in the State of Ohio about two hundred and seventy-five Lodges, with *twelve thousand five hundred* members.

AN IMPOSTER.—Beware of one Finney Faulkner. He has pretended to hail from Eureka Lodge, No. 28, Missouri; is about five feet ten inches high, and has black hair.

 We are constantly receiving information which causes us to believe that the Craft in Michigan is in a highly prosperous condition. Our new Grand Master, M. W. Levi Cook, is actively engaged in the discharge of his duties, the performance of which will redound greatly to the benefit of the Fraternity.

AMERICAN MASONIC AGENCY.—We desire to call attention to the advertisement of Bro. Wm. H. Milnor, M. D., proprietor of the American Masonic Agency, New York. Bro. Milnor is Past Grand Master of New York, and by his ability and perseverance will no doubt obtain from the Craft a large patronage. His character is too well known to need endorsement from us. We trust his labors may be appropriately rewarded.

 "The first object which deserves attention, is the Masonic floor on which we tread; it is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day, elated with the smiles of prosperity, to-morrow, depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest on some capricious turn of fortune's wheel, we may become dependants on those who, before, looked up to us as their benefactors."

HONESTY.—The following anecdote of an Indian teaches a good lesson to some people more enlightened:

An Indian, being among his white neighbors, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, 'It is not mine—I must return it to the owner.' The bad man say, 'Why he gave it you, and it is your own now.' The good man say, 'That's not right; the tobacco is yours, not the money.' The bad man say, 'Never mind, you got it; go buy some dram.' The good man say, 'No, no, you must not do so.' So I don't know what to do, and think to go to sleep; but the good and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

There are two Encampments in the State of Iowa. One has recently been organized in Iowa City.

"Honors and great employments are great burthens, and must require an Atlas to support them. He that would govern others, first should be the master of himself."

"True courtesy, genuine politeness, is the offspring of good nature and a kind heart. It is as far removed from the artificial stateliness of fops and coxcombs, as the sun is from swagger and bluster; as far removed from arrogance and overbearing authority, as is the centre of the globe from its circumference. A true gentleman is a true man, no matter who his father was."

"Men," says CHARLES LAMB, in one of his miscellaneous contributions to the periodicals, not included in his published works; "men marry for fortune, and sometimes to please their fancy; but, much oftener than is suspected, they consider what the world will say of it; how such a woman, in their friend's eyes, will look at the head of a table. Hence, we see so many insipid beauties made wives of, that could not have struck the particular fancy of any man that had any fancy at all. These I call furniture wives; as men buy furniture, pictures, because they suit this or that niche in their dining parlors."

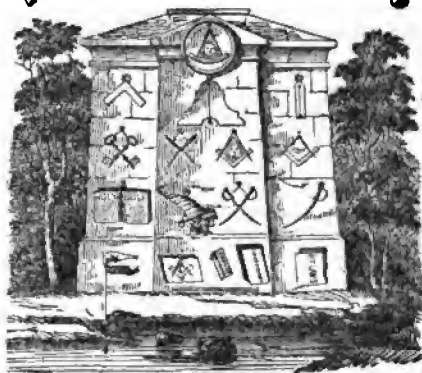
"To the Disciples of Freemasonry," says an eminent and distinguished Brother, "our fellow-countrymen are indebted for most of those splendid and majestic structures which, even at the present day, point their aspiring domes toward the heaven of heavens, and beneath which man breathes his prayers of peace and gladness; and to their predecessors in the Craft, mankind are indebted for those stupendous monuments of human skill—the pyramids of Egypt, which, though many thousand years have passed away, still exist—the temples of Memphis, Heliopolis and Thebes, whose colossal ruins are to this day the wonder and admiration of the traveller—Persepolis with its splendid palatial edifices of cedar—Babylon, and her hanging gardens—Nineveh with her mighty walls—Balbec and Palmyra still majestic even in their ruins—the labyrinths of Egypt, Crete and Lemnos, and the marble glories of Greece—

"Whose beauties a bright shadow cast,
And shed a halo round the mighty past."

The following sentiment is beautifully expressed by Irving:

"I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him to the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every ternial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding, with unshrinking firmness, the bitterest blasts of adversity."

THE
ASHLAR.



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NO. IX.

SECRESY AND CHARITY—MASONIC DUTIES.

The varying scenes of the present age admonish us to reflect seriously on our duties, as Masons. The people of the nineteenth century are restless—they seek change. Especially is our own country subject to this active spirit. Every day, our people show less respect for what is hallowed by time, and rendered venerable by age. “Young America,” as the cant phrase is, seeks to pull down the old and build up anew—seeks to leave the paths trodden by his fathers, and find other ways easier and more pleasant. He peoples Territories in a day—grumbles because he cannot travel more than thirty miles an hour—corresponds by lightning and piles invention on invention with a rapidity which confounds the general government and astonishes the world. While Americans cannot view without surprise the speedy advancement of their country in the march of civilization, and its unexampled prosperity,

the rest of mankind look on with wonder, having but a faint idea of our national progress.

Amid the excitement which is everywhere around us, how is Freemasonry to fare? Upon her, the hand of innovation has been laid, and not lightly. Is she to suffer thereby, or will she stand the attack, as she has stood all previous assaults, firm and undaunted, and come out of the trial unharmed? We have too much faith in her inherent virtue and vitality to believe that she could be uprooted or crushed by enemies, internal or external, or by the action of misguided or ignorant friends. Live she must, and live she will; but her power for good must always depend, in a great measure, upon the conduct of those who have solemnly pledged themselves to sustain her principles and her honor. If they are true to their faith voluntarily professed, and their obligations voluntarily assumed, at all times will the glad shout go up throughout the length of the republic, "All is well!" causing the lovers of our ancient Institution, wherever dispersed, to rejoice in a prosperity which is beneficial to the whole human race. Is it not fitting, then, that we should ponder carefully and constantly over our responsibilities and duties, as members of the Order, lest our feet go astray, our judgments err, and our conduct belie our professions? It is impossible to thoroughly consider this matter in the brief space of a few pages, but we may with profit refer to some of the prominent qualifications which every good Mason possesses.

Each member of our Society has an individuality which tends to affect the reputation of the Order for good or for evil. Each one has a responsibility resting on him which he cannot throw off. He should be the guardian of the character of Masonry, and a defender of her fair fame. He should fight her battles more by his acts than his words. The worst men, gifted with intellect and qualified by study, training and literary accomplishments, can write learned disquisitions, and deliver eloquent addresses in vindication of the virtues and exalted worth of Masonry, but all such efforts grow insignificant in comparison with the pure and well spent life of one good man, be he ever so humble, whose heart responds to the calls of the distressed, whose hand dispenses liberally, yet unostentatiously, the earthly means which he possesses, for the benefit of the indigent and needy. The Brother, therefore, who desires to devote his best energies in aid of our Institution, and promote its prosperity, should strive above all things to make

his "every-day" life conform to the teachings of the Lodge. "A Mason," say the Ancient Charges, "is obliged by his tenure, to obey the moral law, and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious libertine." The first charge which a Brother receives impresses on his mind the following important truths: "There are three great duties which as a Mason, you are charged to inculcate—to God, your neighbor and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as your chief good;—to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you;—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession." These injunctions contain the whole moral code of Masonry, and he who is faithful to them, cannot fail to display all the virtues known to mankind. But time and space admonish us that we must confine our attention to a more limited field.

The principles of Masonry have long been known by the world. They are freely published, in the present age, in Masonic books and periodicals. The means by which those principles are carried into practical effect, by which they are rendered efficacious for good, are known only to the initiated. These *means* are all important and highly valuable, on account of the good which they produce; through them and by them, does Masonry derive all its worth. To prevent the profane discovering the method of applying and carrying out our principles should be the first and constant care of every Brother. In other words, one of his chief virtues should be *secrecy*. He is taught this truth in the strongest terms on his initiation when he is told that "Prudence should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended in all strange or mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained."*

* Many outside the Order suppose that some terrible punishment of a barbarous nature is inflicted by Masons upon those who are false to the trusts reposed in them. This impression has been strengthened and confirmed by the conjectures respecting Morgan, on account of his *pretended* revelations, and by the absurd statements of anti-Masonic writers. One of this class gives the following as a quotation from a French author: "A candidate for reception into one of the highest Orders, after having heard many threatenings

The importance of carefully observing this admonition every Mason must at once perceive, for it is only by such a course that we can detect the frauds of imposters and the wiles of the wicked, and are able to dispense our charities without fear of deception. "To betray the watch-word," says a distinguished Masonic writer, "which should keep the enemy from the walls of our citadel, in order to open our strong-holds to robbers and deceivers, is as great a moral crime as to show the common thief the weaknesses and secret places of our neighbors' dwelling-houses, that he may pillage their goods; nay it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred vessels and consecrated elements, devoted to the most sacred rites of religion. It is snatching from the divine hand of charity the balm which she holds forth to heal the distresses of her children; the cordial-cup of consolation which she offers to the lips of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love."

He who would intentionally reveal the arcana of our Society must be classed among the most depraved of men—his moral sensibilities must be blunted, and his nature so far corrupted that he would not hesitate to commit any act, however foul, to accomplish his sinister purposes. The heart of such an one we do not expect to reach; his mind we have no expectation of influencing. We address our remarks to those who love the Institution; to those who have regard for the obligations which they have taken. In the ear of such we would whisper the word CAUTION. That there is need of this, daily experience teaches. It has become too much the habit of Brethren to talk, before the profane, of what

denounced against all who should betray the secrets of the Order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He then saw his own brother bound hand and foot, beseeching them to have mercy on him. He was informed that his brother, having betrayed the secrets, was to be punished by death, and that he (the candidate) was to be the instrument of their vengeance, as a trial of his fortitude and zeal. He was told, however, that as the sight of his brother might cause some degree of compunction, a bandage must be placed over his eyes. Being hoodwinked, a dagger was placed in his right hand, and his left being laid on the heart of his brother, he was told to strike home. He did so—the blood spouted from the wound—the bandage was removed, and he found that he had only stabbed a lamb." The absurdity of this statement is evident to every Mason, who will confirm the truth of the assertion of the Brethren of Boston and vicinity publicly made in 1881,—"*Fremasonry neither knows, nor does it assume to inflict, upon its erring members, however wide may be the their aberrations from duty, any penalties or punishment, other than that of ADMONITION, SUSPENSION, and EXPULSION.*"

transpires in Lodges, and speak unguardedly of the Institution and its members. This evil grows with the increase of members, till it is one well worthy the attention of the lovers of our ancient Society. Respecting this matter, Masters of Lodges have a duty to perform, which they too frequently neglect. They should, apart from the language of the monitor, inform each newly-made Brother of his duties and responsibilities, and caution him against talking carelessly before the uninitiated. We have seen this done in but few Subordinate Lodges, but always with good effect. Of such importance is this admonition we are considering, that it should be strongly impressed upon the mind of the Entered Apprentice, till he fully realizes the responsibility he has assumed, and can truthfully declare, respecting the secrets of Masonry,

" 'Tis in my memory lock'd.
And you yourself shall keep the key of it."

Few who have not learned the mysteries of our art rightly understand its object or comprehend its utility. Indeed, many within the pale of the Order mistake its design and seek to pervert it. This is done by attempting to make it instrumental in sustaining some particular theory or the hobby of enthusiastic individuals. We refer to the attempts to use it for the purpose of propping up side degrees, or directly advancing the tenets of a religious sect or the theory of social reformers. While Masonry may be said to inculcate all that is practically good, it is pre-eminently a *charitable* institution. Promoting charity is its chief object. We use the word in its largest sense—*charity in word, thought and deed*. To promote this, we repeat, is its chief object. "To relieve the distressed" is a duty incumbent upon all Masons. Aid should be afforded to the suffering wherever found; but more particularly should it be given by one Brother to another. The chief beauty and glory, and indeed the great utility of our Institution, are that its universal language enables one Mason to know another in any country, in the light or in the dark, and thereby furnishes an almost unerring means to determine whether an applicant for assistance is worthy of it. Whenever a person, who, by the proper trial, has proved himself to be a Mason, is in trouble and applies for aid, pecuniary or otherwise, it is the duty of Brethren to assist him, unless they have some knowledge which shows him to be unworthy of a helping hand. We make this statement because there is a proneness among some at the present

time, to withhold relief after all the evidence of worthiness is furnished by an applicant, that he possibly can furnish among strangers. If a man pass the Masonic examination, and there be nothing in his statement to discredit his story, is he not entitled to relief? If he is on a journey, is he not entitled to money? If he be sick, is he not entitled to pecuniary aid and such kind attentions as will render him comfortable? We hold that he is. Otherwise, Masonry would be good for little. It is in cases of emergency that we need it and that we use it. If it fail us then, verily we say it has small value. Let us not, after a stranger has given the customary proof that he is a Mason, and made a fair statement, doubt his word or his worthiness. Let us have charity enough, or rather a sufficient regard for justice and for moral obligations, to afford such aid as is in our power and send him on his way rejoicing. Let us do unto others as we would be done by.

While some are over-cautious, depriving Masonry of its utility, others are not sufficiently careful and bestow their aid upon the unworthy. Thus they do a great injury to themselves and those who receive of their bounty. They encourage idleness and the practice of deception, and give assurance to imposters, who, having been successful in one instance, fear not to make new attempts to impose upon the credulity of good-natured Brethren. Assistance, of whatever kind, should be bestowed after due evidence that the recipient is worthy of it, and from a sincere desire to do good to others. Aid rendered to the unworthy, or from a sinister motive, loses its virtue and may be a positive evil. In this connection, we cannot do better than to quote the words of Seneca:

The misplacing of a benefit is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The error of the giver does oft-times excuse the ingratitude of the receiver; for a favor ill placed is rather a profusion than a benefit. It is the most shameful of losses, an inconsiderate bounty. I will choose a man of integrity, sincere, considerate, grateful, temperate, well-natured, neither covetous nor sordid; and when I have obliged such a man, though not worth a groat in the world, I have gained my end. If we give only to receive, we lose the fairest objects for our charity: the absent, the sick, the captive and the needy. The rule is, we are to give as we would receive—cheerfully, quickly and without hesitation, for there is no grace in a benefit that sticks to the fingers. A benefit should be made acceptable by all means, even to the end that the receiver, who is never to forget it, may bear it in his mind with satisfaction. It is not the value of the present, but the benevolence of the mind that

we are to consider; that which is given with pride and ostentation is rather an ambition than a bounty.

The precepts of our Institution require that we should do something more than relieve strangers who apply to us for aid. They teach us to have compassion at all times on the destitute and needy, and in all the walks of life to administer to their wants; they teach us that every human being has a claim upon our kind offices—"to do good unto all," while we "recommend it more especially to the household of the faithful." Go, therefore, Brother, and as another has beautifully said, "seek the cottage of affliction where misery reigns with her iron rod; lay the arm of Masonic affection beneath the neck of thine afflicted Brother; support his drooping head and cheer his afflicted heart; cover him with the garments of kindness and friendship; administer to him the cordial of Brotherly affection; and however great or small may be thy ability, always remember that a cup of wine, or even a drop of water, given in the name, and with the heart of a Brother, shall in no wise be forgotten."

The charity of alms-giving, and that displayed by administering consolation to the afflicted and weary soul, high and holy as they are, are not more worthy of commendation and encouragement than that spirit which leads us to judge others with lenity and speak of them without reproach. We believe this to be the broadest and noblest charity which can be fostered in the human breast. How many reputations have been injured, how much of unhappiness has been unjustly caused, by words maliciously, or carelessly, spoken. An evil, or unguarded tongue is the most potent engine of wickedness on the face of the earth. It may not openly slander the fair fame of another, but it may cause great injury by creating, without positive assertions, impressions unfavorable to an individual whose character is called in question. How often do we hear bad men, or busy-bodies, or tattlers, speaking in this wise: "*They* say he did" so and so, "but I declare I cannot believe it; I don't think he is a man who would do anything of the kind." By such words, they start and spread a story without foundation which, "gathering as it goes," soon is caught up by the thousand tongues of Mother Rumor, and works an injury where perhaps there is the most deserving merit. Those who pursue such a course, whether from malice or carelessness, are like corrupt sores on the body, which infect the whole system; they

are like plagues which contaminate the whole community, and should be avoided and shunned as a moral pestilence. Especially should Masons strive to eradicate from their midst the spirit of which we have spoken, and to cherish toward all mankind, but more particularly towards each other, the most friendly feelings. Slander not, and avoid the slanderer.

" 'Tis slander

Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile; whose breath
Rides on the posting wind, and doth belie
All corners of the world; Kings, Queens, and States,
Maids, matrons, nay, the secrets of the grave
This viperous slander enters."

An injury inflicted by a false report can seldom be retrieved by the person who caused it. It is like kindling a large fire. It is easy to apply the match and light the flame which will in a few moments wrap around the building the destructive element. But the hand which caused the conflagration is powerless to avert the danger—its work of destruction will be accomplished. Be charitable, therefore, in your judgment of others, lest your tongue speak of them unfavorably and do them an irreparable injury. Ever remember the familiar but truthful saying of Iago:

"Who steals my purse, steals trash: 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

The sentiments of this article cannot be too seriously considered by every Mason. A disregard of them will surely bring reproach upon the Institution. Each, however, must judge and act for himself in relation to this matter. It is one of the great beauties of Masonry, that it allows the largest individual freedom. In most instances, a Brother acts without restraint, or dictation from any one, and is responsible to his God and his conscience for the purity of his motives, and the rectitude of his conduct. Between himself and his Maker our Institution places no barrier. This does not lessen the responsibility of the individual, but increases it, rather. Free to act as our own judgments and desires dictate, the more guilty are we if we violate our obligations, or thoughtlessly fail to fulfil them. Let each, therefore, burnish anew his armor for the great moral strife, and let him exemplify by his life that he has "faith, hope and charity," but

that "the greatest of these is charity, for our faith may be lost in sight, hope ends in fruition, but *charity* extends beyond the grave, through the boundless realms of eternity."

THE PRINCIPLES OF MASONRY.

The uninitiated are prone to put a wrong construction upon the design of Masonry, and to misunderstand its principles, notwithstanding they are publicly professed by the members of our Order and are inculcated by our monitors. It is not strange that in the midst of the excitement which prevailed in the times of Morgan, malice and ignorance should have heaped slanders of the darkest dye upon the Institution. The calm and unequivocal denials which were given to those false accusations by high minded and honorable men who belonged to our ancient Society, should be sufficient to prove their falsity.

Of the many denials one of the most explicit and satisfactory was that published by the Freemasons of Boston and vicinity, in 1831. It was signed by about *fifteen* hundred members, some of whom were prominent men of the State of Massachusetts. For the interest of our readers, many of whom probably have not seen it, we give their declaration:

While the public mind remained in the high state of excitement, to which it had been carried by the partial and inflammatory representations of certain offences, committed by a few misguided members of the Masonic Institution, in a sister State; it seemed to the undersigned [residents of Boston and vicinity] to be expedient to refrain from a public declaration of their principles or engagements, as Masons. But believing the time now to be fully come, when their fellow-citizens will receive in candor, if not with satisfaction, a solemn and unequivocal denial of the allegations, which, during the last five years, in consequence of their connection with the Masonic Fraternity, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined

DECLARATION.

Whereas, it has been frequently asserted and published to the world, that in the several degrees of Freemasonry, as they are conferred in the United States, the candidate, on his initiation and subsequent advancement, binds himself, by oath, to sustain his Masonic Brethren in acts, which are at variance with the fundamental principles of morality, and incompatible with his duty as a

good and faithful citizen; in justice therefore to themselves, and with a view to establish truth and expose imposition, the undersigned, many of us the recipients of every degree of Freemasonry, known and acknowledged in this country, do most solemnly deny the existence of any such obligations in the Masonic Institution, so far as our knowledge respectively extends. And we as solemnly aver that, no person is admitted to the Institution, without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

Freemasonry secures its members in the freedom of thought and speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics. It neither knows, nor does it assume to inflict, upon its erring members, however wide may be their aberrations from duty, any penalties or punishments, other than those of admonition, suspension, and expulsion.

The obligations of the Institution require of its members a strict obedience to the laws of God and of man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the Nation, every citizen, who becomes a Mason, is doubly bound to be true to his God, to his Country, and to his fellow-men. In the language of the "Ancient Constitutions" of the Order, which are printed and open for public inspection, and which are used as text-books in all the Lodges, he is "required to keep and obey the moral law; to be a quiet and peaceable citizen; true to his government and just to his country."

Masonry disdains the making of proselytes. She opens the portals of her asylum to those only, who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate, his assent to one great fundamental religious truth—the existence and providence of God; and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of God, on the heart of man.

Entertaining such sentiments, as Masons, as Citizens, as Christians, and as moral Men, and deeply impressed with the conviction that the Masonic Institution has been, and may continue to be, productive of great good to their fellow-men: and having "received the laws of the society, and its accumulated funds, in sacred trust for charitable uses," the undersigned can neither renounce nor abandon it. We most cordially unite with our Brethren of Salem and vicinity, in the declaration and hope that, "should the people of this country be so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions, and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions, for consolation, under the trials to which they may be exposed."

SAD HOURS.

How dull the mind, when Fancy hides her gleams,
 How sad the hour, when Hope but dimly beams,
 How slow is time in sad Affection's reign—
 How tongue-less, too, is grief in mental pain!

What void so vast, what shrubless waste so drear,
 When hope and friends shut out, and all that's dear,
 And patience lost, mid idle hours of woe,
 When life's a lifeless, useless, senseless show!

Where soft Affection holds her fond retreat,
 Where Love meets love, embrace embraces meet,
 Where early vows at Virtue's altar rear
 The blessings of connubial bliss so dear—
There dwells the soul, the magnet of the mind;
 These are the springs of life, the charms that bind.

Fled are those happy hours that gave a zest
 To life's eventful course, as on it press'd
 Spiced every latent pain that dare intrude
 The hallowed lap of Pleasure's solitude,
 Lull'd every restless thought that would invade
 The blest retreat of a domestic shade;
 Where rounds of melody were often heard,
 With voice and harp in unison prepared.

Faint are those sounds, the voice that blithely sung,
 And the loved harp is on the willows hung;
 The social converse's lost 'mid hours of pain,
 For moody Silence locks the mind's domain,
 Spreads her dark pall o'er every pleasant view,
 And interdicts the joy when spoken to—
 Like the fell simoon o'er the arid sand
 Of Afric's burning zone or desert land.
 Obsequious to her mandate, here the mind
 Yields to her law, and sickens, unconfined.

But no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed; and when their consent is formally asked by the Master, they are to give their consent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break or disperse the Lodge, which should be avoided by all that are true and faithful.—*Ancient Constitution.*

UNION OF KNIGHTS TEMPLARS IN PENNSYLVANIA.—We have before given notice of the union of the Knights Templars of Pennsylvania. Speaking of this subject the Masonic *Messenger* says:

We are rejoiced to learn that the difficulty existing between the two branches of the Templar order in Pennsylvania has been most happily reconciled, and a complete union formed. It is known that there has existed at Philadelphia for a few years past a body calling itself the "*Pennsylvania Grand Encampment*," organized under color of an authority from the *Grand Lodge of Symbolic Masonry* of that State. This body has been regarded by all the Templars outside of that organization as clandestine, and all Knightly communication with them prohibited.

The Grand Encampment of Knights Templars of Pennsylvania, in connection with the General Grand Encampment of the United States, is a flourishing body, having twelve Subordinates.

Delegates from these two Bodies met at Philadelphia on the 12th of February, and agreed upon a union, the Grand Lodge of Masons making the authority under which the Philadelphia Templars had acted. The whole body of Knights Templars in that State will therefore now be united under the General Grand Encampment of the United States, except perhaps some few individuals who may refuse to be healed. This will give them a proud position as the second in numbers and influence among our State Grand Encampments. In this consummation we are quite sure every true Templar will most sincerely rejoice.

THE CEDARS OF THE TEMPLE.—It is indisputable that all the cedars, which were so freely used in the erection of the Temple, were brought from Mount Lebanon, some one hundred miles north of Jerusalem. It was the very remoteness of this noble tree, combined with its majestic height and sweeping branches, that made it, one may almost say, an object of religious reverence. To the Jews, the Cedar of Lebanon was a portent, a grand and awful work of God. The epithets they applied were: "the tree of the Lord; the cedars which he hath planted; whose height is like the height of the cedars; spread abroad like the cedar; with fair branches; with a shadowing shroud; of an high stature; his top among the thick boughs; his highest exalted above all the trees of the field; his boughs multiplied; his branches long; fair in his greatness; in the length of his branches; by the multitude of his branches," &c., &c. It is said that the clergy of the Greek Church still offer up mass under the cedar tree, and that the Arabs call it the Tree of God.—*Sinai and Palestine*.

WRITTEN FOR THE ASHLAR

A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.

By Count Mason.

CHAPTER IX.

On one of the loftiest mountains which compose that spur of the Pyrenees which juts out into the beautiful Province of Foix, stands the stupendous castle of Tarascon. This mighty pile, whose towers rise skyward until the very clouds seem to rest upon its turrets, frowns in warlike strength and impregnable fastness, like some giant sentinel, over the whole valley of Languedoc. Behind the castle, and rising still higher, are the flinty spires of the Pyrenees, covered ever with bristling ice; before it, stretching away into space, lie the luxuriant vine yards of Aquitaine, purpling into wine beneath the summer glow of Southern France: and below it, the Aeirge, fed by the mountain torrents that tumble their white foam down the dark rocks, rush roaring around the base of its battlements, till it loses itself in the placid waters of the Garonne.

Tarascon belonged to the family of the Duke of Languedoc, at the head of which stood Count Raymond of Toulouse. The castle was occupied by Gaston St. Leon, Count de Foix, who was heir to the princely possessions of that house. In the great tower that flanked the northern side of the castle were the apartments of the Countess de Foix.

It was a soft, dreamy day towards the close of October. The golden radiance of an autumnal sunset, as it fell through the richly-stained windows, flooded the lady's bower with a warm crimson light. The Countess sat near the oriel window. Her resemblance to the Grand Master was striking, particularly the eyes, which were of a deep violet blue. Her hair was of a gorgeous auburn shade: the head superb, and the neck queenly in its carriage. Her figure was round and faultless; the slope of the shoulders graceful; and the undulating outlines of the full bust were eloquent with the air of a mother. Upon a cushion at her side sat an infant of scarce two summers, playing with a huge wolf-dog, that lay with his black muzzle buried in the folds of the lady's robes. The dog's immense breadth of chest, and the thin, wiry shape of his limbs, indicated

great powers of endurance and superior strength, while the prominent forehead and intelligent eye bespoke his sagacity.

The sound of familiar footsteps ascending the staircase, caused the Countess to spring up and open the door, just in time to meet the Count.

"My Lord, thou hast returned early from the chase; I scarce expected thee till the moon rose. Thou dost look anxious; has aught happened thee?" inquired the wife, in a tender voice.

"There has nothing happened, save a courier met me in yon wood, and I am to set out for Paris in an hour. Our uncle, the Grand Master of the Temple, lies in chains in the dungeons of Corbeil, and the whole Order is arrested by the Pope and Philip of France. I go alone. None, save Conrad, must know of my destination, as the King's officials are swarming over all the Provinces. I must rescue our kinsman by justice, ransom, my good broad sword, intrigue, or menace—whichever can accomplish it," said the Count, energetically.

"How dost thou know thou art informed aright?" asked the lady, anxiously.

"By that!" said the Count, holding up to the Countess' view a rare oriental opal of wondrous brilliancy.

"As I live, the signet-ring of our noble uncle!" exclaimed the Countess. And pressing it to her lips reverentially, she added "I cannot but say Go—God keep thee! and spare thee to return to us."

The Count caressed his boy, put him into his mother's arms, and embraced them again and again, as if to prolong the pleasure of holding them in his arms. The tower clock tolled eight; the seneschal announced the horses, and the young wife stood there alone. The heavy drawbridge fell with a hollow sound across the moat; then the reverberation of horse's hoofs stole up to a chamber where a single lamp streamed its beacon-light to the riders, till it faded in the distance and darkness, as they rode onward. By that same light, a mother watched her sleeping child.

On the evening of the third day after the Count left Tarascon, he reached Paris and took lodgings in the Hôtel de Montmère. The courier who had accompanied him, left with the assurance that the person he served would call on him that evening. The Count had received an answer to his request, that he should obtain an audience with the King on the morrow; and, weary with

his journey, and the non-arrival of the expected visitor, he was just about to retire, when the porter knocked at the door, and announced a gentleman.

"Pardon this unseasonable intrusion, my Lord: but if thou wilt allow my servants to bring in this box, I will explain all," said the gentleman, as he advanced into the apartment, and touched his Mousquetaire hat, with a small, feminine-looking hand.

Following him closely, came two men bearing an iron box. Setting it upon the floor, the men departed; and the Mousquetaire closed the door and bolted it carefully after them.

"My Lord de Foix, the nature of this interview which I seek is the only thing that can excuse me for thus unsexing myself. I am the Lady Gabrielle d'Anvers; and, yon box contains all my available property, turned into gold; and I am come to consult you as to the best means of using it for the ransom of the Grand Master."

On the following morning the Count de Foix rose early. It being a prerogative of the Dukes of Languedoc to come into the King's presence armed, he was habited in a suit of superb armor of Milan steel, covered with devices wrought in gold representing the prowess of his house. The meshes were of such delicate workmanship, that it set upon his matchless figure as if its web was silk. On his right arm he bore a silver shield, upon whose burnished surface was carved the escutcheon of the princely blood of Toulouse.

As early as Court etiquette would permit, he was in the antechamber of the Louvre. The usher informed him, as his name was first upon the reception-list, he would announce him. Pulling apart the the doors, the usher allowed the Count to pass, mentioning his numerous titles as he advanced into the cabinet.

At the farther extremity of the room, the King sat at a table apparently writing, but in fact only scribbling, to gain time for reflection.

The Count seeing that Philip was engaged, paused in the centre of the cabinet, threw up the bars of his visor, and remained motionless. He gazed abstractly down, and traced out the designs of the carpet; he glanced upward, and admired the rare frescoes on the ceiling; he admired the costly tapestry that hung on the walls. The picture on the silken canvas pleased. As he

followed it out, his eyes wandered downwards. He started—a pair of chevalier boots peered from beneath. He looked again; the boots had been worn, for there were the marks of spur straps on the instep. The curtain had been raised, and a fold in the stiff silk had prevented it from falling to its place again. They had feet in them, for the Count saw them move slightly.

“My Lord,” said the King, rising abruptly, “to what happy circumstance are we indebted for the pleasure of this unexpected visit?”

“Before we can answer, our King will inform us, if the promise that our audience should be private has been kept?” inquired the Count, looking firmly into the King’s face.

“By our Father’s soul! we will vouch for our privacy; there are none within earshot,” replied Philip, glancing furtively in the direction of the concealed.

That glance confirmed the Count’s suspicions. His brow grew dark, and his lip curled with an expression of ineffable scorn, as he regarded the pusillanimous Prince; and, pointing with his gauntleted hand to the boots, he exclaimed:

“Look yonder, and behold the evidence of thy perjury!”

“Have a care, Sir Count! thou art in the royal presence, and we are thy King,” said Philip, in a commanding tone, endeavoring to regain the dignity that this sudden disclosure had dissipated.

“We never can remember *that*, after the dishonorable aspersion of the truth it has been our painful misfortune to witness,” replied the Count, in a sneering tone.

“Methinks thy country life has made thee ill-bred, as thou art not over-stocked with courtesy. Certes! are we not master of our own house, in our own realm forsooth? Why may we not take precautions for the safety of our person?” asked Philip, intending to convey the idea that the concealed was a guard.

“We are too happy to assure thy Majesty that our country life has never taught us to be a liar; and if the crime is acquired by living at Paris, thou wilt do us a great favor to permit us to retire,” retorted the Count, never taking his eyes from the King.

“Sir Count, thy disloyal language but confirms us in the belief that what we have heard of thy treasonable designs are true. We demand of thee by what right thou dost receive couriers, wearing the royal livery, that come not from us,” said Philip, triumphantly.

"By the same right that thou dost place spies behind tapestry, after promising a peer of France a private audience; or, to borrow thy Majesty's own words, are we not master in our own house, forsooth in our own realm?" replied the Count, fiercely, not a muscle betraying how great was his surprise at the King's words.

"We will not be thwarted thus when we seek an answer. Sir Count, we have positive proofs of thy treasonable intercourse with suspicious persons."

"Did thy Majesty obtain knowledge of our movements from concealed spies or condemned criminals?" asked the Count, casting a look of defiance at Philip.

"Count de Foix, thou hast come unannounced to Paris; thou hast sought an interview, which it has been our pleasure to grant; therefore, we command thee to make known the object that brought thee hither," said the King, biting his lip to keep down his anger.

"Never!" exclaimed the nobleman, "we have come here with honest intentions, and unblemished confidence in the clemency and truth of our Sovereign; and what do we find? A scurvy hound, slinking at thy bidding behind the tapestry — an insult alike to all in the peerage of France, and we shall resent it to the death. On this sword which our ancestor didst receive from St. Louis, do we retract our allegiance; for that act of perfidy which we have just witnessed has annulled all claims thou hadst. Thus perish all loyalty in my heart, and all respect for my King," said the excited Count, as he wrenched the Damascus blade from its golden hilt, and flung the pieces at Philip's feet. Then, turning his back upon the King, he left the cabinet.

The Count returned to his lodgings, changed his court dress, and awaited impatiently the arrival of Gabrielle.

"My Lord Count, I know the success of thy mission from the storm of rage the King is in. I left an array of pale faces at the Louvre. Did he refuse the bribe?" asked Gabrielle d'Anvers, as she rushed breathlessly into the Count's apartment, some two hours after his arrival.

"He refused me nothing; I did not give him false heart and lying lips the opportunity."

"What, my Lord! never offered the bribe? What did occasion such a want of forethought?"

"His own want of honor and the true elements of a man, besides lacking every Kingly prerogative. By some chance, he knows of thy messenger being at Tarascon, and of his wearing the royal livery for protection. Come! I am going to reconnoitre the Fortress of Corbeil. I am determined to rescue the Grand Master, if a *coup de main* can accomplish it," replied the Count, firmly.

"They both went out into the courtyard, and, taking their horses from the groom, lead them to the barrier of St. Dennia. As they passed through the gate, the Count picked up a slip of paper. He read:

"Admit the bearer to the presence of the Grand Master.

"PHILIP."

"Holy Father! May we not accept this as an evidence of thy special protection?" said the Count, reverentially looking heavenward.

They both mounted.

"Let us put our horses to their mettle and ride for our lives," said Gabrielle.

The horses broke into a swift galop, and the riders disappeared on the road leading to the Fortress of Corbeil.

[To be continued.]

GEOGRAPHICAL JURISDICTION OF LODGES— CORRECTION.

—, April 6th, A. L. 5857.

MY DEAR WESTON:—Are you not mistaken in quoting the clause of the Constitution of the Grand Lodge respecting the jurisdiction of Lodges. According to the notes written in my copy, the provision respecting counties has been repealed. Please to inform me in your next number.

Yours, fraternally,

S— C—

Our correspondent is correct. We inadvertently quoted from a copy which had not all the corrections written in it. The clause with regard to jurisdiction, stands without the proviso, and reads thus:

By the term jurisdiction is understood the geographical centre between contiguous Lodges.

From the Knickerbocker,

THE TRIAL.

BY A NEW CONTRIBUTOR.

I.

The embers on the hearth were dead,
The lamp was almost gone;
And in the room
The sombre gloom
Of mid-night floated down:
The darkness of death and of mid-night
Commingled into one!

II.

Three maidens watched beside the dead—
Three maidens young and fair;
Two to weep,
And one asleep
Within her easy-chair;
'T would turn the brain of an anchorite,
Their beauty was so rare!

III.

At early dawn so cold and gray,
The sleeping beauty rose;
From off the head
Of the stately dead
She lifted the burial clothes:
'Had his life but lasted another year:
I might have wept its close.'

IV.

The second beauty dried her eyes;
Up flashed her soul of pride:
'His hand was mine,
His heart was mine,
I would he had not died!
Had his life but lasted another day,
I would have been his bride!'

V.

The other maiden bowed her head
To the dear form beneath;
Her bosom pressed
Upon his breast—
A kiss at every breath:
Lo! life flows back to the wasted frame!
And true love conquers death!

A MASON UNDER CHARGES—HIS RIGHTS.

Bro. J. W. S. Mitchell, late editor of the *Signet and Journal*, and one of the most distinguished Masonic jurists in the country, recently gave the following opinion :

"I have ever held that a Brother against whom charges are preferred, ceases to be in good standing, because *he is presumed to be guilty*, and he is presumed to be guilty, because his accuser is subject, *in all cases*, to the highest grade of punishment, should it turn out that the charges are false and malicious."

We could but view this decision with surprise, as it is contrary to all established principles of law which are founded on justice, and is not supported by any decided authorities which have come to our knowledge. It is opposed to the views of most of the leading Masons of the United States. Bro. H—— in a recent number of the *Mirror and Keystone*, refutes the opinion of Bro. Mitchell in a manner so much in unison with our own ideas, that we quote his language:

The sixth of the Old Charges (Anderson, 1723), says—"If any complaint be brought, the Brother *found guilty* shall stand to the award and determination of the Lodge." This, to us, is plain enough, that the punishment should be inflicted after guilt has been established, and not before, and we cannot find anything in the old Constitutions, or present regulations of Masonry, which would induce us to act merely on *presumption*, nor from the mere fact of a charge, whether justly or unjustly founded being yet to be proven, cause us to advocate the exclusion of a Brother from those rights and privileges which a fair trial may relieve him of, and show that his accuser had erred, if not sinned, and if the latter, was "subject to the highest grade of punishment," because "the charges were false and malicious."

As an Entered Apprentice, though not a member of a Lodge, has certain rights which have been clearly defined, these rights, however few and unimportant, are as dear to him as a Master Mason's would be to one raised to that sublime degree. Among these rights is that of a fair trial, and Mackey says—"Therefore, as no Mason can be deprived of his rights and privileges, except *after* a fair and impartial trial, and the verdict of his peers, it is clear that the Entered Apprentice cannot be divested of these rights without just such a trial and verdict." And again the same distinguished authority says—"A man is in good standing until deprived of that character by the action of some competent authority." If this be the law of Masonry, as we believe it is, no

one can, without damage to his reputation as an authority, venture to assert that the mere fact of charges being preferred, *is a presumption of guilt*, and that the person so charged, "*ceases to be in good standing*"; and is presumed to be guilty, because his accuser would be liable "to the highest grade of punishment," if his accusation (which is frequently the case,) turned out to be "false and malicious." The Masonic law, as we understand it, while it takes cognizance of all alleged breaches of our covenants, holds *both* the accused and accuser on trial, and in doing so, but carries out the mission of the Institution, of doing unto others as you would they should do unto you. We say *she* places *both* on trial; for if the accuser cannot substantiate the charge of breach of covenant, he has preferred against his Brother, he has to suffer "the highest grade of punishment," which would be no less than the penalty due to the offence charged; yet, until the trial should be concluded, that punishment could not be inflicted, for the good and sufficient reason that the truth or falsity of the charge could not until then have been ascertained. Therefore, according to the commonest rules of equity, the punishment due to an offence, nor any punishment for *presumed guilt*, ought not to be inflicted upon the accused, until deprived of his good standing "by the action of some competent authority."

Carry out Bro. Mitchell's doctrine and our Lodges may be deprived of the officers of their choice, or of the services of those whom they were about to have chosen, and the false accusers, who availed themselves of the doctrine, that merely to prefer a charge was presumptive evidence of guilt, and would affect the good standing of the accused, would be enabled to supplant those whose merits and talents they envied, and cause themselves from the necessity of the case, as it might happen, to be elevated to positions which would enable them to further degrade and disgrace an Institution, the most ancient and honorable of any which has existed.

Had Bro. Mitchell said, both the accuser and accused shall stand aside until the investigation determines who was to suffer the penalty, there would be some show of apparent, but only *apparent* justice; but as his decision now stands, we consider it abhorrent to every Masonic principle of equity or justice.

Let us reverse the proposition, and we think it would be as just to do so as to admit the one under consideration, and see how it would stand the test.

"I have ever held that a Brother who prefers charges against another Brother, ceases to be in good standing, because the 'accuser is subject, in all cases, to the highest grade of punishment, should it turn out that the charges are false and malicious, and they are presumed to be both false and malicious, *because by the Masonic law every Brother is presumed to be innocent, until deprived of that character by the action of some competent authority.*'"

In our opinion, such a rule would be entitled to the same consideration as the one under discussion, and no more, both would be unjust; and in reversing the proposition, our sole object has been to prove true the expression of the celebrated *Sidney Smith*—"The only way to make the mass of mankind see the beauty of justice, is by showing them, in pretty plain terms, the consequences of injustice."

GRAND COUNCIL OF ROYAL AND SELECT MASONS OF OHIO.

This body held its twenty-seventh annual communication at Zanesville on the 16th of October last. The T. I. G. Puissant Comp. John M. Barrere delivered a short address, in which he made an appropriate mention of the discourse of Past Grand Puissant, Absalom Death, who died in the 52d year of his age at Cincinnati. "Since the close of our last Grand Communication," says the Address, "I have granted dispensations to open and form new councils of Royal and Select Masons, as follows:

October 26, 1855, to Cardon Council, No. —, at Cardon, Geauga County.

October 29, 1855, to Norwalk Council, No. —, at Norwalk, Huron County.

February 1, 1856, to Marian Council, No. —, at Marian, Marian County.

A Select Committee, consisting of J. M. Barrere, W. B. Thrall, and J. Hildreth, reported a system of work which was adopted, and a vote was taken that it be made the duty of Subordinate Councils to protect and observe the same.

The following officers were elected for the ensuing year:

Comp. John M. Barrere, T. I. G.

" George Keifer, I. Dep. G. P.

" John M. Parks, G. T. I.

" Joseph Hildreth, G. P. C. of Work.

" Wm. N. Foster, G. Capt. of Guard.

" Isaac C. Copelen, G. T.

" John D. Caldwell, G. R.

" Zachariah Connell, G. C.

" James Caldwell, G. Steward.

" Joseph B. Covert, G. Sentinel.

MASONRY IN SOUTH CAROLINA.

We have received the official "Abstract of the Proceedings of the M. W. Grand Lodge of Ancient Freemasons of South Carolina, during the year 5856." Bro. Mackey is at the head of Masonic affairs in that jurisdiction, which we should naturally regard as a guaranty that every thing was properly progressing. Masonry in South Carolina appears to have advanced slowly but surely during the past few years, and yet we are astonished at some facts displayed by the report before us. Charges of a serious nature were brought before the Grand Lodge at its late sitting, which show a want of harmony among the Craft, much to be regretted. As some of the points of Masonic law involved in these charges are important, we will cite them for the benefit of our readers.

The Committee to whom was referred charges against Humility Lodge, No. 12, for unmasonic conduct, in using a false ritual, and against its officers for a violation of their duties, reported as their opinion on the questions involved, the following resolutions, which was adopted:

Resolved, That the Grand Secretary be directed to correspond with the Subordinate Lodges, and inform them that, in the opinion of this Grand Lodge, the use of anything other than oral instruction (except that which is monitorial) in the working of a Lodge, is highly reprehensible, and is *strictly forbidden*.

Resolved, That the fact of being under charges does not exclude a Mason from the privilege of preferring charges against another.

Resolved, That charges cannot be preferred against the presiding officer, to the Lodge, while he occupies the Chair, and exercises the functions of Master.

The following is the Report of the Committee to whom was referred the appeal of Bro. G :

From the statements and evidence submitted, both by the appellant and the Lodge, it appears that in December, 1855, a sum of money was placed in the hands of Bro. G , to be paid over to one B , who resided in Bro. G 's neighborhood. It also appears that B had been for some months indebted to Bro. G for the hire of a negro, and for which indebtedness he had given a due-bill. Payment for the amount of the debt had been frequently solicited, but without success.

On receiving the above mentioned sum of money, Bro. G called upon B with another application for the settlement of the debt, but was again unsuccessful. G then stated to Bushart that he was in receipt of a sum of money for his (B 's) account, and asked him if he was willing it should be credited on the due-bill. To this B objected, on the ground that the money referred to was sent him to purchase provision for his family, who were in distressed circumstances, and without other means of relief. The reply of Bro. G was to "call for pen and ink," but he stated in his appeal "only" for the purpose of writing a receipt, which B was to sign as a voucher that he (G) has discharged his trust faithfully by properly paying over the money; but B, supposing that G 's intention in calling for pen and ink was to retain the money, and credit the amount upon the face of the due-bill, broke out into invectives, and borrowing enough to make good the whole sum due G, paid the same to him, and received the due-bill. The matter becoming known about the neighborhood, was brought at length to the notice of Greenwood Lodge. The following February, when at an *Extra Communication*, the J. W. of the Lodge, Bro T, stated that reports unfavorably affecting the character of Bro. G were in circulation, and moved the appointment of a Committee to inquire into the facts; the Committee was raised, consisting of Bros. T, V, and V, and these Brethren, without leaving the Lodge room, at once presented the following report:

Greenwood Lodge, No. 91, February 11, 5856.

The Committee appointed to investigate the demeanor of Bro. J G towards Mr. B, beg leave to report, that according to the evidence before us, we find him guilty of unmasonic conduct—1st. In seeking to appropriate funds to a purpose different from that for which he had received them. 2nd.—In exhibiting a total want of Masonic charity by withholding from a needy family the means of obtaining provisions, of which they were at that time in want.

The report was adopted, and a copy served on Bro. G, with notice to appear before the Lodge at the next Communication, and answer the charge as notified. Bro. G appeared, defended his case and retired. Whereupon, the question having been put to the Lodge, he was expelled from all the rights and benefits of Masonry by a vote of twelve for expulsion and six against it. The Committee who reported the charges remaining in the Lodge Room, and voting upon the final question as appears by the members of the Lodge.

From this decision Bro. G appeals in the following language:

1st. Because Rule 1st, for Masonic trials supposes an accuser, whereas in this case the matter was taken up by a Committee.

2nd. Because, as required in Masonic trials, "No time or place for trial was appointed."

3d. Because the same rule require that proceedings shall be at a regular meeting, whereas the trial commenced at a called meeting, at which the accused was not allowed to be present, not being an affiliated Mason.

4th. Because, as required in Masonic trials, visitors, instead of being excluded, were allowed to be present.

5th. Because Rule 8th of Masonic trials was not enforced. The accuser being present, and did not retire with the accused, but on the contrary, voted for his expulsion, by which vote a constitutional majority was barely attained.

From the interest manifested in the case both by the Lodge and the friends of the appellant, in and out of the Order, your Committee have given it a careful and serious consideration, and the views herewith submitted are the results of several deliberations, pending which every opportunity has been afforded both the Lodges and the accused of furnishing such additional testimony as they might deem necessary in the premises. The first ground of Bro. G . . . 's appeal we deem fully sustained. With no better authority than the rumor of a neighborhood, the J. W. moved the appointment of a Committee of Inquiry, and without a charge being presented or a particle of evidence, or an accuser to make a charge, the Committee, without leaving the Lodge room, reports the Brother guilty of what rumor has imputed to him, and ordered him to make a defense. But it has been suggested that the Committee, by this report, rendered themselves accusers, but to admit the argument would place the Committee in the extraordinary position of judges and accusers at the same time, for in one moment they call the attention of the Lodge to out-of-door rumors, and in the next report the rumors true. It is therefore clear to your Committee, that Greenwood Lodge proceeded to try the Brother before charges were presented in the person of an accuser.

The second ground of the appeal is also fully sustained. Acting with the same imprudent haste which seems to have actuated them throughout, the Lodge only deemed it necessary to shape its action by the report of the Committee, without giving Brother G an opportunity to produce his witnesses before that Committee, thereby depriving him of that formality of a legal trial to which he was entitled.

The third ground of the appeal is also fully sustained. The proceedings against the accused were instituted at an Extra Communication called only once, a week before the regular meeting, while again sufficient time did not elapse between the reception of the Committee's report and the sentence of the Lodge. The proceedings are clearly both informal and illegal.

The fourth ground of the appeal is also sustained. The record of the minutes of the Lodge prove the fact that at the Communica-

tion of February 18, 5856, at which Bro. G was expelled, one visitor was present.

There is no evidence to sustain Bro. G in his fifth ground of appeal; and it is therefore dismissed. The Brother referred to (Bro. S) as the accuser was not present at the Communication at which the Committee was raised, nor do the minutes of the Lodge show that Bro. S did more than put one or two interrogatories and vote upon the question of expulsion at the succeeding meeting. But in dismissing this ground of appeal, the irregularity of the whole proceedings becomes apparent. The action of the Lodge predicated upon rumor; the report of the Committee pronouncing a Brother guilty without a trial; the indecent haste manifested by the Lodge to expel the accused; and finally, the indelicacy of the Committee in voting on their own report, which by some may be regarded as having placed them in the light of accusers; all show a want of Masonic knowledge on the part of the Greenwood Lodge much to be regretted. Your Committee would further remark that the only testimony on which the Lodge base its sentence of expulsion appears to be the evidence of *Mr. B* through the Committee, and the statement of Bro. G made before the Lodge on the night of his expulsion; and it is therefore simply a question of veracity between them. The former, who is a Mason, informs us that his object in calling for pen and ink was to write a receipt for B to sign as a voucher that the money had been properly applied. B, who is not a Mason, was impressed with the belief that the bill was to be credited and the money retained by G

In this view of the case, surely the broad assertion made under the force of his Masonic obligation was at least entitled to the same weight as the statement of B, who, while not a Mason, was testifying only as to his impressions; therefore, without regarding any legal right which Bro. G as a creditor in possession was entitled to, your Committee are clearly of opinion that Bro. G's statement, under the circumstances, should have outweighed all evidence to the contrary, and that the Lodge, while gravely charging the Brother with a want of charity, have, by their intolerant action, laid themselves open to the charge they would fasten upon him. It is also clear to your Committee that the Lodge, in its haste to act upon a mere rumor, has eminently laid itself open to the charge of indiscretion, and that the W. Master, by thus sanctioning the irregular proceedings of the Brethren, has exhibited a carelessness in the performance of his duties (to say the least of it) quite incompatible with the dignity of his office. They, therefore, recommend to the Grand Lodge the adoption of the following resolutions:

Resolved, That the appeal of Bro. G from the decision of Greenwood Lodge is hereby sustained.

Resolved, That Bro. G is hereby restored to all his rights and privileges as a Mason.

Resolved, That the Grand Secretary be instructed to call the attention of the W. M. of Greenwood Lodge No. 91, to the form for Masonic trials laid down for this Grand Lodge, for his future government of his Lodge.

(To be Continued.)

DIVINE AUTHENTICITY OF THE SCRIPTURES.

Attempts, we suppose, have always been made to warp Masonry from its proper design and make it instrumental in the promotion of designs with which it has nothing to do. These attempts are, however, more manifest in recent times than formerly, from the fact of their promulgation through Masonic journals and other publications. It is indeed a matter of surprise that well informed Masons should endeavor to pervert our Institution and make it the direct supporter of peculiar theological views, in which not only all men do not agree, but seriously disagree, and which, if adopted by our ancient Society, would at once destroy its universality, and exclude from its Lodges all who are not Christians. The exertions which are manifested in some quarters, to require every candidate previous to initiation, to acknowledge his belief in the divine authenticity of the Scriptures, are so adverse to the true object and spirit of Masonry, and in such direct conflict with its landmarks, that we have never hesitated to oppose them. The Charges of a Freemason, which are the highest authority, say:

But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished: whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

On this platform all nations of the earth—all sects—men of all shades of opinion who believe a Supreme Being as the ruler of the Universe, can stand and can work together as brothers for a

common good. Those who seek to deprive our Institution of its chief and most valuable characteristic, by the course to which we have alluded, do not exalt its reputation or enhance its usefulness. On the contrary, they, if successful, sap its life-blood and inflict its death wound. Masonry has from remote antiquity accomplished its humane design without the test of the "divine authenticity of the Scriptures." As it has done in the past, so it can do in the future, and *so it must do if it exists*. The establishment of the new qualification, would make our Society sectarian, and at once give it character such as it never has possessed. Those who hold the opinion that a certain theological belief is necessary to the salvation of the soul in the world to come, should propagate their views through their church, and not by means of our Institution which was intended for an entirely different object. Masonry is a *charitable* society which inculcates *practical morality*. Its chief value is found in its power to render aid to its members in all parts of the earth, in cases of emergency when all other means of assistance have failed. This we must preserve if we would perpetuate the Order.

In support of the views which we are now advocating, and have advocated in THE ASHLAR from its commencement, we are pleased to be able to quote the opinion of Bro. Mackey. He says:

The Grand Lodge of Ohio, having adopted a resolution making a belief in the authenticity of the Scriptures a requisite qualification for initiation, the Committee of Correspondence of Alabama condemn this action, and by a long and able argument prove its impolicy and unmasonic character. It is, indeed, much to be deplored that Masons will sometimes forget the fundamental law of their Institution, and endeavor to add to, or detract from, the perfect integrity of the building, as it was left to them by their ancestors. Whenever this is done, the beauty of our Temple must suffer. The landmarks of Masonry are so perfect, that they need, and will permit, no amendment. Thus, in the very instance before us, the fundamental law of Masonry requires only a belief in the Supreme Architect of the Universe, saying that in the matters of religious belief Masons are only expected to be of "that religion in which all men agree, leaving their particular opinions to themselves." Under the shelter of this wise provision, the Christian and the Jew, the Mahomedan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes in practice, as well as theory, universal. The Grand Lodge of Ohio attempted to amend (as they supposed) the law, and at once the universality of the Institution is destroyed, and none but the

Christian becomes eligible to initiation. The truth is that Masonry is undoubtedly a religious institution—its religion is of that universal kind in which all men agree, and which handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul—tenets which, by its peculiar symbolical language, it has preserved from its foundation, and still continues, in the same beautiful way, to teach. Beyond this, we must not and cannot go.

HISTORY OF THE ORDER OF KNIGHTS TEMPLARS.

A CIRCULAR LETTER TO THE SIR KNIGHTS OF THE UNITED STATES.

TO THE STATE GRAND AND SUBORDINATE COMMANDERIES, UNDER THE JURISDICTION OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLARS, FOR THE UNITED STATES OF AMERICA.

Sir Knights:—At the Triennial Session of the *General Grand Encampment of Knights Templars for the United States of America*, held at Hartford, Connecticut, in September, 1856, Sir Knight Gourdin offered the following resolution:

“Whereas, a correct history of the Order of Knights Templar, subsequent to the martyrdom of our reverend Grand Master, James De Molay, has never been written; and, whereas, such a history would greatly tend to produce unanimity of sentiment among the Brethren of the various Masonic rites, and to place our illustrious Order in its true position before the world; and, whereas, also, the materials for such a work can only be obtained in Europe; *Be it therefore resolved*, That a Committee be appointed, whose duty it shall be to report, at their earliest convenience, concerning the feasibility of producing an accurate history of the Order of the Knights Templar from the death of the martyr to the present time; and the best method of accomplishing this object.”

Which was read, and, on motion of Sir Knight Morris, laid upon the table until the new Constitution is acted upon and disposed of. *

* Proceedings of the Grand Encampment of the Knights Templar for the United States of America, &c., Washington: Printed by J. T. and Lem Towers, 1856. p. 29.

But, subsequently, this resolution "was on motion of Sir Knight Morris, taken up and referred to a select Committee, consisting of Sir Knights *Gourdin, Tucker, and Gould.*" *

We desire to report at the next Triennial Session of the *Grand Encampment*, at Chicago, Illinois, in September, 1859; and in order that we may do so advisedly, beg leave to solicit your views concerning the resolution proposed. To enable you fully to comprehend the importance of the proposition, we crave your attention to the following

REMARKS:

The Templars seem, after the death of De Molay on March 11th, 1314, to have become divided into at least four parties, † viz:

I. The Knights in Portugal and Italy, subsequently called Knights of the Order of Christ.

II. The followers of Peter D'Aumont. These Knights are principally found in Sweden; and Stockholm is said to be the chief seat of their Order. They contend that Peter D'Aumont was legitimate successor of De Molay, and produce a list of Grand Masters down to the present time. Their Grand Masters have never, we believe, been acknowledged, except in the Masonic system of "*Strict Observance.*"

III. The followers of John Mare Larmenius, who claim that he was the successor of James De Molay, and the founder of the present *Order of the Temple* in France. They produce a list of Grand Masters from Larmenius to the present day. But, these Grand Masters have never, it seems, been recognized as such except in France.

IV. The Templars who are not embraced in either of these three divisions. And, these may again be divided into the *Scotch and the English.* ‡

The Scotch Templars may be subdivided into two classes:

1st. Those who fought for Bruce at Bannockburn.

2d. Those who entered the Order of Knights of Hospitallers.

To the first of these we are probably indebted for the Rite of *Heredom*, of twenty-five degrees, which was subsequently ampli-

* Ibid, p. 50.

† Historical Sketch of the Order of Knights Templars, &c., by Theodore S. Gourdin, S. P. R. S. Commander. Published by request of the Encampment, Charleston, S. C. Walker & Evans, Book and Job Printers, 1855, pp. 21, 28, and the authorities therein cited.

‡ I regret that I do not know under which head to class the Irish Templars,

fied into the "*Ancient and Accepted Rite*" of thirty-three degrees; and to the second, for the degree of *Malta*, which is incorporated into our Ritual. A portion of the Templars in Scotland, however, at the present day, contend that they have preserved the Order in all its purity from the time of De Molay unconnected with Freemasonry.

The English Templars may be subdivided into three classes:

1st. The Knights of Baldwin.

2d. The Templars who owe allegiance to the Grand Conclave of England.

3d. The Templars of the United States.

The *Knights of Baldwin* assert that their Encampment at Bristol, termed the *Baldwin* Encampment, was established about the time of the return of Richard Cœur de Lion from the Holy Land; * and that it has been in active operation ever since. The *Grand Conclave* of England claims to be the legitimate head of the Order in England and Wales. The *Templars of the United States* generally suppose that they derive their origin from the three original Encampments of Baldwin—at Bristol, Bath, and York, the two latter of which became extinct many years ago; † though at what time, and by what authority, the Order was introduced into North America, seems to be involved in obscurity.

To elucidate the mystery which hangs over our Order since the death of De Molay, to investigate the claims of these and other (if there be any?) branches of our common family to legitimacy, to unite them, if possible as of yore, under one common head, and to ascertain the real connexion between Freemasonry and Templarism, at what time it occurred, and whether it should be continued, are the great objects we have in view in recommending such a work.

No correct history of our Order, subsequent to the martyrdom of De Molay, has ever been written. Such a work, besides being a great desideratum to the literary and Masonic world, would probably be the means of accomplishing the following highly desirable objects:

1st. It would dispel the obscurity which envelopes the second and most interesting period of the history of our Order. It

* Historical Sketch of the Order of Knights Templar, &c., &c., p. 10.

† A Lexicon of Freemasonry, &c., by Albert G. Mackey, M. D., &c., Philadelphia: Moss and Brother, South Fourth Street, 1856, p. 265.

would enable each Templar to give a reason for the Faith that is within him; and would convince the uninitiated of the truth of our claim to antiquity; for we should then have what we have too long needed,—facts supported by dates. In a word, it would show in what manner the Order has been transmitted to modern times.

2d. It would, probably, be the means of uniting under one Common Head, as in the days of our prosperity, the Templars of every land and every rite. It is a well known fact that, in almost every Masonic rite, there is a degree in which the candidate is constituted a Knight Templar; and this degree is usually at or near the summit of the rite. Then would we, as in the olden time, form one mighty Brotherhood, under the auspices of one Grand Master for the *whole world*, united by the sacred tie of love and common creed, for the purpose of recovering, not Palestine from the Infidel, but the world from the *Evil One*. Then might we hope to accomplish the holy object of our warfare:—*to benefit the human race by propagating the knowledge of Truth.*

3d. It would, perhaps, be the means of inducing the Freemasons of the lower degrees of the various rites to unite in the practice of one uniform rite. Masonry is unfortunately, as you are, doubtless, aware, divided into different Rites,* or systems as the religion of the blessed Jesus into various Sects; but, with this marked difference, however, that, while a Christian can be a member of only one church, a Master Mason of one rite is not only acknowledged as such everywhere, but he may be, and indeed often is, a member of *two or more* rites. We hold that Ancient Craft Masonry consists of three degrees and no more: *Entered Apprentice, Fellow Craft, and Master Mason*, including the *Supreme Order of the Holy Royal Arch*. †

[*To be concluded in our next.*]

* For a list of Masonic degrees and rites, see *The Historical Landmarks, and other Evidences of Freemasonry, &c.*, by Rev. G. Oliver, D. D., &c., London, Richard Spencer, 314, High Holborn, Vol. 2, pp. 37-139. *Southern and Western Masonic Miscellany*, edited by Albert G. Mackey, M. D., Charleston, S. S. Walker and James, 1851, Vol. 2, pp. 21, 52.

† *Historical Landmarks*, Vol. 2, p. 670, Dalchi's Ahiman Rezon (1862) *Articles of Union, &c.*, p. 213.

THE HOUSE NOT BUILT WITH HANDS, ETERNAL IN THE HEAVENS.—“It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves and sink into darkness and nothingness. Else, why is it that the high and glorious aspirations which leap like angels from the temples of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us—leaving the thousand streams of our affections to flow back in an Alpine torrent upon our hearts? We are born for higher destinies than those of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like visions, will remain in our presence forever.”

BALLOTING FOR CANDIDATES IN CHAPTERS.—There is a provision in the Constitution of the Grand Chapter of Michigan, which we have reason to believe is overlooked and violated by several Subordinate Chapters of the State. It is Section 4, of Article V., which reads as follows:

No person can be exalted to the Degree of Royal Arch Mason in any Chapter under this jurisdiction, until he has been a Master Mason for at least three months and made suitable proficiency, and without being regularly proposed by petition in open Chapter at a regular meeting, recommended by two Companions (which petition shall lie over until the next regular meeting), and paying not less than twenty-one dollars into the Treasury thereof; but such time may, by authority from the presiding officer of the Grand Chapter, be dispensed with.

By this it is seen that a petition must be presented at a *regular meeting and lie over until the next regular meeting*, before it can be acted upon.

THE PROGRESS OF LIFE.—Men rejoice when the sun has risen; they rejoice also when the sun goes down; while they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season as at the arrival of one greatly desired. Nevertheless, the revolution of one season is the decay of man. Fragments of drift-wood, meeting in the wide ocean, continue together a little space; thus, parents, wives, children, friends, and riches, remain with us a short time, then separate,—the separation is inevitable. No mortal can escape the common lot. He who mourns for departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, "I will follow you"; why, then, should a person grieve when journeying the same road which has been assuredly traveled by all our forefathers? Life resembles a cataract running down with irresistible impetuosity. Knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss.—*Dublin University Magazine.*

UNIVERSAL MASONIC CONGRESS.

We have on several occasions referred to the session of the Universal Masonic Congress, which convened at Paris on the eighth of June, 1855, in accordance with a decree issued by Prince Lucien Murat, Grand Master of Masons of France. We now propose to give more extended details gathered from the report of the Proceedings, which cannot fail to interest every member of the Order.

The session was opened in the usual form by the very illustrious Bro. Heullant, Assistant Grand Master of the Order.

The Hon. Bros. Boubee and Morand, members of the council of the Grand Master, holding the second and third mallets. The bench of the Orator is occupied by the illustrious Bro. Bugnot, member of the council of the Grand Master; that of the secretary by Bro. Claude, Secretary of the Congress.

The Assembly confirmed the credentials verified in the preparatory session.

The Brother Master of Ceremonies announced the arrival in the waiting room of the very illustrious Prince Lucien Murat, Grand Master of the Order.

The entire Assembly arose to surround and welcome his Highness.

Each Brother is bearer of a star, and provided with a sword. The very illustrious Grand Master, accompanied by the deputation, and preceded by the Master of Ceremonies, entered the Temple, where he was received, mallets beating; all the members standing in order.

Arrived at the Altar under the arch of steel, he was received by the Assistant Grand Master, Heullant, who expressed to him how much all the illustrious Brothers were delighted by his presence, and in the opportunity of acknowledging those eminent services, which he never ceases to render to the Order, and presented to him the gavel.

The Grand Master graciously returned thanks, invited the Brothers to resume their places, and pronounced the following discourse:

MY VERY DEAR BROTHERS:

Receive here the very sincere thanks which I express in my name, and in that of the entire Fraternity.

The foreign Orients who have chosen to reply to the call which I made to them, as the organ of French Masonry, have felt the necessity there was for us, as a society of beneficence, to close up our ranks.

After forty years of peace, war renders our mission more difficult; in renewing our zeal, it furnishes us the opportunity of showing to the profane all that is grand and generous in our institution. Our mission is a holy one; we labor to render men better; and, in order to accomplish this object, we appeal only to the noble and generous instincts; Love, Fraternity, and Charity are the sentiments we invoke.

It has been said, "Bad kings engender republics, and bad republics engender royalties." Very well, my Brothers, for men animated with bad passions, all government is bad; for those who how to curb their desires, and who are inspired with the love of their fellow-man, every government is good. It is for this, that, in its wisdom, Masonry has excluded all discussions of politics. It is easy, in effect, to govern good men, who have only in view the love of their fellow-man.

It is the same in a Masonic point of view with religion. All men who believe in the existence of a Supreme Being, the Great Architect of the Universe; who believe in the immortality of the

soul, and consequently in an eternal well-being; every man who feels the love of his fellow-man vibrate in him, is acceptable among us. Our mission is, then, to render man better, or, rather say, to cultivate that which is good, and to repress all that is bad.

Our mission is great, you see; but every thing in the world is judged by comparison.

We cannot but be gainers by frequent convocations, and by studying the most efficacious means to strengthen the bonds which unite us to each other.

I have said, after forty years of peace, a war, of which no one can foresee either the length or the result, comes to revive the zeal of every Mason. Each change of government which has taken place during many years, in weakening the prestige attached to each of them, has given more force to public opinion, which all governments are now obliged to respect.

It is, then, a service which Masonry renders, not only to humanity, but to the government itself, whatever its form, when it directs the opinion of the masses toward Virtue, Fraternity, and respect to the laws.

My very dear Brothers, if I have been able to make you comprehend my thoughts, you will feel, like me, the necessity of extending the influence of Masonry in the world; and you will devise, before we separate, I hope, some means of attaining that object. It is necessary that a Brother, whatever may be the country which he inhabits, whatever may be the flag under which he serves, may find a Fraternal hand always ready to alleviate his sufferings; and that every government, finding itself strong in the philanthropic support which they will find among the people elevated and instructed by us, setting aside national rivalries, may, among the people whom they are called to govern, find only Brothers.

This discourse, listened to by the Assembly with the most perfect attention, was crowned with applause.

The illustrious Bro. de Rosenthal, pronounced the following discourse:

A concurrence of circumstances, independent of my will, has placed me at the head of the column of the South, in this august Convocation; I feel myself, then, obliged to respond, by a few words, to the speech, abounding in wisdom and paternal benevolence, by which the illustrious Grand Master of the Grand Orient of France has just opened this first solemn session of the Universal Masonic Congress. Believe me, my very dear Brothers, that, without the sentiment of this obligation, of which I cannot divest myself, I should have hesitated to speak in an idiom which is not mine, and which I have only learned for the purpose of study and ordinary conversation.

But beyond this circumstance of necessity, which, in every case, gives a claim to your indulgence, I find, even in the composition of this Assembly, motives of confidence, which you will easily appreciate.

I find myself in France, and I speak now to Frenchmen; among all the fine qualities which distinguish this eminent and chivalrous nation, all strangers delight in acknowledging that polished good will, which supports and encourages all those who endeavor to express themselves in their language. Then I find myself in the midst of Brothers, who know how to use the Masonic trowel to cover the defects of an off-hand address in a foreign language.

In fine, that which is of the highest importance, I address the Very Illustrious Grand Master of the Grand Orient of France, whose high social and Masonic position, and private virtues, impose respect, but whose good will and fraternal reception, which I desire to acknowledge with the most lively gratitude, inspires, yes, I dare to say it, draws, from the heart the most unlimited confidence.

Charged with a Masonic mission, to you, my dear Brothers, I feel impressed by duty, and by an attachment without bounds, in calling your attention to the noble Prince, of whom I have the honor to be the representative in this solemn Convocation. When I say Prince, I have not the least pretension to surround the name of a true Mason, in all the force of the term, by a borrowed éclat, such as belongs to the profane world; but, notwithstanding, it may not be uninteresting to inform you that that noble Brother belongs to the illustrious house of Nassau, which during the course of centuries, has presented to the admiration of the world many valiant captains, many profound politicians. It is that noble race, of which the celebrated historian, Macauley, wrote this magnificent eulogy, that "Providence seems to have set it apart, in order to form every where, defenders of Truth and Liberty." If such a eulogy is merited, as I flatter myself you will acknowledge it to be, you will feel, my very dear Brothers, that in like manner is established the vocation of a descendant of that illustrious house, in the defense and in the propagation of the principles which we profess.

But this has only an indirect relation to the position which I occupy at this moment amongst you; I delight, moreover, to speak of the very venerable and very illustrious Grand Master of Freemasonry, in the kingdom of Pays-Bas. During the long years that this noble Brother has been at the head of Freemasonry in the Netherlands, his attachment to the Order; his devotion to its institutions; his desire to preserve it from innovation—to confirm it, above all, in its spirit of Fraternity, in all the Masonic extent of the word—to bring it back to its true principles, have never ceased, nor even cooled. To sum up my ideas, it delights me to repeat here what, in a solemn Convocation of Brethren, and amid their applause, I have heretofore expressed my profound

conviction, namely, that I have been uncertain whether the princely quality of the noble Brother was enhanced by his Masonic virtues, and his truly fraternal spirit, or his character as a Brother, by his princely virtues.

Of the forty years, as Masonic Grand Master, which this noble Brother has now completed, I have had the inappreciable advantage of being, for thirty years, without interruption, a member of his Council. In the intimate conversations generally succeeding the sittings of the Council, the question as to the history and future of Freemasonry, has often arisen. In these conversations, a fact, having relation to this Congress, has often appeared to our minds, which I will endeavor to explain in a few words.

Without stopping at anterior Masonic Congresses, the authenticity of which seems still to be doubtful to many Brothers, we were astonished, that in the twenty-five years which have preceded the total political overthrow of the eighteenth century, many Masonic Congresses had been convoked, either in Germany or France; and, that since that epoch, to my knowledge, no Convocation of this nature has been proposed.

The necessity, then, for a better understanding, for drawing closer the bonds of Fraternity, had been felt at the time, and although the well known results of those Convocations may have been beneath what we have a right to expect of them, it is none the less established, that the necessity of closer union: of better understanding; of purification, were profoundly felt, and had left their traces in the minds of contemporaneous Brethren. Now, has this necessity never been felt since the political event of which I have spoken? Is it by some chance coincidence that these general Masonic meetings ceased nearly at the same time, or are these two events connected by some mysterious bond? When I deny such a bond, I am certain of being historically correct, and of obtaining your approval.

As to myself, I believe that the errors which so soon defiled the generous ideas of that remarkable epoch, and which even swept in their current some Masonic Lodges, excited terror in the hearts of true Masons, who, without abandoning their real principles, preferred, for many years, to act a negative part, and if I may so express myself, to follow in the wake, rather than lead in the front, of civilization and progress, to the danger of allowing the sacred fire to be extinguished by the torrents of unbridled passion. I am confirmed in these views by the evident fact, that since the storm has been succeeded by a calm, the need of closer union, of more intimate correspondence and reciprocal instruction, has again been felt by true Masons; taking hitherto the form of affiliation; of representatives; of isolated correspondences, clearly indicating the spirit at work, among Masons, there was needed as a completion a Universal Congress; this day we behold it realized.

You will easily comprehend, my very dear Brothers, that this disposition, or rather this progress of mind, not escaping the clear

judgment of my Illustrious Grand Master, nor the appreciation of those who formed his Council, the call which emanated from the Grand Orient of France, must necessarily meet among us a sympathetic reception. Thus, without the least fear of the possibility of a check to this generous enterprise, my Illustrious Grand Master, by the unanimous assent of his Council, unhesitatingly answered your call; and the Grand Orient of the Pays-Bas, which assembled after my departure, gave its unanimous approval to the act of the Grand Master and his Council.

Perhaps I am dwelling too long on what may seem to belong to my country, or to the Masonic power which I represent here; but at the solemn moment when we are about to discuss general Masonic interests, it has not to me seemed entirely useless to represent to you in what sense my mission has been conceived and accepted, and a faithful narrative of our views in this respect, appears the most appropriate means to attain that object.

Very Illustrious Grand Master of the Grand Orient of France, it is with the sentiments that I have just traced that I turn toward you, in order to express to you my most lively acknowledgments for the noble and benevolent words that you have been pleased to address to us; they will find, I am convinced, a sympathetic echo in the hearts of all true Masons spread over the surface of the two hemispheres.

The name which you bear, Very Illustrious Brother, is traced in ineffacable characters on the pages of history. Among all the glory acquired on the field of battle in the first years of this century, the name of Murat shines with a brilliancy bright and pure. It is surrounded with a crown of heroism which approaches to fabulous times; and if I dare to use such an expression, the glory appertaining to his memory seems sufficient for many generations. Your son, who, in his young and tender years, is already the pride of his noble parents, will renew, or will augment, if possible, the brilliancy of the name which he bears.

But there was wanting, until now, excuse the freedom of my thought, a title of human glory; you have acquired it. The generous idea of the Convocation of a Universal Masonic Congress belongs to you; and if, as we have the right to hope, Freemasonry enters this day the most glorious phase of its existence, posterity, as we do at this moment, will accord to you the honor. Be not, then, discouraged, Very Illustrious Brother, in seeing the columns of this Temple so slightly furnished; you had a right to expect more eagerness in answering your call. But as a seed sown in a fertile soil necessarily bears fruit, thus a grand and noble idea, although less appreciated at the time of its first emission, will soon or late unite all hearts in its favor.

The Supreme Architect of the Universe will give His benediction to the work so nobly commenced by you.

EDITORIAL CORRESPONDENCE.

ADRIAN, April 12th, 1857.

It is truly a pleasure, my dear ASHLAR, to find a day of rest from one's labors, to reflect on the past and contemplate the future. Such a day is the present one to me.

I left Detroit last Tuesday morning and took passage, in company with Bro. Edward Batwell, M. D., in the train on the Great Western Railway for Niagara. It is a long ride through Canada, but in summer a very pleasant one. I passed over the identical bridge where the late terrible accident occurred, but could not realize as I looked into the narrow canal, with its quiet waters, that it so recently received the lifeless remains of nearly sixty human beings, consigned, almost in an instant, to an untimely grave. Heart-rending indeed are such disasters, and yet there seems to be little prospect of their being prevented in this "fast" age, when the love of money is so great and time is considered as money.

I arrived at Niagara about eight o'clock in the evening. Although the atmosphere was somewhat obscured, the rays of the moon gave sufficient light to enable one to see the wondrous works of nature and of man very distinctly. I have seen the Falls many times, but cannot look upon them without a feeling of reverence and awe such as few objects produce. I have seen the ocean when lashed by the wildest storm, which threatened to submerge the frail bark in which I rode upon the bosom of the angry waters—I have seen lofty mountains, capped with snow, while around their bases continual summer reigns, with fragrant flowers and delicious fruits—these sights only—the ocean and the mountain—have filled me with sensations produced by the mighty cataract at Niagara. In the late hours of night I stood alone where I could view God's great handiwork. What a solemnity is there in the sound of those falling waters! How plainly do they speak to man and tell him of the grandeur and power of the Supreme Architect of the Universe! And, as they rush rapidly, madly, wildly on, regardless of all obstructions, sweeping away with a mighty volume all things with which man may seek to impede their course, how do they fearfully remind us of the current of life, which is quickly carrying us onward "to that undiscovered

country, from whose bourne no traveller returns." Yes, that foaming cataract and current—specimens of His work such as Deity seldom reveals to the eyes of man—may well cause us to forget our grosser natures and contemplate the loftiest and noblest themes. I could not but think now many of my fellow-beings had beheld the grand spectacle before me and pondered; how the aged grand-sire, tottering to the grave with a quiet mind or a sad heart—how the belle of fashion—the maiden sorrowing for a parent or a lover—the mother, sad and afflicted by the loss of children or their vice—the rich and poor—ignorant and learned—I could not but think how all these had gazed upon the great natural wonder. Could that cataract know the thoughts of all who look upon it, and could it speak and tell those thoughts, what an interesting tale of joy and sadness would it relate to the listening world! It is well that it cannot speak, for it might betray the confidence of millions who have sought, and found, in its moral influence, a relief from the sorrows and cares of this sad world.

The suspension bridge, which connects the United States with Canada, passes over the Niagara River a short distance below the Falls and is truly a magnificent structure, which may vie in grandeur of conception and completeness of execution with the stupendous works of the ancients. The banks of the river are perpendicular, and from their tops to the water it is two hundred feet. At this distance above the foaming current cars pass over the bridge. Is not this a triumph of art which man may well be proud! But if I dwell on this topic my communication will be too lengthy.

On Wednesday I visited Buffalo, which is a beautiful city. Its harbor will probably be free from ice by the 1st of May, when its business will be much increased by the lake navigation. The Craft in Buffalo are flourishing. A new Chapter has been recently organized, which I was informed was doing well. I had the pleasure of meeting Bros. L. Farnham, P. Mora, H. N. Martin, and others, whose hearts beat warm for Masonry.

On my way here I spent a day in Toledo, and was pleased to find the Order prospering. Last evening I reached Adrian, and was immediately in the midst of old friends—Bros. Cleveland, Greenly, Mills, and a host of other good Masons. A warm welcome and good cheer greeted me, and I shall leave Adrian as I have always left it, with regret. To-morrow I shall proceed to

Hudson, then to Hillsdale, Jonesville, Coldwater, Sturgis, South Bend and Laporte. In the meantime prosperity attend THE ASHLAR and its subscribers!

A. W.

PROSCRIPTION.

Wherever Anti-Masonry has sway, it seems to engender a spirit of proscription the most intolerable. The following decree was issued by the King of Spain, as recently as 1825, and published in the Madrid Gazette:

Royal decree ordering the Freemasons taken *in flagrante* to be punished within the third day conformable to the laws.

A Lodge of Freemasons having been seized in the city of Granada, through the activity and zeal of the police, in the act of holding their dark meeting, clothed in their ridiculous garments, and surrounded by the instruments and emblems used by this REPROBATE SECT, *the enemy of the altar and of the throne*; and it being proper to punish, in an exemplary manner, and in conformity to the laws and my royal decrees, so shameless an audacity on the part of these *criminals*, which has scandalized my *faithful and religious* subjects, I have thought fit to decree as follows:


ART. 1st. All the persons seized in the flagrant act aforesaid in the Freemasons' Lodge of Granada, shall within the peremptory term of three days after the publication of this, my royal decree, in the said city, undergo the punishment imposed by the laws on these my kingdoms, and more particularly by my decree of the 1st of August, 1824 (death).

2d. All who may be hereafter apprehended, in whatever part of the Kingdom it may be, in the same manner as those of Granada have been, shall be tried and punished in the peremptory term of these days, &c.

Signed by the King.

This decree was put into immediate effect, and seven unfortunate beings engaged in holding a Lodge were discovered and instantly executed. Such instances of barbarous cruelty have been too frequent in the history of governments which have opposed and proscribed our Society. Yet Freemasonry lives and is honored, while its persecutors have sunk into their graves, leaving behind a memory which causes good men to look upon them with pity and contempt. As its enemies have fared, so will they continue to fare. Justice, though often slow, is sure, and will meet out to every man his deserts.

CURIOUS PHENOMENON.—Lieut. Habersham, in his recently published work entitled "My Last Cruise," notices a curious phenomenon which was seen at sea. It was a brilliant meteor, which, although visible for not more than a second, presented a most perfect representation of the human eye. He says: "We distinctly saw it contract and dilate twice during the limited period, immediately after which the lids, as it were, closed and shut it out from view."

 A re-union ball of Morton and Palestine Commanderies was held at the City Assembly Rooms, N. Y. City, on the evening of the 17th of February. The assemblage was brilliant, and everything passed off pleasantly.

DEATHS.

Died at his residence in Hillsdale, March 18th, Bro. **LEMUEL A. FOWLER**, aged 44 years.

FIDELITY LODGE, No. 32.

At a Special Communication of Fidelity Lodge, held at their Lodge Room, March 24th, the following resolutions were adopted:

WHEREAS, This Lodge has been called upon to render the last services of respect to a deceased Brother, Lemuel A. Fowler,

Resolved, That the death of a Brother is always an occasion for serious contemplation to the living; reminding every Mason of the important change that awaits him, and it is more particularly so, when, as in the present instance, a friend is stricken down in the vigor of his manhood and the height of his usefulness.

Resolved, That is our duty at this time to bear testimony to the fidelity, honesty, and integrity with which Brother Fowler discharged all his duties, to his family, his neighbors, and his Lodge, and we can best render service to the living, and tender honors to the dead, by offering the record of his life as a model for those who survive him.

Resolved, That a copy of these resolutions, properly certified, be presented to the widow of the deceased; to **THE ASHLAR**, and to the Hillsdale Standard for publication; and that the Lodge Room be draped in mourning for the space of thirty days.


Signed,


HENRY SHIELL, Secretary.

EDITOR'S TABLE.

AN ASSISTANT EDITOR WANTED.—We wish to secure as soon as possible the services of a competent young man, belonging to the Order, as an assistant editor and office clerk.


NOS. 1 AND 2 OF VOL. I.—We are in want of Nos. 1 and 2 of Vol. I., to complete sets of *THE ASHLAR*. Will Brethren who have those numbers, and can spare them, forward them to us? By so doing, they will confer a favor.

 Since our editorial correspondence in the April number, we have visited Kalamazoo, Marshall, Jackson, Ann Arbor, and Ypsilanti, where we found the Craft harmonious and flourishing. Work is rather on the increase, we should judge.

 **IOWA CORRESPONDENT.**—Our readers will see that we have obtained a new correspondent for *THE ASHLAR*, who will keep them informed of the proceedings of the Fraternity in Iowa. The communications of Bro. Jennings will give a new zest to our pages.

BRO. JENNINGS.—By referring to our advertisements, our readers will see that Bro. Henry S. Jennings, lately of Chicago, has removed to Dubuque, where he is engaged in the practice of his profession. Bro. Jennings is a good lawyer and deserves success, and we doubt not he will achieve it wherever he goes.

AN IMPOSTER.—We would caution the Fraternity against the deceptions of an imposter who passes by the name of Dr. DeMitt. He is a Frenchman about five feet ten inches high, wears spectacles, has black hair and whiskers, speaks quickly and converses in half a dozen different languages. Claims to have been in the U. S. army or navy. He is about thirty-five years of age and has a good address; he makes love to the ladies and joins churches for the purpose of carrying out his deceptions. He has confessed that he is not a Mason, although he has so far deceived Brethren in several places as to obtain assistance from them. The last we heard of him he was on his way westward towards Chicago.

 "There is a charm in truth that draws and attracts the mind continually towards it; the more we discover, the more we desire, and the great reward is wisdom, virtue, and happiness."

BLANKS.—We have on hand a large number of Masonic blanks of various kinds, which we can furnish to Lodges.


THE TRESTLEBOARD.—This is the title of a new Masonic paper printed in Chicago. It is in newspaper form and contains eight pages. The editor labors under the usual disadvantage in commencing—a want of exchanges. It is published by Bro. Jas. J. Clarkston at one dollar per year. We wish Bro. C. prosperity and success.

THE SUPPRESSION OF THE ORDER OF THE TEMPLE.—The story which we have published under the foregoing title, and which was written expressly for our pages, has received very high encomiums from competent critics. It is written in a chaste and forcible style that cannot fail to interest those who will give it a careful perusal. It will be completed in two more numbers.


"A gentleman in New York has transcribed the Holy Bible on a surface of about the size of a mantle pier glass, presenting at first view the appearance of a beautiful temple, but, on close examination, every part of the elevation, each window and door-way, and everything about the picture, is found to be distinct and regular hand-writing, not one word of the Bible being omitted, no sentence transposed, and the chapters following each other in proper order.


"The work required two years and seven months of constant labor."

We can beat that, Bro. C. C. M. A member of L——n Lodge has transcribed the Holy Bible, every verse of it, upon *his memory*. He can repeat, and we have heard him repeat from memory, any verse in the sixty-six books of Scriptures that may be called for. Not only so, but he can correct any word in any passage that may be incorrectly read to him. The work of transcribing, however, has cost *him* more than forty years.—*American Freemason*

 The following beautiful and truthful description of woman's love we select from a prize poem written many years since:

But yet—Affection most delights to rest,
And finds more genial home in woman's breast;
'Tis there she files her softest cord to string,
And wrapt in melody is wont to sing;
There ever lingers, loves the hallow'd place,
Clings constant still 'mid honors or disgrace:
From this blest home she will not—cannot part;
She lives—she triumphs—dies, but with the heart.
Oh, lovely woman! by kind mercy given—
Man's highest glory—richest boon of Heav'n—
Who, that has known a daughter's fond caress,
Or mother's love, can ever prize thee less?
Who, that a sister's tender care has seen—
So fond, so deep, so anxious, so serene—
But owns thy worth—bestows his constant praise,
And at thy shrine, his heart-felt homage pays?

 Flattery is a sort of bad money, to which our vanity gives currency.

 The late Samuel Zimmerman who was killed at the time of the recent fearful railroad accident in Canada, was a Mason and a man of far more than ordinary capacity and perseverance. He was a Pennsylvanian by birth, and left home at an early age almost penniless. By prudence and industry he soon accumulated a large fortune, and won an enviable fame. He leaves an immense property. His remains were buried with Masonic honors, and the concourse of people present was estimated at 5,000.

WANT OF COURTESY.—Bro. Moore, of the Cincinnati Review, speaks in the following language of the Nestor of the Masonic Press of the United States:

The Freemasons' Magazine of Boston, whose editor is an Englishman by birth, and who has a strange idea that the Grand Lodge of England *can do no wrong*, has opened his batteries on the young organization in Canada; but his missiles are all intercepted by the Green Mountains of Vermont, and they *can do no harm*. P. C. Tucker, the M. W. Grand Master of Vermont, in a recent review of the case, has so completely silenced the Boston battery—the echo of the Earl of Zetland—that its thunders will hardly be heard again.

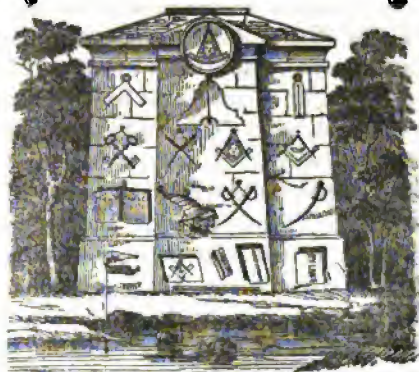
The above extract, to say the least, is highly discourteous, and not such language as one Brother should employ respecting another. The spirit exhibited by its author is any thing but commendable. The slur at Bro. Moore because he was born in England, and the use of the reproachful term, “echo of the Earl of Zetland,” would, by the ordinary rules of judgment, furnish evidence that Bro. Moore of Cincinnati was lacking in editorial courtesy as well as Brotherly sentiment. Such attacks hurt not the man against whom they are aimed; they injure those only who make them.

USE FOR MOUNT VERNON.—One reason, we imagine, for the difficulty in accomplishing the purchase of Mount Vernon, either through Congress or the people, has been that no one seems to have seen his way clearly to any use to be made of it when it should have been purchased. We beg leave to remove that difficulty, and to show our practical countrymen that it affords a grand opportunity for doing a noble thing.

Let Mount Vernon be the Westminster Abbey of America. Let the ashes of Washington repose there forever, and when any man shall have been privileged to perform a patriotic action worthy of the honor, let his body, when his spirit is called home by the Creator, be buried by order of Congress by the side of the noblest of men. Let it be henceforth the greatest homage that can be paid to any man in the Western hemisphere, to say, *He was buried at Mount Vernon.*

Our readers will remember the celebrated expression of Lord Nelson before the battle of Trafalgar: “An earldom or Westminster Abbey.” Of all the spots in London, perhaps no one attracts so many visitors as that venerable pile. The associates which surround the mighty dead speak to every man who has a heart or mind. But when the visitor has passed through every part of the noble fane and gazed upon every monument, he has found no Washington. No nation has ever had such dust in its keeping. Let Mount Vernon, then, be bought, and let the eulogy of the greatest man that our soil is capable of producing be, *He Sleeps by the side of Washington.*—*American Presbyterian, Philadelphia.*

THE
ASHLAR.



VOL. II.

DETROIT, JUNE, 1857.

NO. X.

MASONRY—ITS PROSPERITY.

The evidences of the prosperity of our ancient Society are abundant. The frequent public assemblies which are convened in the present age to celebrate days prominent in the Masonic calendar, or the erection of edifices dedicated to Masonry, the nature of the addresses delivered on such occasions, the numerous periodicals devoted to the vindication of the purity and worth of the Institution, and the dissemination of intelligence respecting the transactions of the Craft—these are but fresh evidences—to swell the already large catalogue of proofs—that the darkness of ages has been dissipated, and the light of a new day has dawned upon the world. In the early part of the eighteenth century, a public audience could not have been peaceably gathered, in any country where Masonry flourished, to listen to a discourse on its principles and utility. The members of the Order would have used their

utmost exertions to prevent a movement which they believed to be fraught with the utmost injury to their venerable Society, or regarded as a direct revelation of their secrets; and well would it have been for the Brother who undertook to enlighten his hearers, if his temerity had not cost him a life-long penalty. At that period, the idea of committing any of the laws, usages, or transactions of Freemasonry to print, or in any way making them known to the uninitiated, was severely condemned. A general panic—hardly less in intensity than those produced by the South Sea Bubble and the Mississippi Scheme—seized the Fraternity when Grand Master Payne, at the Grand Festival in 1718, desired all old writings and records, which might be in the hands of Brethren throughout England, to be delivered to the Grand Lodge, preparatory to the compilation of a body of Masonic Constitutions for the use of the Lodges under its jurisdiction. This announcement was the watchword for destruction, and hundreds of valuable manuscripts were immediately committed to the flames by ignorant members who feared that the *arcana* of the Institution were to be laid open to the gaze of the public.

As knowledge has advanced among mankind, its liberalizing effects have been witnessed in the Fraternity. During the last century, the desire for Masonic intelligence has increased till it can be satisfied only by the mighty agency of the printing press. Time and experience have proved the fears once entertained respecting Masonic publications to be without foundation. Never was the progress of our Society so rapid, as it has been since its principles and precepts were placed before the public in a legible form. Such are the heaven-born virtues of our Institution, so pure and ennobling are its tenets, so unexceptionable are the principles which it inculcates, that the most malignant attacks of its enemies—their worst strictures scattered far and wide in print—have not been able to inflict more than a temporary blow. During the excitement in this country a few years since, when the passions of bad men were aroused, and good men were deceived and led astray by misrepresentation and misguided zeal; when every base charge against Masonry which malice and fanaticism could invent, was sent like poison through the public mind; when family was divided against family; when old political lines were obscured and new ones drawn; when the father was set against the son, and the son against the father; when the tide of fanaticism

and bigotry was so apparently overwhelming that few Lodges breasted the current and maintained their organizations—our opponents confidently boasted that Freemasonry was near its end; and the declaration sent sadness and consternation to the souls of faint-hearted members. Said Col. Stone (a seceding Brother), in his letters on the Order, in 1831, “the Institution is on the wane; in most places it is dead; and its torpid body can never be reanimated. As well might they think of establishing Mohometanism in this enlightened land, as to cherish the idea of re-establishing Freemasonry. There is no use in contending at this late hour that the principles on which it was built, are moral, benevolent, and virtuous; public opinion is against it, and it is the height of folly to court disfranchisement and proscription, when no possible benefit can arise from the sacrifice.” We cannot but look upon the man who made such a declaration as wilful in the extreme. He had once been a member of our Society, and he knew full well the purity of its principles, and the invincible character which it had maintained for ages.

When we look around and behold the condition of Masonry, have we not reason to rejoice? Beneath the hand of decay the stupendous pyramids of Greece and Egypt—reared by the labor, probably, of many generations—are fast crumbling away; Rome, once powerful and flourishing, exist as a city of ruins, her warlike people, her artists, her orators and poets, having long since been gathered to the land of the dead, leaving no posterity to perpetuate their genius and heroism; while the greatness of Babylon, Tyre and Carthage lives only in history. Masonry alone of all human institutions has “survived the lapse of time, the ruthless hand of ignorance, and the devastations of war, and come to us in its pristine vigor. With pride may we rejoice over this fact, and point to it as evidence of the inherent virtue and goodness of our Society.

To-day, Masonry is in the full tide of prosperity. She basks in the sunshine of popular favor, and receives the smiles of almost all classes. As is natural under such a state of affairs, the accessions to her numbers are large; her roll is constantly swelling. Many, who, if there was the least evidence that the Institution was unpopular, would refuse to be connected with it, from curiosity or some more unworthy motive, seek and obtain initiation. It is now an easy and pleasant thing to be made a Mason. This

fact is known, and taken advantage of, by a class of men who would not even enter the outer court were the slightest breeze of popular condemnation to impede the progress of the Fraternity. We do not attribute dishonesty or dishonorable intentions to a large portion of the class alluded to; they have not sufficiently analyzed their own minds and hearts, and have not sufficiently studied the nature and principles of Masonry, to fully comprehend the motives by which they are influenced. We cannot look to those outside the Order to remedy the evil; the danger can be averted only by those within the citadel, who are ever on the watch, and faithful to their trusts—who have the determination and moral courage to guard the portals against unworthy applicants.

There is another unfavorable circumstance attending the prosperity of Masonry—the too rapid increase of Lodges. A few Brethren living in a small village, who have to go a few miles to Lodge meeting, are very apt to think that they ought to have a Lodge in their midst, and too often, without regard to room or the capacity of members to perform the work, apply for a dispensation or charter. This matter, however, is subject to such checks and limitations that little evil is likely to result from it, if the Grand Lodge and the Grand officers perform their duty. Thus far, we have reason to believe that in this jurisdiction, but few, if any, Lodges have been formed which are not now doing well, and are worthy to retain their charters. It is against the growing spirit to form new subordinate bodies, that we would caution the Craft.

Masons refer to the rapid increase of Lodges and members as evidence of the prosperity and worth of our Institution. This perhaps is well, and yet should we not be cautious lest too many tares be sown, which will spring up and grow with the wheat. Let us not rely too much upon "*quantity*," but let our judgment be formed with regard to the "*quality*." If the stones be properly hewed, squared and numbered, if the timbers are of the right material, and are properly felled and prepared, they will quickly find a place in the building, adding to its strength and beauty; but if they be the reverse of this, they will disfigure the edifice wherever placed, and cause trouble, till they crumble away or are cast out as unworthy. Let us prove the value of our time-honored Institution, by bearing prosperity

as well as adversity; by ever being on the watch to repel the assaults of enemies and guard against the initiation of those who are not worthy; let us not be lulled into repose by the soft and pleasant breezes which waft the ship Masonry over the smooth waters, beneath a calm and bright sky, but ever bear in mind that as "eternal vigilance" is the price of Liberty, so it is the only safe-guard and security of our Order.

ENCOURAGE THOSE WHO LABOR.

We should always be willing to assist those who strive to help themselves. Particularly will this remark apply to Masons.

In determining how far another is entitled to our assistance, we should not judge solely by his success or failure in any particular undertaking. Many a man of ability, energy and worth is unfortunate in life and reaps misfortune, when others less worthy acquire wealth and perhaps distinction. Our mind has been led to this consideration by the following truthful suggestions from the *Mirror & Keystone*, which we would commend to the attention of our readers:

We occasionally see a man of high moral integrity, honest to a fault, of indomitable will and never failing perseverance, shipwrecked in the pursuit of his enterprises, rise again only to be again cast upon the shoals which are beneath the waters, and therefore cannot be guarded against by human judgment or skill, until grown wise by experience, he ultimately attains the object of his desires and gains a commanding position; but during the revolutions he experiences, the reverses he meets with, his disappointments and failures, even his best friends will not give him credit for those sterling virtues which they know him to possess. It requires a mind of no ordinary mould, a spirit that knows no faltering, a determination that knows "no fail," energies that never bend to opposition, a disposition that can laugh at the triumph of obstacles or the deceit of friends, to perseveringly pursue the business of life while clouds hover over our sky and friends and foes alike forget us. The honest man, unsuccessful in his enterprises, even though he evince the strongest desire to recover himself and be just, by renewing his efforts in the "battle of life," instead of being buoyed up and assisted in hoisting his anchor, his vessel is

left to lie idle in the stream, unless with almost superhuman powers he can alone raise it and set his bark afloat. How many men have lived their brief day, have gone to the silent tomb with energies wasted in the struggle to rise to a position to be serviceable to their fellow-man? Where one man rises superior to fortune, twenty fail and sink into their graves before the physical system has properly performed its functions, who might have lived happy in being useful to the race, as those best act their part in life, best know the wants of those who, like themselves, have met with obstacles in their path, and therefore sympathise with them; yea those who have combatted and successfully struggled against disappointments and reverses prove themselves to be possessed of a generous sympathy, and enlarged philanthropy of

"Hearts benevolent and kind,
Which most resemble God."

TRUE FRIENDS.

(*Selection.*)

Sometimes, amid the tossing cares,
That roll along life's ocean,
We find true hearts that cling to us
With earnest, pure devotion.
Hearts that unselfishly will give
Their best years to our serving.
And love not less, though we withhold
The thanks they are deserving.

Hearts that will turn aside from hopes
It would be sweet pursuing,
And patiently attend our wants
Unwearied in well-doing.
Yes, there are hearts whose pious love
Will hide from us their sorrow,
And for *our* ills however slight,
Will seek a balm to borrow.

Hearts that will fold within themselves
Their burdens, griefs and losses,
And though *ours* may be lighter far,
Still help us bear *our* crosses.
O! blest are they who find such friends
Upon life's stormy ocean,
And doubly blest the heart that beats
To bless with its devotion.

WRITTEN FOR THE ASHLAR.
A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.

By JOHN MASON.

CHAPTER X.

The Fortress of Corbeil was a gloomy prison, situated some three leagues from Paris, in the midst of an open, flat country, whose surface was broken by vast excavations, from which was quarried the stone used in building at the capital. The fortress was of great strength and durability, having walls of immense thickness and entrances strongly guarded by a portcullis. Clustering around were the straggling huts of the stone-cutters; and packs of wild, half-famished dogs, used to turn the windlasses in raising the stone from deep pits, prowled over the waste, their melancholy howlings adding to the desolation.

The Governor of Corbeil was a fat man, with a round, rosy face, that shone like glazed pastry—a stickler for good living and discipline. He was about to place himself at dinner, when a turn-key entered, and informed him that a gentleman was below who desired to speak with him. No one was admitted into Corbeil until they had made known their business to the Governor, and produced a passport from the King.

The Governor reluctantly left his dinner to attend to his duty. As he approached the grated door, he saw Albretto, Philip's favorite officer, standing without.

"Ah! M. le Governor, as great a disciplinarian as ever; since thou dost keep an order from the King dancing attendance for an hour," said Albretto, putting his hand through the grating, to greet the official.

"Let us see the order," demanded the Governor.

Albretto put his hand into the pocket of his doublet. It was not there; purses were turned, papers scanned closely,—it was no where to be found!

"Hell and Furies! 'tis lost," gasped the affrighted Albretto, as he thought of the scene that followed the Count de Foix's exit from the cabinet that morning.

"What was the nature of the order?" inquired the Governor.

"'Twas a pass to the Grand Master. He is suspected of holding intercourse with some friends, and he was to be tortured until he confessed."

"That is impossible, the way his movements are watched. None have seen him but the officers of the Inquisition," said the Governor, testily, his pride of discipline being touched. "But it is no matter, thou canst see him to-morrow. Come in and dine with me; we were setting down to table when thou wert announced."

The turnkey unlocked the door and the two worthies, arm in arm, ascended to the dining room.

A dessert of rare fruit and wine was being placed on the table before the Governor and his guest, when two gentlemen, after being closely interrogated at the gate, were allowed to enter the court-yard. They dismounted, and fastening their horses to rings in the wall, left them in the care of a large wolf-dog, who stretched himself out on the flag-stones between them, while the gentlemen demanded admittance of the turnkey at the grated door.

The turnkey had no sooner informed the Governor that two gentlemen were below, with a pass from the King, than the quick, suspicious mind of Albretto caught at it. Rising from the table, he rushed to the window and looked down into the court-yard. The first object that caught his eye was the Count's dog. He started back, as if he had seen a spectre.

"By all the fiends of hell! there is Beppo, the cursed hound of the proscribed De Foix!" And seizing the Governor, as he was quitting the room, he dragged him back. "Those two conspirators below have my passport, and have dared to make use of the King's signature to cover their traitorous design. Go down! Let the one go to the Grand Master's cell; but the other, the Count de Foix, invite him up to take wine with thee, while he waits to be admitted. Be cautious!—mention not my name on thy life!" And he pushed the Governor from the apartment.

As the Governor descended the staircase to meet the two visitors, Albretto crossed the hall and entered the guard-room. Taking the Lieutenant aside, he ordered him to take six of his men and secrete himself in the side passage, and to arrest in the King's name the gentleman who should accompany the Governor up stairs, as he passed to the dining-room.

After seeing his orders obeyed, he re-entered the dining-room, and hastily cutting a slice of savory meat from one of the side-dishes, he sprinkled it with a white powder, concealed in a ring; threw up the window, and holding it up before the dog, called out:

"See here! my good fellow, here is a morsel dainty enough for a prince." And he let the meat drop to the ground.

The noise occasioned by the opening of the window attracted Beppo's attention. He looked up. He must have recognized his man, for his black lips rolled apart, showing the glistening fangs, sharp as bayonets, that lined his powerful jaws; his large eyes shot forth a savage glare from their green orbs; his long hair stood erect and bristling along his spine, as he rose upon his haunches, as if he was measuring the distance between him and his old enemy. Albretto retreated from the window;—there was a scene being enacted in the hall that claimed his attention.

Gabrielle, disguised as an abbé, had been escorted by the Governor to the cell of the Grand Master, and a guard placed at the door. The Governor returning, had pressed the Count de Foix to take wine with him, as the dessert was as yet untouched. They both ascended the staircase together; the obsequious Governor drew aside to let his guest take the precedence, when the Lieutenant stepped forward and said in a loud voice:

"Seize him, in the King's name!"

The six guards threw themselves upon the unconscious nobleman; and, before he could draw his sword to defend himself, he was overpowered.

"What means this violence? Methought that the rights of hospitality were too sacred to be thus violated. Dost thou know that there is a law in France, detailing the manner in which a peer should be arrested, if this insult be indeed an arrest?" demanded the Count of the astonished Governor.

"We cannot comprehend it ourselves; we have issued no order for thy arrest," replied the Governor, in much trepidation, as he looked around for Albretto.

"It means that thou art a conspirator," exclaimed Albretto, confronting the Count, now that he was bound.

"But thou art still worse,—poisoner, assassin, spy!" replied the Count, glancing at the chevalier boots that covered Albretto's feet. And turning his back upon him he added: "Thou art too foul to be looked upon by an honorable man; thy blood too vile to stain

the sword of a gentleman, else we would have pinned thy rotten heart to the walls of the Louvre this morning."

"Spare thy taunts, my Lord, for thou hast but a few moments to live. I hold in my hand an order for thy arrest and execution, wherever thou mayst be found. Lieutenant, throw the draw-bridge across to the wall; and see that a new rope is at the end of the portcullis beam," said Albretto, his face lighting up with a savage joy.

"When Gabrielle d' Anvers entered the cell of the Grand Master, he was gazing abstractedly out of the window, through which a stream of sunlight fell on the cold stone floor. The dungeon was so low that she could not stand erect.

"My Lord, I am not surprised that thou shouldst fail to recognize me," said the supposed Abbé.

"I thought that thou wast Gabrielle d' Anvers; but thy dress and presence here, where none but Philip's creatures come, well nigh dispelled the illusion," replied the Grand Master, cordially taking the lady's hand. As he lead her to the window, he added: "Come hither in the sunshine; I have it but an hour, and would enjoy it while it lasts."

Gabrielle proceeded to tell him all her hopes; and while she was yet speaking a dark shadow passed between them and the sunlight, as if some huge bird flew by. They looked upward through the narrow window simultaneously, and saw, some hundred feet above them, dangling from a rope attached to the portcullis beam, the body of the devoted Count de Foix, and a half dozen men on the top of the wall, who had just swung him up.

"Great God! do I see aright?" exclaimed the Grand Master, placing his hands over his eyes to shut out the horrible reality.

Gabrielle did not wait to reply; rushed to the door, opening it so suddenly the guard was not prepared to oppose her. Fear lent wings to her speed, as she sprung up the staircase; and, snatching the key from the turnkey of the front entrance, she unlocked the door, and leaped into the court-yard. Here she encountered Beppo; the poor dog, in his agony at seeing his master's extremity, without the power to defend him, uttered the most mournful howlings. Gabrielle, seeing there was no egress from the gate, drew her sword and placed herself in an angle of the wall, determined to sell her life dearly.

The nervous twitching of the muscles that agitated the Count's body had not ceased, when he was cut down by the order of Albretto. Beppo, seeing the body of his beloved master descending, rushed forward to meet it, but the cold stone walls barred his progress; the corpse fell, with a heavy sound, outside the wall. Soon there arose the confused noise of hungry, panting beasts, struggling, growling, fighting, snarling, over some disputed food. Gabrielle thought of the stone-cutter's dogs, and made the sign of the cross, while Beppo, made fierce by the contest without, began to dig, with desperate energy, a passage under the wall, through the hard clay earth.

The guard filed back to the fortress, as Albretto was in a hurry to finish his dessert. When they passed on, the Lieutenant pointed to Gabrielle, and Albretto said:

"Ho! there, M. l' Abbé, we wish thee no harm; so, leave with thy dog, or thou wilt be arrested for being found in bad company." And he threw a large iron key into the court-yard. Albretto knew that he could never leave the fortress while Beppo was in the court-yard; and there was no other alternative.

Hastily unlocking the postern, Gabrielle turned to the spot where the body of the Count had fallen; Beppo preceded her. At the sight of him, the famished dogs ran yelping in all directions, each bearing in his bloody jaws some bone or portion of the body. The long, rank grass was covered with blood and shreds of the Count's garments; and the air was still burthened with his favorite perfume. Beppo, resting on his haunches, threw up his huge head, and uttered loud, long, mournful wailings; then let his muzzle sink upon his paws, licked something tenderly, then howled again. Gabrielle stood horror-struck, leaning heavily against the wall. Tears gushed from her eyes in floods, as she looked around and beheld the unhallowed sepulchre of her friend. The dogs, lurking in the quarries, howled in concert with Beppo's lamentations. As she searched for some relic of the body on which to bestow christian burial, she found the signet-ring of the Grand Master.

"Ill-omened gift," said she, as she picked it up, "I will restore thee to thy owner," and, re-crossing the postern, she threw it into the dungeon window.

"Gabrielle, hast thou not left me yet? Go! for Our Blessed Lady's sake!" were the words that greeted her, as she turned away.

When she regained the outside of the wall, Beppo was no where to be found, and the gaunt dogs had come back to snuff up the bloody grass; and she, who had set out that morning, buoyant with hope, turned her horse's head toward Paris, *alone!*

CHAPTER XI.

Alas! where now is that host of heroes that issued like a glorious stream from the Temple House in defence of the Holy Sepulchre? No more shall the trumpet arouse them to the charge; no more shall the uplifted falchion flash beneath the light of Syria's sun; no more shall the sacred cedars of Lebanon wave their feathery foliage above their heads; no more shall their white mantles gleam in the moonlight on the shores of Galilee, or shine like angels' vesture from the shadows of Gethsemane; no more shall they ascend the flinty path of Calvary, or keep vigil at the door of the Sepulchre; no more shall their hearts swell in triumph at the success of the Christian arms in Jerusalem, or languish in chains in the dungeons of the Paynim;—captive to their fellow-christians, in the power of enemies more merciless than the Saracen, they lay chained, each in his silent cell, branded with accusations and expecting death every moment. Their immense possessions—their wealth, the gift of pious and admiring friends, —all gone to fill the coffers of a tyrant, or swell the purses of his minions.

On the night of Friday, the thirteenth of October, 1307, every Temple House throughout France was seized in the King's name, and the brave Knights and serving Brothers made prisoners. Philip's secret had been well kept; there was no resistance, suspicion, or preparation. The moment the first act of persecution was consummated, the mask was thrown off, and the charges made public.

In the meantime, Clement had not been idle. When the Grand Master made his appearance at Avignon, the Pope scarcely broached the subject of the contemplated Crusade, but proposed to the Grand Master to unite the two great Orders of the Hospital and Temple. This, Sir James de Molay refused to sanction; declaring that the charges of dissensions existing between the two bodies were false; that no jealousy existed, except that rivalry which was necessary to a salutary spirit of emulation. When Philip produced his bond, and called for the fifth and unknown

condition, Clement was sufficiently politic to see that it was a great mistake to assert that the Templars had *long* been addicted to such practices as they were accused of. He demanded time, that he might give the affair the coloring of justice. But Philip, utterly regardless of any disgrace attending the means, so long as his object was attained, hurried on without consulting the Pope, and Clement found himself involved before he could retract.

Every step in the whole proceedings of Philip and his tool reveals the iniquity and baseness of their designs. Clement, in his Bulls, to withdraw attention from the fact that the Templars were charged with having long been the most corrupt, faithless, heretical and idolatrous sect on the earth, boldly admitted their former zeal, and declared that the well-known history of their sufferings and exertions for the Faith, had prevented him from believing the *reports which had reached him before his elevation to the papal chair*. Now, however, he urged a strict examination as to their apostasy and licentiousness, for the King of France had lain before him such authentic testimony, that all doubts were now removed from his mind. Philip's cupidity soon brought matters to a crisis. He suffered the Pope to take nominal *charge* of the affair, while he carried out the proceedings. Preaching friars were appointed to declaim in the public places, in order to incite the people against the Templars; and charges, the most foul, obscene and impious, were reiterated from one part of France to the other. He attempted to elicit from the Templars, by a promise of pardon on one hand, or threat of death on the other, such an avowal of guilt as might justify his iniquity by their weakness. But every man remained firm; and becoming impatient, he gave them over to the Dominicans,—an Order that was founded in bloodshed and murder and revenge, and who, by a long apprenticeship to the trade of torture, were master of the craft of cruelty. In the secrecy of the Preceptories, these devils incarnate did their work.

In the great hall where the Brethren were wont to meet in solemn state, behold a white-haired Knight stretched upon a frame having wheels and windlasses. His extremities are firmly fastened with iron hoops to the beams, and by the side of the machine stand two powerful men, their arms bared to the shoulder. "I exhort thee, in the name of God, to make a full confession of the truth, and save us the necessity of using farther means to

enforce it," said the Inquisitor, who stood near him. "If I speak otherwise than I have spoken, while under torture, I speak falsely: so help me Heaven." The two men, at a signal from the Inquisitor, lend their whole force to the windlass; the heavy frame creaks as the beams are separated; the limbs of the Templar are stretched to their utmost tension; another turn, and the joints start from their sockets, the stout sinews crack as the blood gushes from his nose and mouth, streaming over his bosom.

In one of the heavy oaken chairs of the chapel, see that Knight with the front of a lion. He is chained there. An Inquisitor, in his black habit, stands like a fiend at his elbow, with a large pincers in his hand: "Brother, wilt thou confess thy apostasy?" asked he of the Templar, who was deadly pale and haggard with hunger. But the muscles of his face were contracted into an expression of super-human determination, and "Never!" was his only response. The nails were torn bleeding from his fingers, while a deep groan gurgled up from his heart.

Before the great fire-place of the Refectory, with logs piled high and blazing, bound with cords to an iron frame, lies another Templar, his face and body protected by a screen, while his feet are roasting slowly by the fire, and his torturers are greasing the scorched soles to prevent the flesh from being burned away, in order to lengthen out his torments. Vain are his shrieks, his expostulations of innocence. They only interpose one of the screens to moderate the heat, and ask him if he will confess now. No answer comes; and the screen is removed again.

On his own pallet bed, see another Knight. He can move neither hand or foot. Over his face is spread a thick, wet cloth, through which he is forced to draw his breath; and ever as the fearful heat of his intense agony dries up the moisture, so that he can breathe more freely, the Dominican drops more water on the cloth, and renders every sigh a pang. See the fingers move in the struggle for air! Now clinched, till the nails sink in the palm; now extended wide, with every sinew starting out like a rope, till faint and ill-defined stains of crimson mark the cloth. It is the blood starting from his eyes and nostrils.

Behold the lurid light of fires, piled high with charcoal and fagots, that gleamed in the darkness of night from the fields in the rear of the Convent of St. Antoine. Fifty-nine gallant Knights were led forth. Before the torches were applied, they

were offered pardon if they would confess. They refused to a man, and died as they had lived, Christian Knights.

Thirty-six Templars died under torture, without uttering one word that would criminate their Order; many were crippled for life; and all maintained their innocency, till forged letters, purporting to come from the Grand Master, were shown. Then some some seventy of the Brethren, under torture, confessed to whatever was dictated to them.

Horror spread throughout Europe. The Pope was obliged to interfere to quiet suspicions. His letter to the King of France savored as much of avarice as Philip's conduct. Its design was to get the property into the hands of the Church, rather than a desire to protect and save the Templars. The consequence was a quarrel between Philip and the Pope; and Clement, with an affectation of humanity, appointed a commission to take cognizance of the whole affair.

Now was enacted a scene little anticipated by Pontiff or King. When the Knights of the Temple appeared before the commissioners, where there was greater publicity than in the secret tribunals of the Inquisition, those from whom confession had been extorted by torture revoked all their admissions, and maintained the entire innocency of the Order, warning all men that if, at any future time, torture and agony should induce them to avow the guilt that was charged to them, to look upon such acknowledgments as false. Sir James de Molay, the Grand Master, when brought before the commission, with defiant boldness maintained his innocency and the falseness of all the charges against the Temple. He showed that he had been stripped of every thing, and was dependant upon charity for food: and as he was a plain, unlettered man, not instructed in the law, he demanded an advocate, promising, if his request was granted, to make the innocence of the Order apparent to all men, even to their enemies. No advocate was allowed to defend them, and they were denied all counsel or aid.

To the astonishment of the Grand Master, a paper was produced, purporting to be a confession made by him to certain cardinals at Corbeil. For an instant Sir James de Molay was speechless with terror; but recovering himself, he made the sign of the cross, as if to exorcise his mind from some evil spirit. He then vehemently protested that the confession was a forgery, and

again solemnly called upon Almighty God to strike him dumb, if ever he said aught else; and ended his adjurations with a simple profession of his faith, in consequence of which the commissioners dare not put him to death, and he was remanded to prison.

Five hundred Knights were tried before the court. In a written defence drawn up on their part by one of their Brethren, they stated what horrible tortures they had been subjected to; they declared that many had died under affliction, others were driven mad, and all were injured irrecoverably in health. They asked that the jailers and executioners might be examined as to the dying moments of the Templars who had perished in prison, maintaining that all had asserted their innocence, when about to appear in the presence of God. Their firm attitude and convincing defence moved the commissioners into something like mercy; and Philip, seeing that affairs were taking a course unfavorable to his purposes, broke up the commissioners' court, and hastened to erect a tribunal of his own, at the head of which he placed the Bishop of Sens.

This Bishop was as rapid and resolute as Philip could desire. Again the most horrible scenes were enacted, and the rack and the torch and the fagot made a tour of France.

[To be Concluded in our next.]

THE LATE BRO. SAMUEL ZIMMERMAN.

One of the most heart-rending disasters which has recently occurred, was that in which Bro. Samuel Zimmerman was killed, by the breaking of a railroad bridge and the precipitation of the engine and several cars into the Desjardines Canal, near Hamilton, Canada West. Bro. Z., who was suddenly cut off in the midst of his prosperous career, was a warm and ardent Mason. He gave evidence of this fact in the ready aid which he rendered the Craft. Beloved while living, he was appropriately remembered when dead. His remains were buried with Masonic honors; his funeral was attended by an immense concourse of people, at Niagara Falls, on the 16th of March.

The earthly career of our departed Brother is instructive and interesting, as evidence of what industry and business capacity

can accomplish under adverse circumstances. We gather the following facts from sketches of his life which have appeared in the newspapers.

Bro. Zimmerman was born in Huntingdon County, Penn., in the year 1815. The early part of his life was spent in that State. He removed to Canada in 1842, being at the time almost penniless. According to his own statement subsequently made, his worldly goods, at the time of his emigration, consisted of a horse and buggy. He located at Thorold, and his first undertaking was the construction of four locks and an aqueduct on the Welland Canal, which involved something like \$100,000. Subsequently, he built, under contract, 120 miles of the Great Western Railway, the contract price for which was about \$600,000. The building of the first Suspension Bridge at Niagara Falls and of the great Railway Bridge at the same place, engaged his attention and commanded his resources. He built the Cobourg and Peterboro, the Port Hope and Lindsay, and the Erie and Ontario railways in Canada. Mr. Zimmerman originated, and had just completed the preliminary arrangement for building a new road to the West, nearly parallel with the Great Western, to the south of that link, and on a shorter and better route. This work was to cost some ten millions of dollars.

For the following we are indebted to the *Rochester Democrat*: "Not long since he had purchased a large property at Clifton, Niagara Falls, and in the vicinity of the Suspension Bridge, including the fine hotel known as the "Clifton House," and his excellent taste and liberal ideas were illustrated in improving this fine estate and adorning it artistically. Fifty-two acres on the Cliff, directly opposite the American Falls, are enclosed with an iron fence and privet hedge. The topography of these grounds is diversified and picturesque. That part nearest the river is level, and this is laid out in gravelled walks, with shrubbery, forest trees and fountains. One fountain was constructed at a cost of \$15,000.

"These groves and shaded promenades are lighted during the summer evenings with gas. The proprietor's residence stands on a bluff some sixty feet high, midway of the ample grounds. In the summer, it is nearly hidden by the foliage of the surrounding trees. This dwelling is an unpretending mansion, but has always been the scene of generous hospitality, while occupied by its


its princely owner. He had perfected the most extended and elaborate plans for the establishment, near the same spot, of an elegant mansion-house, with the proper accessories and surroundings. The foundations of a building of Cleveland sandstone and Canadian brick, to cost \$175,000, were laid last year, and the work was to be prosecuted immediately. His lodges, of which there are four, the conservatory, and tenements for his servants, are models of taste. His stables, completed last year, cost \$48,000. From the terrace on the grounds and the portico of his dwelling, a splendid view of the American Fall is obtained.

"The Clifton House is near by—one of the most complete and popular hotels that any watering-place can boast. This was owned by Mr. Zimmerman, and was worth over \$300,000.

"At Elgin, on the western side of the river at the Suspension Bridge, the deceased formerly owned a large property, which his own liberal expenditure and judicious enterprise had rendered very valuable. This was sold last year to his friends, Messrs. Pierson and Benedict, for \$200,000. At Toronto, he owned property valued at \$400,000. At Hamilton, an estate worth \$100,000. He was the owner of the steamer *Zimmerman*, on Lake Ontario, and half owner of another boat, the *Peerless*—his interest in both amounting probably to \$100,000. Some 18,000 acres of land, in different parts of Canada, belonged to him. He estimated his property to be worth three millions of dollars.

Mr. Zimmerman has been twice married. His first wife was Miss Woodruff, the only daughter of a worthy and influential man at St. Davids, near Niagara Falls. This lady bore him two sons, who are still living—John, aged 8 years, and Richard, aged 6. She died in November, 1854. On the 16th December last, he was married to Miss Dunn, of Three Rivers, C. W. The deceased was a man of limited education, but he was endowed with sterling mental gifts."

Bro. Zimmerman has left behind a large number of relatives and friends, who mourn his untimely death.

 An attentive ear, an instructive tongue, and a faithful breast are essential in forming Masonic character. Valuable jewels they are; seek to decorate yourself with them.

UNIVERSAL MASONIC CONGRESS.

[Continued from page 407.]

After the speech of Bro. de Rosenthal, the Grand Master, Prince Murat returned his thanks.

Bro. Compté de Donoughmore, of Ireland, followed with some remarks, which were received with "marked assent."

The Illustrious Brother MacCowan (Ecosse) then pronounced the following discourse:

Very Illustrious Grand Master, and very Illustrious Brothers, my Brothers of Scotland have desired me to convey to you their lively appreciation of the noble motives which have induced you to collect, in this Congress the Brethren of all parts of the world, and that they accept, with cordial earnestness, the hand which you have held out to them.

They coincide, most sincerely, with the sentiments which you have so remarkably expressed.

They hope that this Congress will have the happiest results for Freemasonry and the Fraternity in general, and that the bonds of Fraternity and Friendship, which have existed for so many years between Scotland and France, will be still more intimately and strongly cemented.

I regret very much that the Brothers who are joined with me, of Naples and London, could not, in consequence of delay in opening the Congress, partake in it as they would have wished to do.

We form for you the most ardent vows.

I shall carry with me to Edinburg the most grateful remembrance of the amiable reception which you have bestowed on my Brothers and me. Finally, I pray you, Very Illustrious Grand Master, to receive the assurance of fraternal regard of my most distinguished sentiments, and to believe me your devoted Brother.

At the close of Bro. MacCowan's remarks, the illustrious Bro. Dinwiddie B. Philips, of Richmond, Virginia, addressed the assembly in the following words:

Most Illustrious Grand Master, I regret that the Grand Lodge of Virginia, which has honored me by naming me its representative to this Congress, did not choose a Brother more capable of filling the high functions which necessarily devolve on him who is charged with such a mission. I am strongly convinced of my incapacity to fill the honorable and elevated position in which it has been pleased to place me. Nevertheless, I shall strive, by all possible means, to prove myself worthy of its confidence. Allow me, Very Illustrious Grand Master, in the name of the Grand Lodge of Virginia, to assure you that the fraternal affection

expressed in the words you have just pronounced, is very sincerely and ardently reciprocated. Permit me to say to you that the grand and noble efforts that you have already made for the progress of Freemasonry (and consequently for the amelioration of humanity), have merited for you the most ardent thanks and highest esteem and consideration that it is possible for man to have.

It is true (and I say it with the most lively regret), that war and discord still reign on earth, that the blood of our Brothers is still spilled and moistens the dust of the battle-field; but if the members of our Venerable Institution exert themselves in fulfilling the grand and sublime duties with which they are charged, if the pure and holy doctrines which are inculcated in the lessons of Freemasonry, are followed, we may hope that the time is not very distant when the entire world will cultivate peace; we may see the time when the lion and the lamb will lie down together; when the lance will be changed for the pruning hook, and when nations will no longer learn war. Let us, then, use all our efforts, and let us put our whole soul to hastening the accomplishment of this great work. In the name of the Grand Lodge of Virginia, of whom I am the feeble interpreter, I offer you the assurance of its cordial and indefatigable co-operation.

In conclusion, permit me to express to you my sentiments of fraternal love. I thank you, with all my soul, for the benevolent reception that I have received among you; and I hope it may please the Supreme Architect of the Universe to guide and assist us in all our Councils, and conduct us to the source of Truth and Light.

After some discussion, it was decided that the meetings should be as exempt from Masonic forms as possible, for the purpose of facilitating business, and to accomplish this that a conference should be held daily, and the result of its labors be submitted to the regular sessions of the Congress for adoption.

SESSION OF SATURDAY, 9TH JUNE, 1855.

The session was opened by Bro. Heullant, Assistant Grand Master.

The necessity of seeking some method of insuring to every Mason access to Lodges, wherever situated, subject to a regular examination, when required, was admitted by all present.

Bro. de Rosenthal proposed that there be adopted a standard formula for all diplomas, and that the formula be printed in Latin, with a translation into each respective national language.

The assembly concurred in the proposition and decided to submit it to the Congress for its sanction. The Conference also

decided to submit, through the Congress, for the acceptance of Masonry, the following resolution:

Resolved, That neither written nor printed certificates shall be given to Brethren not in possession of the Master's Degree.

SESSION OF JUNE 11TH, 1855.

Assistant Grand Master Heullant presided, and announced that the Grand Master, Prince Murat, was desirous that the Congress should meet next year in Holland. This gave rise to considerable discussion, when it was determined to leave it to a commission of five, which should receive propositions and fix the time and place of the next meeting. The following named Brothers were placed on the Commission: De Rosenthal, Netherland; De Donoughmore, Ireland; Huellant, France; Razy, France; and John Dove, Virginia.

It was decided, that in case any commissioner is unable to attend, the Grand Master of each Grand Lodge having a representative in that commission, will designate his substitute.

The following proposition was submitted for the consideration of the different Masonic Powers:

Each Masonic Power abandons, in future, the right of creating Lodges where Masonic Powers exist.

SESSION OF JUNE 12TH, 1855.

Bro. Parker Cummings, of Washington, U. S., submitted a written discourse, in which he said:

Along with the blessings of civilization, of laws, arts, religion and letters, that we have inherited from our parents, France and England, came also the institution of slavery. It is now *grown* and rooted to our soil, and in a large portion of our country is as much a matter of necessity to both races, as any institution that exists in this; and, however the philanthropist may think, it remains, at least to the practical mind, a matter of doubt whether its abrogation would benefit the blacks themselves.

Such being the facts and necessities of our case, we ask of the Brethren of this hemisphere but the observances that we practice among ourselves in the geographical distinction that exists between the North and the South, an observance of this Masonic law of non-interference in a matter that would *surely* interrupt the social and civil position of the slave-holding Mason, and which has, unhappily, already produced serious complaints, and threatened as wide a gulf between the Fraternity as the sea that separates them, should the European Lodges continue to give Charters,

and confer the Degrees, upon men at least disqualified by being citizens of another country.

The Assistant Grand Master remarked that the French Masonic Constitution would not permit the assent of French Brethren to the various propositions of the discourse.

The following proposition was, after discussion, adopted, to be submitted, through the Congress, to the various Masonic Powers:

Non-residents shall not be initiated without previous inquiry of the Masonic authorities of the country to which they owe allegiance, except in extraordinary and well established cases of emergency.

Bro. de Rosenthal suggested that in addition to a standard form of diploma, it should be incumbent on Masters of Lodges to give the initiate the words, signs and grips, of the Scottish and modern rites, those being the ones most universally known.

Which was unanimously agreed to.

(To be Continued.)

HISTORY OF THE ORDER OF KNIGHTS TEMPLARS.

A CIRCULAR LETTER TO THE SIX KNIGHTS OF THE UNITED STATES.

TO THE STATE GRAND AND SUBORDINATE COMMANDERIES, UNDER THE JURISDICTION OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLARS, FOR THE UNITED STATES OF AMERICA.

[Concluded from page 400.]

How did the Masonic rites originate?

Though the design of Ancient Craft Masonry and its modes of recognition are the same in every country, yet having no central governing power to control the Order and to preserve uniformity in our rituals, as soon as men begun to study scientifically our symbolism, there being no scientific treatises on Masonry, they would naturally, from their peculiar habits of thought, differ concerning the interpretation to be given to certain Emblems and Traditions. During the last century, the obligation not to divulge the secrets of Freemasonry was construed more strictly than it now is in this enlightened age. Many things which are now in print would then, only, have been communicated within the tyled precincts of the Lodge. The learned Mason of the last century,

to instruct his Brethren in his peculiar views concerning the true interpretation of the symbols of the *three* degrees, would compose degrees; the learned Mason of to-day, for the same purpose, writes books. Several of these degrees combined together constitute a rite. Every thing beyond the *Royal Arch*, which is undoubtedly the completion of the *third* degree, should, therefore, be regarded as extraneous. The Royal Arch Mason, or he who has found that which was lost, is alone the *true Master Mason*: for, at this stage only, is his education completed. The superior degrees, being explanatory of the *three* inferior degrees and the *Royal Arch*, are merely superstructures reared thereon. A rite, therefore, philosophically considered, is merely the peculiar system of Lectures adopted by the Masons of a country. If this be the true theory of the origin of the numerous Masonic rites, now in existence, let us unite the Templars, who are at the head of each rite, and it will be an easy matter to unite the Brethren of the inferior grades, not under one Grand Master (we doubt whether this would be desirable) but into one rite* or system, which shall be practiced throughout the civilized globe as the *true system of Masonry*. Then would Brethren from every clime be able to visit our Temple, and to participate in our Mysteries, in all the degrees, without being formally healed.

Are you willing to assist in this great and glorious undertaking? If so, you will favor us with your views on this subject. We are not wedded to any particular plan. We merely desire that the *great object* shall be accomplished in the best possible manner. We shall be happy to receive suggestions from all; and shall endeavor, in our report, to give them their due weight.

We think, however, that to produce a *correct history* of our Order, it will be absolutely necessary that the materials should be obtained in Europe, and under the auspices of the *Grand Encampment* of the United States. No individual, however wealthy he might be, could accomplish this work alone and unaided; because he could not, as a private individual, enjoy such free access to the

*This has frequently been attempted in Europe, but has as often failed because the advocates of it commenced it in the wrong way. They began by first endeavoring to unite the Brethren of each rite. They should have begun by endeavoring to unite the Masons of the higher rank,—the Templars. For a notice of some of these Conventions, see *Rebold Histoire Générale de la France-Maçonnerie, Paris, 1857, p. 207.*

Manuscript Records of the old Encampments, as he would if acting officially. We therefore, should such a course meet with the approbation of a majority of the Commanderies, that the *Grand Encampment* of the United States, at its next Triennial Session, should select some learned Sir Knight and send him to Europe for *two* or *three* years, to visit England, Scotland, Ireland, France, Portugal, Italy, Germany, and Sweden, to examine the Manuscript Records of the old Encampments, and to ransack the immense Libraries, which in many places have been accumulating for ages, in order to obtain proper materials for compiling a history of our Order subsequent to the death of De Molay. In addition to the actual travelling expenses of the Brother employed to accomplish this work, we must defray the cost of purchasing, *occasionally*, rare works, and of obtaining copies of translations of manuscripts and engravings; and we should bear in mind that one employed to leave his home and his occupation for such a purpose, and for so long a time, should be amply compensated for his personal services. It is estimated that there are 4,710 affiliated Templars under the jurisdiction of the *Grand Encampment* of the United States.* Let each of these subscribe \$2.00 per annum for *two* years, and the mighty work can be accomplished. Will your Commandery consent to make such an appropriation? If not, what amount will you contribute towards the accomplishment of such a work? Your subscription for the first year may be transmitted to the *Very Eminent* and Hon. Benjamin B. French, of Washington, D. C., *Grand Recorder*, at any time previous to the next Triennial Session of the *Grand Encampment of Knights Templar of the United States*, which will occur on the second Tuesday in September, 1859. Should a sufficient amount be subscribed at that time to warrant the undertaking of such a work, the *Grand Encampment* may, should they think proper to select a competent person to perform it, make suitable arrangements for the safe keeping and judicious expenditure of the funds collected; and the distribution of the work, when published, among the subscribers to it. But, it is absolutely necessary that we should learn the views of each *Grand and Subordinate Commandery* before we can prepare any report whatever on this

* Proceedings of the Grand Encampment of Knights Templar for the United States of America, &c., p. 78.

important subject. We trust, therefore, that we shall hear from each of you as soon as practicable.

The Committee also desire, at the next session of the *Grand Encampment*, to report the time when and authority by which the Knightly Order was introduced into North America, their proper Costume, Jewels, Furniture, and Ritual. In other words, we wish to furnish the *Grand Encampment of the United States* with a correct history of the Order in North America from its introduction to the present time. We therefore, pray you to lend us all the assistance in your power, either by furnishing us the information above specified, or by giving us an account of the organization of the various Encampments, or Commanderies, in your State, and their history. We will thank you for any old documents in your possession, or for any rare works on this subject. All information thus received shall be credited to the proper source. Thus the distinguished body, whom we represent, will, we trust, be in possession of a vast fund of Statistical and Historical information of the utmost importance to our Order; and will be fully enabled to determine concerning the feasibility of the work proposed in the resolution, and the best method of accomplishing it; and the History of our Order in this country will have been written ere our next Triennial Session; and at a *very trifling* expense.

We trust that, for the love that you bear our time-honored Order, you will seriously consider the matters herein proposed, and will cheerfully consent to be our co-laborers in our endeavors to shed light over a subject now shrouded in darkness, the elucidation of which is well worthy of the most strenuous efforts of every true Templar.

We have the honor to remain, in the bonds of the Order,

Yours Fraternaly,

THEO. S. GOURDIN,

Com'r of South Carolina Com'y, No. 1.

Charleston, S. C.

PHILIP C. TUCKER,

Dep. G. Master of the Grand Encampment of Vermont,

Vergennes, Vt.

WM. TRACY GOULD,

Past Deputy General Grand Master,

Augusta, Ga.

FEBRUARY 1st, 1857.

MASONRY IN SOUTH CAROLINA.

[*Concluded from page 395.*]

At the Quarterly Communication of the Grand Lodge of South Carolina, held in March, 1856, a code of by-laws for Subordinate Lodges was presented by Bro. Mackey. It contains some provisions which appear to be unnecessary, and which was intended for the instruction of the Craft. For instance, it says, "The W. M. shall preside at all times when present. He shall have charge of the Warrant of Constitution, Jewels, and Furniture. He shall be empowered to convene the Lodge on any emergency, which in his judgment shall require the same." These provisions do not give the W. M. any power which he does not possess independent of them; and, at the recent session of the Grand Lodge of Michigan, the same clause in the by-laws of a Subordinate Lodge under dispensation, which were submitted for the approval of the Grand Body, caused a general laugh. Those who framed them may now point to a high authority as a precedent.

The chief feature in the report before us is the annual report of the Grand Secretary, Bro. Mackey. In opening he says:

In the performance of this laborious but pleasing task, I have with each revolving year been cheered by the continued prospect of prosperity among the Craft, and of the rapidly growing diffusion of Masonic intelligence, and consequent usefulness, in every jurisdiction. The published proceedings of the Grand Lodges of the present day, compared with those emanating from the same bodies thirty, or even twenty years ago, conclusively demonstrate that Masonry has at length taken its place among the scientific developments of the day, and that while it retains its social and fraternal character, it has added to it the more elevated one of a philosophical institution. It may, I think, be now, indeed, said that the golden age of Masoury has begun. If the scene it now presents, at early dawn, be so enticing, what shall we not expect when the full blaze of its meridian splendor shall, in time not far distant, burst upon us?

Referring to the Grand Lodge of Pennsylvania, Bro. M. makes the following judicious remarks:

During the past year, the Grand Lodge has completed and dedicated its new hall—the most magnificent temple for Masonic purposes in this country, or perhaps in the world. But the Fraternity have commenced another task—the erection of a spiritual temple of charity—in comparison with which, when completed,

the marble halls, the groined ceilings, and the Corinthian columns of the temporal house will sink into utter insignificance. I allude to the Charity Fund which the Grand Lodge established in 1855, "for the relief of the widows, children, mothers and sisters of Masons." The great object of this fund is "to concentrate all applications for charity in one body, where they can be properly investigated, and where the meritorious will not only be relieved temporarily, but will be supplied with small sums, enabling them to start in some business by which they can support themselves and families in respectability, and be relieved from the humiliation of dependence on the casual aid from Lodges." The fund is to be raised by yearly contributions from the Grand Lodge, and such Subordinate Lodges as may see fit to join in the measure; and it is calculated to amount in ten years to fifty thousand dollars, which noble charity will be dispensed by a board of almoners, composed of four members appointed by the Grand Master, and one from each subscribing Lodge.

VOUCHING FOR BRETHREN.

The subject of vouching for Brethren is very little understood, and is one which should claim the careful consideration of every Mason. On this point the report holds the following sentiments, which appear to be sound and worthy of acceptance:

The Grand Lodge of Mississippi has declared it to be its opinion that no visitor can be permitted to take his seat in a Lodge, on the strength of being vouched for by a Brother, unless that Brother has sat in a Lodge with him.

I am of opinion that this rule is somewhat too rigid. Under ordinary circumstances, the safest plan would be to require that the vouching should be based on the fact of having sat in Lodge with the visitor. But there are occasions in which an intelligent and experienced Mason will be as well enabled from his own private examination to decide the masonic qualification of a candidate for admission as if he had sat with him in the communication of a Lodge. This subject of vouching does not, indeed, appear always to be understood. Many Masons believe that the prerogative in vouching is inherent in every Brother, and that if A shall say that he vouches for B, and that he has sat in a Lodge with him, the assertion should be received with all respect, and B admitted. But in how many cases may not A, from ignorance or inexperience, be liable to be deceived? How are we to know that A himself was not in a clandestine Lodge which had been imposed upon his ignorance when he sat with B? How are we to be sure that his memory has not been treacherous, and that the Lodge in which he saw B was not a Fellow Craft's or Entered Apprentices' instead of being a Masters'? Why, only by knowing that the Masonic skill and experience, and the general good sense and

judgment of A are such as not to render him liable to the commission of such errors. And if we are confident of his Masonic knowledge and honesty we are ready, or ought to be, to take his vouching without further inquiry as to its foundation; but if we are not, then it is safer to depend on an examination by a committee than on the avouchment of one in whose ability we have no confidence. A Masonic avouchment is, in fact, in the nature of a mercantile and legal security. Its whole value depends on the character and attainments of the one who offers it; and it would be better, I imagine, if a positive rule is to be laid down, to say that no visitor shall be admitted into a Lodge except with the avouchment of a well-known and skillful Mason, or upon examination by a committee.

The communications of the Grand Lodge of South Carolina have been held quarterly. Several amendments were offered to the constitution, with the design of having, hereafter, only annual meetings, except on special occasions.

The following is a list of the Grand Officers: Bro. Alfred Price, M. W. Grand Master; Bro. A. Campbell, R. W. Deputy Grand Master; Bro. Henry Buist, V. W. Senior Grand Warden; Bro. A. Ramsay, V. W. Junior Grand Warden; Bro. E. B. Hort, M. R. Grand Chaplain; Bro. J. H. Honour, W. Grand Treasurer; Bro. Albert G. Mackey, W. Grand Secretary.

There are in South Carolina sixty-six Lodges, all in good condition.

OUR LATE BRO. C. C. CHATFIELD.

We briefly announced in an appendix to our last number of the death of Bro. C. C. CHATFIELD, of Eaton Rapids, on the 28th of March, at 7½ o'clock A. M.

The subjoined account of our late Brother is taken from the Eaton County *Argus*. We can readily endorse every word which it contains. The community in which Bro. Chatfield lived, and our Fraternity, are called to mourn the death of one preëminently distinguished for those qualities which make us proud of our manhood, and give evidence that human nature possesses attributes of a high moral order.

Says the *Argus*:

He was perfectly resigned to his fate, which he well knew, for several days previous, was fast approaching. He died without a struggle.

The circumstances attending his last illness are as follows. He had not fully recovered from a severe attack of inflammation on the lungs, which occurred about the 1st of February last, when the time approached for the Inauguration of the new Administration at Washington. He was desirous of being present on that occasion, and expressed his belief, that the journey to Washington, and a trip down the Potomac would enable him to recover his health. He also said he was desirous of visiting the grave of the "Father of his Country" before he died. He did so; but it was almost the last act of his life. He failed in health while in Washington, and it was with the greatest difficulty that he reached Jackson, on his return home.

His funeral was held at the Methodist Church in this village on the 29th ult., at 2 o'clock p. m., and the Rev. Mr. Knickerbacker of Lansing delivered an exceedingly appropriate and able discourse. A large number of the members of Lodges No. 17 and 50 of F. & A. M., accompanied his remains to this village, and assisted in the solemn ceremonies of the occasion. The friends of the deceased, and especially the members of Eaton Rapids Lodge, are under the greatest obligations to the Brethren in Jackson, who, in sickness and in death, were indefatigable in their exertions to render every assistance possible. This debt of gratitude can only be repaid, if it shall ever be their misfortune to be placed in similar circumstances.

Mr. Chatfield was born June 6th, 1821, near Auburn, Cayuga County, New York. He came, while a young man, to Albion in this State, where he commenced the practice of law. He settled in this village in 1845, and has followed his profession with untiring zeal and industry until his death. By his amiable disposition, and strict honesty and integrity he gained the esteem and confidence of the community, and a host of ardent and sincere friends, in all parts of the State, who have reposed implicit and unlimited confidence in him, as a counsellor and friend.

He was a member of the Legislature of 1855, and a Delegate to the Cincinnati Convention in June last. The Democratic party of this County have looked to him for several years past, as a leader and for advice, and he was a firm and uncompromising member of his chosen party, and ever ready to defend its principles, before the people.

He was passing the meridian of life, in the enjoyment of a beautiful and pleasant home, and surrounded with the comforts of life; the reward of his industry and economy. But he is gone. He has been cut down in the midst of his usefulness. The places that knew him, will know him no more for ever.

A once happy family, is deprived of his protection and care, and is left to mourn his irretrievable loss.

Those who were accustomed to resort to him for counsel and advice, in the hour of perplexity and anxiety as a child to a kind parent, will feel long and deeply the loss our community has sustained.

But not the least, will his loss be felt among the Masonic Fraternity, and especially the Lodge in this village, of which he was the respected and beloved Master, and its chief support. His place cannot easily be supplied. The flock has lost its shepherd.

It will be impossible for any one to supply his place in the confidence of the people, as a business man, for several years. Wherever he was best known, he was the most respected and beloved.

In the Providence of God this sudden visitation comes to warn us, that none are exempt from the decree, that "in life we are in the midst of death"; and that "be ye also ready," is a solemn admonition, announced to us repeatedly from the cradle to the grave, by the mighty and the lowly; and by the peaceful citizen as well as the aspiring warrior and statesman, as they successively fall before "the great destroyer."

The following resolutions were adopted by Eaton Rapids Lodge:

WHEREAS, It has pleased the Great Architect of the Universe to summon another of our Brethren from our Lodge on earth to the Grand Lodge above—Bro. Chester C. Chatfield, who has resigned the jewel of life, and is now numbered with the dead, his mortal remains reposing "in the dark valley," his soul having winged its way "to that undiscovered country from whose bourne no traveller returns: therefore,


Resolved, That when we consider the worth of our departed Brother, with a character so excellent, with a disposition so amiable, with a purpose in life so noble and elevated—as a citizen so respected, and as a husband and father so beloved, there are no words adequate to express our grief at his loss. We sympathize most sincerely with the afflicted widow, the children and other relatives of the deceased in their bereavement.

Resolved, That this Lodge has lost one of its brightest ornaments, a faithful and beloved Worshipful Master, and that the Craft have lost a Brother, who by his zeal, integrity, and unwearied exertions, had rendered himself beloved by all; that society has lost a pillar, the community an honest man, a kind neighbor and a friend, who will be cherished long in the hearts of its members.

That while our Hall, arrayed in mourning, reminds us death has claimed a tribute from our mystic circle, we feel impelled to say that he who has gone from his labors on earth, possessed as many virtues and as few faults as ordinarily fall to the lot of man. Over the latter we cheerfully cast the mantle of Masonic Charity; and with us, the former needs no marble monument to perpetuate their memory.

Resolved, That we attend his funeral, and resign his body to the earth, from whence it came, and offer up to his memory, before the world the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

Resolved, That a copy of these resolutions be presented to his afflicted widow and family; and also forwarded to The Eaton County Argus and THE ASHLAR for publication.

 Corn, wine and oil, are the elements used for Masonic Consecrations. They were much in use by the ancients in performance of religious ceremonies, and frequent reference to them is made in the Bible.

WRITTEN FOR THE ASHLAR,

A WOMAN'S THOUGHTS ON MASONRY.

"Well, I *know* they roll cannon balls, and do *all such sort of things*, for we lived close by a Masonic Hall when I was a child, and I used to hear them, and I saw pits dug beneath the flooring, such as I suppose they made away with Morgan in; and whenever James comes home from the Lodge, his face is flushed and streaming with perspiration, and he is in a state of physical exhaustion which proves how violent their labors must be."

Incredible as it may seem, the speaker was a woman of intellect and education, one of two or three ladies who were passing together the evening of their husband's weekly Lodge; still more incredible, she was a woman who loved and revered her husband, and thought every thing he did was right—she was only a lamentable instance of the influence of early prejudices and an ignorant mother; and the conversation was allowed to drop after her illiberal remark, without her friends enlightening her as to other causes for her husband's flushed and fatigued appearance, such as billiard saloons, nine-pin alleys, etc. We could not forbear thinking how little she knew what the Masonic Brotherhood might yet be to her, in time of sorrow and care. Silly and ignorant prejudices are always more or less the fruits of any thing resembling a mystery, and although the *Great Father*, whose rules the Fraternity strive to make their guide, said, "Let not thy left hand know what thy right hand doeth," these foolish and vulgar cavilers cannot realize that men meet together, evening after evening, for the pure motive of consulting on the best means to seek out the widow and the orphan, to relieve the distressed, to purify the vicious, in short, to exercise the christian virtues of Faith, Hope and Charity. We once heard a Reverend Prelate say, in speaking of the Masonic Brotherhood, "they do the work which God intended for the christian church, and their example is a shame to all associations of christians."

The widow, whose earthly support had been stricken down on the battle-field of a distant land, had, to add deeper pangs to her bruised heart, the feeling that she and her little ones could not have the mournful comfort of standing by his grave, and there shedding their tears to his memory. Who can depict her gratitude when she found that a deputation from her husband's

"Brothers" had gone on, braving the dangers of a tropical clime, identified his remains, and brought them *home* to be *there* returned to dust? Who can realize the sincerity of the prayers she taught her orphan babes to utter for those who had watchfully and tenderly taken possession of her house, to there see all things done "decently and in order," and, when the last sad offices were over, delicately offered their sympathies in her bereavement, and left her to weep alone?

How many orphans have been rescued from the grasp of biting poverty, not to be only temporarily relieved, but to be put in the way of securing for themselves ease and comfort? How many have been drawn from the haunts of vice, saved from temporal and eternal perdition, by the warning voice and helping hand and ceaseless counsel of a Masonic Brother? And on foreign shores, where neither eye or ear is gladdened by aught homelike; where all is strange—clime, language, customs—each conspiring to bewilder the traveller, he is at once gladdened by the fraternal *grip*, and refreshed by the hospitalities of those who, unintelligible in tongue, aliens in religion, perhaps differing in color, are, nevertheless, Brothers in feeling and expressions, rendered only by those mysterious symbols, which have been the cause of so much idle curiosity and the theme of so many gossiping tongues.

Then, we say, let mothers, wives and sisters encourage the devotee of Masonry—let them nourish the germ of reverence for its votaries in the young sons and brothers at home, and instead of fretfully complaining that "James or William spends his evening at that horrid Lodge," rejoice in the opportunity thus given them of sacrificing a few hours of the company they so value to so good a cause; for the time may not be far distant sickness or poverty, or trouble yet darker, will cast its blighting shadow over their threshold, and they may have to look to Masonry for the help which relatives, or friends, or churches cannot or care not to bestow.

Not only would we urge the perseverance of the stronger sex in their Masonic duties, but we wish that we might, in some measure, become sharers in them; that we might assist them in their schemes for good, and that by some symbols we might make ourselves known to the members of the Fraternity in other places, in case of need. Circumstances frequently require women to travel alone; and sometimes sickness or trouble surprises them,

friendless, perhaps homeless, in a strange place. A means of proving their claims to Masonic kindness would, in such cases, prove invaluable. And there is no reason that we know of, why we could not meet together for these purposes of social enjoyment and the furtherance of benevolence, as well as our lords and masters. We do not, by any means, wish to be understood as requesting to be admitted as working members of the Craft, on a footing with the Fraternity, but simply as a subordinate branch, acting under instruction, and furnished with a sort of countersign which will serve to prove our genuineness.

For instance, in travelling lately with a very sick friend, we found ourselves in a large city, perfectly friendless, and unable, from the great crowd of visitors, to procure rooms suitable for an invalid, we addressed a member of the Masonic Fraternity, stating our near relationship to Brothers high in standing, and we received from him every assistance and kindness possible; but it would have been a great pleasure had we been able to show some credentials, *entitling* us to the courtesies so freely bestowed.

Leaving this suggestion, in all humility, to be thought over, if even worthy of a thought, we leave our subject to abler pens.

IDA.

THE LATE BRO. E. SMITH LEE.

Long before this article will meet the eye of our readers, the information of the death of the distinguished Brother whose name prefaces these lines, will have fallen heavily upon the hearts of many of them.

Upon another page of this month's issue will be found an account of the death and burial of one who was held in high estimation by the Craft. Barely have we time to ponder over the inscrutable ways of Providence, who has thus, in the twinkling of an eye, removed from active, busy life—from friends, wealth and honors—one who had done, and was yet doing, so much for the interests of the country in which he lived, than we hear of the death of one of our number, who, of many years and full of Masonic honors, passes quietly away from the scenes of this world. Brothers Zimmerman and Lee—beloved by the Fraternity while living, their memories will be cherished now that they are gone.

Brother Lee's long connection with the Craft in this State demands more than a passing notice.

It is rarely that our Institution is called upon to mourn the demise of one who has done, in his day and generation, so much for it as the lamented Bro. Lee. In his early years, learning to love its beautiful truths and pure teachings—studying the more secret pages of its lore, as well as those of its admirable lectures, he gathered to himself strength to stand upright among the noble band who fearlessly sustained, through almost moral martyrdom, the pillars of the Masonic edifice, when rocked by the whirlwind of passion and prejudice of thirty years since, when the Masons of that day, keeping their record and conscience clear, pass from our midst to the great goal of our race, winning the great prize of immortality. We may well mourn our loss, while rejoicing in their gain.

Removing from Rochester, New York, to Detroit, Bro. Lee took a prominent part in re-organizing the Lodges in the jurisdiction. The anti-Masonic crusade was over—the tempest had spent its wrath, and Lee and Moors, and a few others, whose names are engraved upon the hearts of the Masons of Michigan, once more lighted the fires upon our altars and gathered around it the scattered, but faithful few, whom persecution could not drive from the Institution. Possessing a cultivated mind, fine intellect and elevated social position, Bro. Lee was able to do much for Masonry in this State.

Bro. Lee was the first Grand Secretary of the regularly organized Grand Lodge of Michigan. His selection for this important position, at a time when so much was to be accomplished, shows the confidence placed in him by his Brethren. He was afterwards chosen Grand Master and faithfully performed the duties of that office. Subsequently, serving as Grand Visitor and Lecturer, Bro. Lee did much towards securing the uniformity of work that now marks the Lodges in this jurisdiction. We believe that the subject of this article has served as Master of Zion, Detroit, and Strict Observance Lodges, and was a member of the latter at the time of his death. He has been High Priest of Monroe Chapter, and Grand Commander of Detroit Encampment.

From this brief but imperfect sketch, it will be seen that Bro. Lee has filled almost every important station known to our

Institution; in each he displayed marked ability. Not content, as many of our Brethren are, with simply the honors of Masonic position, he sought a higher reward, to be found in the approval of his conscience and the praise of the Craft, upon the ever earnest and faithful discharge of his duties. He was an accomplished lecturer, dignified and impartial presiding officer, and his work gained the admiration of all who witnessed it.

Bro. Lee died at Washington, D. C., where he spent the last two or three years of his life. His loss will be deeply felt by the Masons of this State. Certainly, none among us had devoted more time and energy to the propagation of the tenets of the Order than he. From his youth up, a hard student and learned teacher of our art, it would be difficult to find one more deserving of honors.

We hope, at a future time, to give a more extended account of Brother Lee's Masonic career.

EDITORIAL CORRESPONDENCE.

DUXBURY, Mass., May, 10th, 1857.

After an absence of nearly three years, I am once more in my native town, which is situated about six miles north of Plymouth, on the sea coast. From my window, I look out upon the broad blue ocean, where I gazed in my earliest childhood. The weather is growing warm and every thing in this region begins to look beautiful. This town is not without some interesting and distinguishing features. Within its bounds the "Pilgrims" were wont to roam, and it now contains a large number of their descendants. A large hill near the southern limits belonged to Capt. Miles Standish, and is still called "Captain's Hill." Near its foot, the cellar of the renowned soldier's house may be seen. The rubbish has not been cleared away and the curious antiquarian now and then digs up some relic, which is treasured as a valuable reminiscence of the distinguished departed. Two miles north of where I now sit is the tomb of Daniel Webster, which is visited every season by a large number of strangers. This place was once famous for ship building, but not a ship-yard is now occupied, and

the town is fast retrograding. Even the birds and fish, once plentiful, are no longer abundant. A few years since, geese, brants, and other salt water birds flew near the shore in great numbers; now they are very scarce. Many years ago the *blue fish* was abundant. This animal is quite large—three or four feet long—and very active and savage. It preys upon the smaller fish, and is always a terror to fishermen. About thirty-five years ago the *blue-fish* suddenly disappeared and was almost forgotten by the inhabitants of Duxbury till six or seven years ago when he unexpectedly made his appearance; since which time he has made annual visits.

Duxbury has always been famed for the longevity of its inhabitants. Within a short period it has lost many aged people. Two whom I looked upon in my childhood as old men have just gone from their earthly labours. Each was over ninety years of age. One has left three sisters and one brother, whose ages range from seventy-five to ninety.

There is in the poor house in this town a woman who is very old. A citizen who was overseer of the poor forty years ago, tells me she appeared at that time to be seventy-five years old. She has her faculties, and claims that she is *one hundred and seventeen years old*. This is not credited; but from reliable evidence, her age is established to be *one hundred and seven years at least*. Think of this. She was *twenty-five years* old at the time of the revolution—saw and observed the causes which led to that great change. She was a “middle-aged” woman when Washington was president. She need not read the history of the government under which she lives—she has watched its career from its infancy. This seems hardly creditable—yet 't is true. I shall see the old lady to-morrow, and anticipate an interesting interview.

Previous to the Morgan excitement there was a Masonic Lodge in Duxbury which was in a flourishing condition and had accumulated some funds. During the tornado which swept over the country, it gave up its charter. Within a few years, however, the members have obtained a new charter. The new Lodge is doing well, having a nice hall and considerable property.

I have not yet visited any Lodges in Massachusetts, but expect to do so before my return. I met in Boston a few days since Bro. Heard, Grand Master of Massachusetts, and Bro. Moore of the Freemasons' Magazine. It has seldom been my pleasure to meet

a more intelligent, urbane and frank-hearted Mason than Bro. Heard. A gentleman of fortune and extensive acquirements, he has devoted much study to Masonry, and now enjoys the honor of standing at the head of the Fraternity in the Old Bay State. Fortunate, indeed, are the Craft in this Commonwealth in having such a man to watch over and guard their interests. May he long enjoy the confidence now reposed in him, and may his efforts be crowned with success!

Bro. Moore, I found busy with Masonic documents, and Masonic matter. His whole time and attention are devoted to the interests of the Fraternity. He has achieved much—he is known far and wide as “a wise and accomplished Mason.” There is one feature in the history of his magazine which I think no other Masonic publisher can boast of. Bro. M. does not canvass to extend or keep up his circulation. His work circulates in all parts of the world where Masons are to be found.

There are in Boston about a dozen Lodges which are doing well. The Craft in Massachusetts is in a very flourishing condition, although not increasing so fast as in the western country.

A. W.

THE PROPOSED UNION IN THE STATE OF NEW YORK.

We have received, too late for extended comment in this number, the articles of union to be submitted to the Grand Lodge of New York for its action at its coming session. We give them below. They have been prepared by a committee appointed for the purpose nearly a year since, but for prudential reasons, Grand Master Lewis delayed giving them publicity until the first of the present month. We have also received a pamphlet containing the action of Phoenix Lodge, Whitehall, upon these proposed articles. The plan has many advocates, who urge the necessity that exists, and their desire for union, harmony and fellowship in the long divided jurisdiction of New York. The opponents of union upon the basis proposed, among whom we find Phoenix Lodge, naturally urge that the clandestine body, with Mordecai Myers at its head, has no claim to be treated as if it were of equal

rights, dignity and authority as the true Grand Lodge, and that the proposed union would be a violation of every Masonic principle and the countenancing of "disloyalty and rebellion."

We shall give our views at another time. Meanwhile, we give to our readers the

**ARTICLES OF UNION AGREED UPON BY THE COMMITTEES FOR THE
ADJUSTMENT OF MASONIC DIFFERENCES IN THE STATE OF NEW
YORK.**

Whereas, Certain events, within the jurisdiction of the Grand Lodge of Free and Accepted Masons of the State of New York, have produced the existence of two bodies, each claiming to be the Grand Lodge of the State of New York, and *Whereas*, the honor, usefulness and beneficent objects of the Institution have suffered, and are now suffering by reason of the differences and disagreements among the Fraternity of this State;

Now, therefore, the undersigned Committees, appointed by the two bodies hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually consent and interchangeably subscribe to the following ARTICLES OF UNION, as a proper and equitable manner of ending such differences and disagreements.

And if said Articles of Union are adopted and confirmed by the bodies respectively, to wit: The body known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and the body known as the Grand Lodge of the State of New York, of which Mordecai Myers is Grand Master, then these Articles of Union shall be considered and constituted a fundamental law of the Grand Lodge of the State of New York.

1. That there shall be but one Grand Lodge in the State of New York.

2. That all proceedings had in relation to suspensions or expulsions, arising out of the transactions known as the "Difficulties of 1849," shall be and are hereby rescinded, and all such persons as may have been so suspended or expelled are hereby restored to full membership, and entitled to all the rights and privileges of Masonry. The proceedings of either body, in their legislative and judicial capacity, where they do not conflict with each other, are hereby confirmed.

3. That all Grand Officers and Past Grand Officers of both bodies shall be considered as Past Grand Officers, and recognized as such. For the purpose of obviating embarrassments in cases where Lodges in both bodies have the same number, the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then, the

Lodge having the original date, or warrant of senior date, shall retain its number, while the other Lodge shall change its number and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so numbered, indorsed and registered.

4. That all suits at law, of whatever nature and kind, arising out of the aforesaid "Difficulties of 1849," shall be withdrawn and discontinued. The expenses of both parties shall be paid from the fund known as the "Permanent Fund," and the balance of the moneys of the said Permanent Fund, together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, A. L. 5849, shall be paid into and become, and are hereby constituted a part of the fund known as the "Hall and Asylum Fund," and the Trustees are hereby authorized to make the transfer. The Hall and Asylum Fund, now held in trust by the Grand Lodge, together with the moneys above named, shall remain intact, and be applied with such additions and accumulations as may hereafter be made thereto, to the purposes for which said fund was created.

5. That the Grand Lodge shall be composed of all the Grand Officers, and of all such Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Secretaries, and Past Grand Treasurers as shall have been elected and installed in this jurisdiction prior to June, A. L. 5849, and of the Masters and Wardens, or the representatives, legally appointed, of all the Lodges under this jurisdiction; and of all such Past Masters of Lodges under this jurisdiction as shall have been elected, installed, and served one year in the chair as Master, prior to December 31st, A. L. 5849.

6. The constitutions and general regulations shall be referred to a committee of three from each body, who shall mutually report, during the Annual Session of A. L. 5857, such form of constitutions and general regulations as may seem best suited to the condition of the Fraternity, and not in violation of these articles; which constitutions and general regulations may be adopted at the said Communication of A. L. 5857, and as further provided by the constitution; until the final adoption of which, the constitution, as at present in force in this Grand Lodge, shall remain in force except so far as it may be affected by these articles.

7. Any future amendments to the constitutions or general regulations of the Grand Lodge must have a prospective action, and cannot affect the rights, privileges, or franchises which any member thereof may have acquired.

8. On the ratification of these Articles of Union by the above named bodies, they and all their several subordinates shall be considered of equally regular Masonic standing, and as such are hereby declared united in Masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity as freely and fully as though no schism had heretofore occurred.

OUR BROTHER KANE.

The crowded audience at the Tremont Temple, Boston, where our Fraternity gathered to listen to an address by Rev. Mr. Alger, on the life and character of our lamented Brother Kane, bears testimony to the universal veneration accorded to his humane and noble efforts in search of the long-lost mariner who preceded him.

In the long array of glorious names which our Fraternity proudly shows to the world, may we not add that of the hero-martyr with yet more pride—a name and fame which are imperishable. Before the toils and hardships, borne with such calm, unflinching face, the dazzling victories of the conqueror of battle-fields seem to pale. What Mason's heart thrills not at the record of peril and suffering, in which alone the sympathy and heart-felt wishes of the myriads whose anxious eyes are fixed on his fearful ventures, he acknowledges that mystic tie which makes him one with a band of pledged hearts. His own hand uprears the symbols of our Craft, in token of the veneration and love he ever cherishes for it;—to him there was some thing tangible and real in the claims of such a brotherhood, and we feel that not the least of the special sources from which he derived comfort and cheer, was the recognition of this claim—the assurance that the strong sympathies and watchful eyes of his Brethren eagerly gazed after his parting sails, and ceased not to remember him in their place of resort.

His career of peril and pain is now past—no more shall his frail vessel sail through the solitude of a Polar Sea with its mission of humanity. Into the “dim unsounded sea” of eternity has he passed out of our sight, yet not to be forgotten. The record of his service, adventurous voyages, blended with his Knightly virtues, his christian faith, shall not perish. Along with the wildest tales of romance, the splendid daring and enthusiasm of chivalry, shall *his* story be told. It remains for us to emulate his generous, noble acts—to embalm his memory in the most sacred shrine of our hearts; to remember that the beauty and force of his character are evinced in a three-fold light, as a Man, a Mason, a Christian. We trust he has received his reward, and that his worn feet have found rest by the “river of peace” in the garden of God.


FREEMASONRY.

Freemasonry has always presented a phenomenon to the world, and at no period of its history a greater than at the present time. In a candid examination of the qualities of those who are known to be members of the institution, the intelligent and thinking men who are not of our fraternity cannot fail to observe the marked difference, intellectually and morally, that exists in fact among the brotherhood. While here and there, and in many places, are seen a few with minds finely cultivated, pursuing their researches for the benefit of the race in art and science, and whose moral virtues illumine the path they tread, whose bright example of a life of rectitude give light to the wavering, and inspire him with courage to pursue the right, and show that there are some in Israel whose robes are unstained with pollution, there are many whose lives are a sad commentary upon the precepts which they were taught, who grovel in ignorance, with passions unsubdued, and desires that know no restraint. The truth of the above is obvious to every reflecting member of the Order, and is no less apparent to those who are not. We cannot close our eyes and argue to the contrary, because the evidence is palpable in every community. In every association there should be a harmony between the members and its principles. Where this harmony does not exist, where there is a marked difference in the qualities of the members, some good, some bad, some moral and others immoral, it is an evidence that the association is degenerating, and that its principles have been violated. We say that at the present time the phenomenon presented by the institution is greater than at any other period of its history. This is to be accounted for in the great increase of its membership, consequent upon the popularity of the institution, and with the general feeling to become linked with the fraternity, and the desire on the part of the members to add to the number and the funds of the Lodges. Hence there is not that nice discrimination as to the qualities of the candidates, and those who have neither the qualifications of head nor heart, and such as were never contemplated should be partakers of our mysteries have gained an entrance through the want of attention to the proper requirements by those who ought to closely tyle the doors against material so unfit for use.

Although *Freemasonry will never die, its principles are indestructible*, yet it may lose its popularity, and the institution sink low in the estimation of men, if those who are its guardians are indifferent, negligent and careless as to the moral fitness of those whom they admit into their sanctuaries. We are occasionally startled with intelligence from correspondents, who inform us of the expulsion of three, four, or more, in a single communication. In many cases after the unworthy are admitted, and they become a blot upon the membership of a Lodge, then there is an anxiety to get rid of them; but so long as they commit no particular crime, do not violate the laws of the land, and pay their dues promptly, however offensive they may be otherwise, they remain as sores to fester and disgrace the institution.

How often is the remark made in reference to some one whose excellence of character and knowledge of the mystic science endears him to every member of the Craft "If every Freemason was like him what a noble and blessed institution would Freemasonry be?" There are indeed many such in every community. What a great pity it is that any other than the good, the virtuous, the noble, the benevolent, the reflecting, and the men of sympathetic and expansive hearts, ever found an entrance within the hallowed precincts of our mystic temples.

From the Mirror and Keystone.

 Bro. Fraily, P. G. M. of Washington, D. C., is, at the time of writing this notice, confined to his bed by sickness and not expected to recover. We regard him as a noble and benevolent man.

EXPELLED.

ADRIAN, Mich. May 16th, 1857.

EDITOR ASHLAR, DETROIT—*Dear Sir and Brother*:—At a regular Communication of Adrian Lodge, No. 19, F. and A. M., held April 8th, 1857, Joseph Harrison was expelled from all the rights and benefits of Masonry for unmasonic conduct, and the same ordered published in the Detroit ASHLAR and Cincinnati Review.

Yours Respectfully and Fraternally,

CH. H. HASKINS,

Secretary Adrian Lodge No. 19.

DIED.

At his residence, in the town of Hastings, on the 4th of April last, Bro. Daniel Caswell, age 42 years. He was buried with Masonic honors.

To the Editor of The Ashlar, Detroit, Michigan:

HASTINGS LODGE, No. 52, of F. & A. M.
WHEREAS, It has pleased the Supreme Architect of the Universe to remove from our midst our much esteemed Bro. Daniel Caswell; therefore,

Resolved, That this Lodge will cherish his memory as a worthy Brother, a kind and affable friend and neighbor; and in token of our respect for his many good qualities this Lodge will wear the usual badge of mourning for the usual time.

Resolved, That we deeply sympathize with our deceased Brother's family, and that a copy of these resolutions be placed upon the records of this Lodge, and that the Secretary be authorized to transmit a copy of the same to them.

Resolved, That these resolutions be published in THE ASHLAR, and that THE ASHLAR request the Masonic Review of Cincinnati, Ohio, to publish the same.

GEORGE A. SMITH,

A. P. DRAKE,

A. A. KNAPP,

Committee.

B. W. ATKINS, *Secretary.*

Will Bro. Moore, of the Review, please to notice the last resolution.

At his residence, in Monroe, Bro. Jefferson G. Thurber.

At a special meeting of the members of Monroe Lodge of F. and A. Masons, on the occasion of the funeral of the Hon. Jefferson G. Thurber, the following resolutions were reported by the committee appointed for that purpose, and adopted by the Lodge:

Whereas, The Supreme Ruler of events has been pleased, in his all-wise Providence, to remove from among us Past Master Jefferson G. Thurber, therefore,

Resolved, That while we bow submissively to the affliction which deprives us of a worthy neighbor and Brother, society of an exemplary man and citizen, and his family of a kind and devoted husband and father, we humbly implore the Giver of all Good, so to direct it for our welfare, as to prepare us for an exchange of worlds, and companionship with the just.

Resolved, That we sympathize with the family and relatives of the deceased in this severe dispensation, and fervently pray that the God of mercy, in whom they trust, and "who chasteneth whom He loveth," may abundantly bless them with His cheering presence in this life, and that they may realize the hopes of the righteous in the life to come.

Resolved, That the members of this Lodge attend the funeral of our deceased Brother, this day, at 2 o'clock.

Resolved, That a copy of the foregoing be transmitted to the family of the deceased, placed on the records of the Lodge, and published in THE ASHLAR, and the journals of this city.

E. G. MORTON,

I. B. GROSVENOR,

CLARK C. HASKINS,

Committee.

EDITOR'S TABLE.

AN ASSISTANT EDITOR.—We have not yet succeeded in procuring the services of an assistant editor. A good opportunity is offered to a young man of proper qualifications.

[S] We are greatly in want of a few copies of the second and third Nos. of the first Vol. of **THE ASHLAR**. Will Brethren who have them to spare be kind enough to inform us of the fact?

[S] The Grand Master, Bro. Levi Cook, proposes to make a tour through the State at an early day, and visit the several Lodges. Under his guidance the Craft are harmonious, and the Fraternity is steadily progressing.

[S] We received a visit, a short time since, from Bro. Rosenberg, corresponding editor of the *Mirror and Keystone*, who was obtaining subscriptions for Bro. Hyneman's Masonic Library. We were pleased to learn that his efforts were rewarded with success.

THE GRAND MASTER OF PENNSYLVANIA.—We have received from Bro. Hyneman, of the *Mirror and Keystone*, a splendid steel engraving of Peter Williamson, Grand Master of Pennsylvania. The picture is an elegant one to frame.

VISITS AMONG THE BROTHEREN.—Since the date of the editorial correspondence in our last issue, we visited Hudson, Hillsdale, Jonesville, Coldwater, Sturgis, Elkhart, South Bend and Laporte. We were much gratified with the evidences of prosperity which came under our observation. At Coldwater we met Bro. Blanchard, the Grand Lecturer, and had the pleasure of working with him in the first and third degrees. He is untiring in the performance of his duties, being actively engaged day and night.

KANSAS CORRESPONDENCE.—We have received a private letter from Bro. C. C. Warren, dated Leavenworth City, April 8th, 1857. We make the following extracts: "I worked into the Leavenworth Lodge last night and saw about twenty Masons from all sections of the country. There were so many visitors to be examined nothing was done beside, except a little necessary business. The Lodge is small and rather insecure, but in time will be able to compete with the best."

We trust we shall receive some communications from Bro. Warren for **THE ASHLAR**.

Bro. Moses Mensins writes us that St. Alban's Lodge at Marshall "have got their new hall nicely fitted up, and are working in good style."

Bro. Hyneman is about to resume the publication of the "Masonic Library." This is evidence of success which we are pleased to see.

The Lodge at Hudson are fitting up a new, commodious, and beautiful Hall which is a credit to the Craft. We are pleased to see this evidence of prosperity.

Bro. Rob. Morris, the editor of the *American Freemason*, visited our city during the past month. We regret that our absence from home prevented our sharing, with others, in the courtesies that were shown him here.

Our Rt. Worshipful Bro. B. B. French, of Washington, D. C., has been recently swindled by an adroit forger who appears to have been the companion of the notorious Scatchard who contrived an ingenious plan for the escape of Huntington. Bro. French has shown a commendable zeal in his efforts to have the rascal overhauled. We trust they will be successful.

STEEL ENGRAVINGS OF PAST GRAND MASTERS.—We shall in a few days be able to furnish Lodges and Brethren with steel engravings of Past Grand Masters Geo. W. Peck and Geo. C. Munro, printed on large sheets, suitable for frames. They are elegant pictures to adorn the walls of Lodges, offices, or private apartments. Price, 50 cts.

A new Chapter, called the **Keystone Chapter**, No. 168, has recently been organized in Buffalo. Its officers are, Wm. H. Drew, M. E. High Priest; Edward Palmer, E. King; Christopher G. Fox, E. Scribe; Geo. C. Rexford, Captain of the Host; O. H. P. Champlin, Principal Sojourner; Jas. E. Thompson, Royal Arch Captain; Geo. B. Dudley, Master of 8d Veil; Jno. Walls, Master of 2d Veil; D. H. Wisivell, Master of 1st Veil; Isaac Holloway, Treasurer; Wm. Gould, M. D., Secretary.

In digging out the earth to lay the foundation of a house, lately, at Jerusalem, the workmen discovered, at the depth of about fifteen feet from the surface, several subterranean rooms, the walls of which are hewn stone, and the floor of mosaic. The most important part of the discovery, however, is a grotto, cut out in the rock, and supported by five columns. There are certain indications that lead to the belief that this grotto has served as a church for the early christians; but the grotto, it is supposed, was formed before the advent of Christianity. Several capitals of Corinthian Architecture and fragments of antique marble were also found.

■ The Grand Lodge of Texas has recommended the Masters of its Subordinate Lodges to cause a lecture to be delivered to their respective Lodges quarterly.

CENTENNIAL ANNIVERSARY.—The Grand Lodge of Rhode Island will celebrate the approaching Festival of St. John the Baptist, with St. John's Lodge, No. 2 (which will then celebrate its *centennial anniversary*), in the city of Providence on the 24th of June next. It is anticipated that the gathering will be one of the largest ever seen in the State. An address will be delivered by Bro. Geo. M. Randall, Past Grand Master of Massachusetts.

■ Fredericksburg (Va.) Lodge, No. 4, of which Gen. Washington was a member, have received a letter from Hiram Powers, the sculptor, in which he says the *fac similes* of Washington's Masonic regalia have been received, the model prepared and the marble is now ready. He promises to forward a photograph of the statue, copies of which are to be sent to the various Lodges and Grand Lodges throughout the United States, which have subscribed to this undertaking.

■ A statue of General Warren is to be inaugurated on Bunker Hill on the 17th of June next. It is now approaching completion. The figure will be somewhat more than life size, standing erect, with the chest thrown out, the right hand grasping firmly the hilt of the drawn and supporting sword, while the left arm, half raised, rests lightly on his breast, with the hand turned outward and partly open, and the head is raised, with the countenance turned towards heaven.

■ The following advice to fathers we would commend to the Mason, as it contains some weighty truths.—“The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expressiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them a competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects; hearts sensible to domestic affection; the love of parents, and brethren and sisters; a taste for home pleasures; habits of order, regularity, and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property, purchased by the loss of every habit which would render that property a blessing.”

THE
ASHLAR.



VOL. II.

DETROIT, JULY, 1857.

NO. XI.

PROPOSED UNION IN NEW YORK.

In our last number we published the Articles which had been agreed upon by Committees as a basis of union between the Grand Lodge of New York and the clandestine Body, of which Mordecai Myers is the head. In order that this matter may be more easily understood by our readers, we will briefly refer to the history of difficulties which have arisen in the Empire State.

By the provisions of the constitution of the Grand Lodge of New York, adopted in 1845, Past Masters were members of that Body and entitled to vote. As the sessions of the Grand Lodge were held in the City of New York, an opportunity was offered to the numerous Past Masters there to wield a great, if not controlling, influence, which was regarded by many as unjust. For instance, in 1848, "the officers and Past Masters of one Lodge in the city, gave in Grand Lodge nineteen votes, and those of another,

twelve; while Lodges in more distant parts of the State, with more members, could give but three votes each."

To remove the evil, an amendment was proposed to the constitution to the effect that only the last Past Master of each Lodge should be entitled to vote, and that all other Past Masters should be honorary members, with the privilege of participating in the deliberations, but not, as such, be entitled to vote. The same regulations govern the Grand Lodge of Michigan. The amendment was proposed at the June Communication in 1848, and was approved. It was then sent to the several Lodges for their consideration and action. The Past Masters of New York City held a convention a few months subsequently, taking strong ground against the amendment, and claiming that their right to vote in Grand Lodge was inherent and could not be taken from them. Notwithstanding their opposition, a majority of the Lodges voted in favor of the amendment, and made returns accordingly to the Grand Secretary. Thus the amendment was adopted and became a part of the constitution.

The Grand Lodge convened in New York City on the 5th day of June, 1849, the time of its Annual Communication. Aware of the action of the Lodges, a large number of Past Masters who were opposed to the amendment were present at an early hour and obtained conspicuous seats around that of the chief officer. After the opening of the Grand Lodge, the Grand Secretary announced that the amendment had received the affirmative vote of a majority of the Lodges and had thereby become a part of the constitution. Bro. John B. Willard, Grand Master, then delivered his address, in which he said, referring to the new clause, "It has become a part of the constitution, and all good Masons will now cheerfully submit to it." On the close of his remarks, followed the most disgraceful scene ever witnessed in a Masonic Hall, which should consign to lasting disgrace those who were active in rebellion. The Grand Lodge subsequently published an account of the disturbance from which we gather the following facts:

As soon as the Grand Master closed his address, Isaac Phillips being informed that the amendment above referred to, had become a part of the constitution, assuming an elevated position, loudly said: "Then I pronounce that the Grand Lodge of the State of New York is DISSOLVED." At this moment the Grand Master

rapped with his gavel and called Bro. Phillips to order, and commanded him to take his seat and be silent. Bro. Phillips, notwithstanding, went on and called upon all those who were opposed to the amendments to come up and assist him in *organizing* a Grand Lodge; and, addressing the assembly, and not the Grand Master, said, that for that purpose he would nominate the R. W. William Willis as chairman. He then called on all who were in favor of the motion to manifest it, and declared the motion carried. Said Willis exclaimed, "Now, my boys, we will show you whose *heads are off*." He then approached the East, and mounted the slightly elevated platform, on which the Grand Master and others were seated, and claimed to assume the post of chairman. While this scene was enacting, the Grand Master made repeated efforts to restore order; but whenever he commenced speaking, his voice was nearly drowned with hideous yells. The confusion that prevailed was indescribable.

At about this stage of the proceedings, the R. W. Robert R. Boyd, Grand Secretary, perceiving the riot and disorder that prevailed, requested to the W. Bro. Jarvis M. Hatch, Master of Utica Lodge, No. 47, to carry to the Grand Secretary's office, for safety, a small tin box which the said Boyd then had beside him, in his possession. That box was his individual property, and was marked "R. R. Boyd," and contained at this time about \$2000 in money—the most of which had been that day received by him from the Representatives of Lodges, for the dues of their respective Lodges, and a portion of which was the individual money of the said Boyd, which he held for his own use. W. Bro. Hatch, on this request being made of him, took the box under his arm, when he was immediately assailed and seized upon, by as many as half a dozen of the rioters around him, and one or more of the ruffians seized him by the throat; and the box and its contents were wrested from him by force and violence, and have not since been recovered.

While some of the rioters were thus forcibly wresting the box and money from the W. Bro. Hatch, others of them seized and bore off various important papers, and the Book of Minutes, Lodge Book, Cash Book and Ledger, which the R. W. R. R. Boyd, Grand Secretary, had in his possession, on his table, at the Grand Secretary's seat.

The Grand Secretary had requested the box and contents to be taken by Bro. Hatch to his office, in the perfect confidence that, whatever might happen, that place, at least, would be a place of safety. The office had been locked by him, and he had the key in his pocket, and still retains it. The Grand Secretary judged wisely, reasoning from the ordinary actions of men in civilized communities, even of those who are not Freemasons; but the event showed how little he had calculated on the extent to which outrage would, in this instance, be carried. Within a few minutes after the scene above described, another band of the rioters got

possession of the Grand Secretary's office, and of the records and other valuable papers and property that it contained.

While this was enacting without, scenes of no less violence were in progress within the Grand Lodge room itself—where the Grand Lodge were in session. Soon after William Willis had thrust himself upon the platform, near the Grand Master, he said in a loud voice—"We being in a state of revolution"—At this moment he was interrupted by the action of his associates, in seizing the W. Bro. Hatch by the throat, and forcibly wresting from him the box placed in his custody by the Grand Secretary, as above detailed. The box was afterwards brought to Willis, and placed in his keeping. Willis then again proclaimed that they were "in a state of revolution," and said the roll of Lodges would be called, and requested those Representatives who were willing to aid in "*forming a Grand Lodge*, to answer as the Lodges were called. He then called on the Grand Secretary, R. R. Boyd, who still occupied his seat at the Secretary's desk, to call the roll of Lodges. The Grand Secretary declined doing so, saying he did not recognize any authority in said Willis to direct him, the Grand Master being in the chair. James Herring, thereupon, called over the roll of Lodges; and, during the call, about twenty-three of the persons present answered "Here." Willis then proclaimed that twenty-three Lodges answered. The Master of Mount Moriah Lodge, No. 27, in the City of New York, thereupon said that some person had answered when the Lodge was called; that he was the Master and Representative of that Lodge, and had not answered, and should not do so, having no authority for it from his Lodge. A person in the crowd, said he was a Past Master of Mount Moriah Lodge, and that after waiting a reasonable time for the Master to answer, he (the Past Master) had answered for the Lodge. Willis exclaimed—"That was perfectly right"—and this declaration was received with shouts of applause by the factious crowd. The great majority of the Representatives contented themselves with remaining silent observers of these disgraceful scenes, during this call of Lodges; but W. Daniel King, Master of Phoenix Lodge, No. 58, when this Lodge was called, answered that he was there, "in the name of his Lodge to *protest against such proceedings*."

Thus it will be seen that the whole number of Lodges, for which individuals assumed to answer, on this spurious call, was only twenty-three; and it was these individuals, claiming to act only for this minute fraction of the Lodges,—being less than one-fourth of the Lodges in the State, and less than one-third of the Lodges then represented in the room,—who proceeded, in presence of the Grand Lodge, and in disregard of its authority and that of the Grand Master, to form an irregular and clandestine association of Masons, by going through the farce of electing officers, by a show of hands and *viva voce* votes, which afterwards gravely assumed the imposing title of Grand Lodge. Isaac Philips was pronounced

by the rioters to be the head of the Body so organized, and James Herring its Secretary.

The Grand Lodge was finally closed by the proper officers, to meet the next day, when it proceeded to transact the ordinary business, and adopted such measures as were thought necessary to resist the influence of those who had sought to raise a rebellion, or rather revolution.

We think every candid Mason will admit at this day that Phillips and his aiders and abettors were wholly in the wrong, and that they manifested a wilful spirit. Their course, even if their views were correct, was not right, was not judicious. Had the right of Past Masters to vote been inherent and such as could not have been destroyed, the adoption of the amendment would not have *dissolved* the Grand Lodge. The new clause, while regarded as valid by a majority, would have worked injustice to Past Masters from which they could judiciously free themselves, only by constitutional methods. But subsequent events have proved pretty conclusively that the Past Masters were wrong in opinion, and that their right to vote was subject to the action of the Grand Lodge. Evidence which has been brought to light by a discussion of the subject, tends to show clearly that the right of Past Masters to vote is not inherent and perpetual. Such are the views of the Masonic world. Every Grand Lodge in the country, except two, we believe, has denounced the Phillips Grand Lodge as clandestine, and not one has recognized that Body. The Grand Lodge of England and the Grand Orient of France have also condemned the organization of which Myers is the head. Such, too, has been the action of the Grand Lodge of Hamburgh, the Grand Lodge of Frankfort-on-the-Main, the Grand Lodge of Hanover, the Grand Lodges in Prussia, Switzerland, and other parts of Europe.

The members who took part in the formation of the clandestine Body were expelled by the Grand Lodge. The Phillips organization assumed to be the only legitimate Grand Masonic Lodge in the State, and has granted charters to Subordinate Bodies which have been at work, conferring dgrées.

Such was the state of affairs, when a proposition was made to the Grand Lodge by the clandestine Body to appoint a committee of conference for the purpose of uniting the two organizations. The result of the labors of the Committees have been laid before

the public. As the remarks which we have to make on them would extend this article beyond the space assigned for it, we will defer them till our next issue.

BRO. JOHN T. HEARD.—We find in Ballou's Pictorial of May 30th, a very good portrait of Bro. John T. Heard, Grand Master of Massachusetts, with a short sketch of his life, from which we make the following extracts:

Mr. Heard is a native of Boston, was born May 4, 1809, educated at the common schools of Ipswich, Mass., from the age of four until fourteen; and subsequently at the Lexington (Mass.) Academy, then under the preceptorship of the well-known, genial-hearted, talented, upright, and somewhat eccentric Rev. Caleb Stetson. At the close of 1825, he entered the counting-room of his step-father, John W. Trull, Esq., and devoted himself earnestly to business pursuits. During his minority, his leisure hours were employed in scientific studies and polite literature—a wise and profitable appropriation of time, not unfrequently wasted by many young men in frivolous or hurtful pursuits, and one which exhibits its lasting good effects in the solid attainments and ornamental accomplishments which distinguish Mr. Heard among his brother merchants.

Col. Heard commenced his Masonic career in 1845, in Columbian Lodge, one of the oldest and most esteemed bodies of that order in this community. He applied himself with zeal to the study of the traditions and ritual of the order, in search of the bright gem of truth among its mysterious allegories. As might have been expected, his advancement was rapid, and in 1854, he was elected Master of Columbian Lodge, after serving in the various subordinate offices. A full and valuable history of this Lodge, compiled with great care, and written in a graceful and attractive style, signalizes his connection with that body. Col. Heard's history makes a handsome octavo of some six hundred pages, and was published for private distribution alone, in the year 1856. He served the Grand Lodge in the office of Grand Marshal for two terms, and in December, 1855, was elected Senior Grand Warden. In December, 1856, he was elected to his present office of Grand Master, by a unanimous vote. This extraordinary manifestation of the esteem in which he is held by his Brethren, is worthy of remark; and we are informed that the zeal and energy with which he discharges the manifold duties devolving upon him in this capacity, elicit the hearty commendation of all who are associated with him.

MASONIC ODE.

[Selections.]

Sweet Minstrel, who to mortal ears
 Canst tell the art which *guides the spheres*,
 Blest Masonry, all hail!
 With Nature's birth, thy laws began
 To rule on earth fraternal man,
 And still in Heav'n prevail.

O'er matter's modes, thy mystic sway
 Can fashion Chaos' devious way
 To Order's lucid maze;
 Can rear the cloud-assaulting tower,
 And bid the worm that breathes its hour,
 Its humble palace raise.

From nascent life to being's pride,
 The surest boon thy laws provide,
 When wayward fate beguiles:
 The tears thou shed'st for human woe,
 In falling, shine like Iris' bow,
 And beam an arch of smiles.

Come, *Priest of Science*, truth-arrayed,
 And with thee bring each museful maid
 Thou lov'd'st on Shinar's plain;
 'Revive Creation's primal plan,
 Subdue this *wilderness of man*,
 Bid *Social Virtue* reign.

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☞ “A Mason's Lodge is the Temple of peace, harmony, and brotherly love. Nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits. A calm enquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment in the tiled recesses of the Lodge. The lessons of virtue which proceed from the east, like rays of brilliant light streaming from the rising sun, illuminate the west and south; and as the work proceeds, are carefully imbibed by the workmen. Thus while Wisdom contrives the plan and instructs the workmen, Strength lends its able support to the moral fabric, and Beauty adorns it with curious and cunning workmanship. All this is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of the Temple, to disturb the peaceful sanctity of that holy place.”

WRITTEN FOR THE ASHLAR

A TALE OF THE SUPPRESSION OF THE ORDER OF
THE TEMPLE.By *Count Mason.*

CHAPTER XII.

It was a tempestuous night upon the Pyrenees. The storm was awful! The heavens gleamed with sulphurous light, as lurid lightning rent the massive rocks asunder, and hurled them from their fastnesses. The thunders roared around the mountain-tops, and made the foundations of old Tarascon vibrate beneath the shock.

On the broad window-ledge of the lady's bower, stood a lamp. It had been placed there each night since the Count de Foix's departure, as a beacon lighted by watching, waiting loved-ones, to welcome him from afar, should he enter the valley of Languedoc, after night-fall. The Countess sat alone, soothing her child, who, terrified at the storm that raged without, clung to its mother; as each thunderbolt would seek the earth, the boy's large black eyes would seek his mother's fearfully, and his dimpled hands fasten convulsively in the lace kerchief that covered her bosom.

She heard a sound without! It startled her; she listened. Yes! she could not be mistaken, it was Beppo baying for entrance beyond the moat. How acute is the ear of affection! High above the storm—above the noise of bursting rocks and up-rooted trees; high above the roar of cataracts, leaping down precipices,—was heard the bark of that dear, familiar watch-dog.

The Countess sprang up, and awoke Conrad, who was sleeping before her door like a faithful hound.

"Awake! Conrad; arise quickly! Thy master has come, and Beppo is baying for entrance beyond the moat!"

"Nay, my dear Lady, 't is but the beagles, affrighted by the storm," replied the old Seneschal.

"My good Conrad, I am not mistaken. My ears are much younger than thine; I have listened to Beppo's clear, deep voice too often to be deceived. Go down! wake the Warder! Hasten! for my Lord must not be kept waiting at his own gate in such a storm, when he has sent Beppo forward to warn us."

The Countess watched at the window. She saw the Seneschal enter the Warder's lodge; she heard the sound of the falling drawbridge, and the creaking portcullis; she saw Beppo bound forward and cross the court-yard through the drenching rain; she heard his footsteps, as he came panting up the staircase; and she lifted her eyes prayerfully to heaven, and thanked God for her husband's return.

The great dog stalked into the room, and approached his mistress, slowly, not with the joyous bound that was his wont when but an hour absent. His plump body had become gaunt and lean; his smooth and glossy coat hung in neglected tangled tufts, reeking with rain and mud; his bright and intelligent eyes looked hollow and listless; and his whole appearance indicated the ravages of hunger and fatigue.

With a guilty, cringing manner, he crept up to the feet of the Countess, and laid down. The lady, unable to comprehend the strange actions of her favorite, bent over him, placing her hand under his muzzle. She gazed into his averted eyes, and said:

"Beppo, thou art dumb, but strangely eloquent,—canst thou not tell me why thou hast returned without my Lord?"

The dog's eyes brightened at being thus caressed. He whined piteously; opened his jaws, and let something fall into the Countess' hand; then walked to the child's cradle, licked the sleeping infant's face tenderly, and stretched himself beside it.

The Countess de Foix rose slowly up from her stooping posture. Across her white palm lay a long wavy lock of jet black hair, stiffened with blood, and held together by a piece of the scalp. She did not waver—she did not stir, even—she leaned against nothing for support. Her eyes were fastened upon that hair with a basilisk's power, and her gaze never wandered. Beneath that soft tress she beheld the noble forehead it had shaded; from beneath that brow gleamed eyes, whose glance had never met hers save burthened with tenderness; below those loved eyes smiled lips, whose every word had been coined with affection; those lips met hers—the embrace of fond arms were around her, and a heart beat in cadence to her own. The vision passed; and she stood alone with a lock of blood-stiffened hair upon her outstretched hand; and a shriek the wildest—the most unearthly—burst from her broken heart.

Through the livelong night sat those stricken ones, keeping their said vigil over all that remained mortal of the Count de Foix. The white-haired Seneschal, bowed with age, wringing his withered hands and sobbing like a child; the mute, speechless agony of the wife, as she sat with tearless, stony eyes, twining monotonously the hair of the departed one over her snowy fingers.

The cold, gray light of morning was stealing upon them, but to make their anguish more apparent, when Conrad was startled from his grief by the abrupt opening of the door, and a rude voice exclaiming, at the same time,

"I arrest thee all, in the King's name."

The old servant sprang to his feet, to confront a man wearing a uniform of the Guards, who, brandishing a glittering poniard in one hand, and a parchment, to which was affixed a great seal, in the other, strode into the chamber.

Conrad drew his sword—threw himself before the Countess couch, and placed his sword on guard.

The infant, awakened by the coarse voice, began to cry; and the officer added:

"And I demand yon mewling brat, as a hostage for the future good conduct of this nest of conspirators."

"Thou shalt never touch him, but over my dead body," retorted the Seneschal, making some rapid passes with his long sword, that did honor to his old arm.

"Aside, dotard, or thy gray hairs shall not save thee!" said the officer, rushing down upon the Seneschal, and making a feint to throw him off his guard.

But the old servant stood firm, with uplifted sword ready to parry the blow that would menace him.

Beppo, aroused by the high words, stalked from beneath the couch. At the sight of the intruder, his green eyes shot fire, and, sinking back upon his haunches, he sprang and met the officer in full career, as he was leaping to close in with the Seneschal. The concussion was so sudden that dog and man fell to the floor. The long, sharp fangs of the infuriated Beppo fastened down like a vice upon the man's throat, completely severing it. A convulsive shudder ran over the prostrate body—the muscles relaxed—the parchment and poniard dropped from the nerveless hands—the cap fell back from the head, revealing a most hideous face, with a dark purple scar, swollen almost to bursting, across the

forehead—the snake-like eyes, pressed from their sockets, lay out stark and bare upon the bronzed cheek, while from their hollow cavities spouted jets of warm blood, that streamed over the white marble floor. It seemed as if Beppo's howlings over the blood of his murdered master were vows of vengeance, faithfully kept, and fearfully executed. They were both dead!—the man and the brute together! 'Tis true, an immortal soul was freed from thralldom, but the noblest thing that perished there, was that poor dog's faithful heart.

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A week later, the vaults of Tarascon opened to receive its mistress: on her bosom slept her boy—in her cold hand was the blood-stiffened hair—at her feet was laid the body of Beppo, his jaws still fastened on the throat of his ancient enemy with a death grip that nothing could loose.

The decapitated trunk of Albretto was flung from the battlements upon the rocks. The fierce vultures tore it with bloody beaks, and bore it away in their filthy talons, by morsels, to their shrieking young, leaving the bones to bleach, coffinless, for ever.

Count Raymond of Toulouse died of a broken heart, occasioned by the ignominious death of his son, the Count de Foix, and the princely possessions of that ducal house went to the crown of France.

CHAPTER XIII.

Morning broke through thick and gloomy clouds, on the eleventh of March, 1813. There was an obscure and foggy atmosphere, and the sun shone not upon the world during the day.

A scaffold was erected in front of the Cathedral of Notre-Dame. A flourish of trumpets summoned the people of Paris to hear the four great officers of the Temple confess their guilt, and justify the proceeding of the King. Some came to hear what the Templars would say,—whether they would give the lie to their life, or maintain their truth and innocence to the last; some came with feelings of burning indignation to witness the consummation of a murder they could not prevent; some came to glory in the downfall of the Order; and some to pray and weep. The rain fell in thin drops through the gathering cheerlessness, and Nature seemed to mourn in sympathy. The scaffold was crowded with Guards, and the Bishop of Sens officiated.

For five long years and a half the persecution had raged. The Order was nearly extinct; and tardy Justice at last, was obliged to turn to the great officers of the Temple as the cap-stone to the crowning act of villainy.

Loaded with chains, the Grand Master, Sir James de Molay, Guy, the Grand Preceptor, Hugh de Peralt, the Visitor-General, and Theodore Bazile de Menoncourt, the Grand Prior of Aquitaine,—were brought upon the scaffold.

The Cardinal-Archbishop of Abarro then read aloud to the people the confession attributed to the Templars; and, when finished, he called up the four Knights to confirm it.

Hugh de Peralt, and Theodore Bazile de Menoncourt bowed their heads in assent, and were condemned to be incarcerated for life; but the Grand Master, haggard with hunger and torture, advanced to the edge of the scaffold, and, raising his hands, bound with chains, toward heaven, declared, in a loud voice, that, to say that which was untrue, was a crime, both in the sight of God and man.

"My guilt consists," said he, "in having, to my shame and dishonor, suffered myself, through the pain of torture, and fear of death, to admit falsehoods, and impute scandalous sins and horrible offenses to an illustrious Order that has ever nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence, by engrafting another lie upon the original falsehood; and here, in the presence of this people and my God, I attest the innocence of the Templars."

Guy, the Preceptor, then came forward, and vouched for the truth of the Grand Master; and was going on, in vehement terms, to denounce the proceedings of their accusers, when he was interrupted by the ecclesiastics, who, fearing an insurrection from the excited populace, hurried them away under the Prevost and Guard.

Philip, on being informed what had occurred, without further deliberation, determined to give the two Templars to the flames. That very day two stakes were planted on a small island in the Seine, called "Ile de la Cité," near the spot where now stands the equestrian statue of Henry IV. At nightfall, the Grand Master and Preceptor were conducted thither by De Marigny, with as much despatch and secrecy as possible. While they were being bound to the stake, the Grand Master invoked the Great Architect of the Universe, as follows:

"Permit us, O God! to remember the torments which Jesus Christ suffered to ransom us, and to imitate the example which he set us in enduring, without a murmur, persecutions and the tortures which injustice and blindness prepared for him. Pardon, O my God! the false accusations which have caused the total destruction of the Order of which Providence appointed me the head. And, if Thou wilt deign to hear the supplication which we now offer to Thee, *grant that the deceived world may, at some future day*, better know those who have endeavored to live for Thee. We hope to receive, from Thy goodness and mercy, the reward for the torments and the death which we are about to suffer,—to enjoy Thy divine presence in realms of bliss."

Behold that white-haired Knight. For half a century he had battled for the cause of Christianity. He had staid the victorious career of Bondocdar at Tripoli; he defended, to the last, the breach at Acre, and, when the towers of the Temple House fell, he marched out, lance in rest, and compelled the Moslem to grant honorable capitulation to the unconquerable valor of the Templars; at Tortosa, when all else fled, the breasts of the Red Cross Knights made ramparts in the streets. On the field, in prison, under torture, he had suffered for the Faith; and this was his reward.

The charcoal fires are lighted at the martyrs' feet, to prolong their torments. They bear the inhuman torture with fortitude, without a groan to express their unutterable agony, imploring the mercy of God, and maintaining the innocence and purity of their beloved Order with their latest breath.

De Molay, when his body was almost consumed by the slow fires, having yet command of his faculties, looking to heaven, exclaimed:

"Almighty God! let not Thy servants die and be forgotten, without one evidence of our innocence. In Thy great and holy name, I summon Pope Clement V. to meet me in *forty days*, and Philip of France in *twelve months*, at Thy just and awful throne, to render an account of the blood which they have so unjustly and wickedly shed!"

The Knights expired—the fires burned out—and De Marigny returned to the palace.

Black night came down, the wind sighed through the willows that fringed the island, as the beat of muffled oars rippled the

blue waters of the Seine, and a boat grated on its pebbly shore. A tall woman, dressed in a monastic habit, sprang upon the beach. Alone she approached the charred and blackened stakes. With trembling and attenuated hands, she gathered up with pious care the crisped ashes of the martyred Knights and placed them in a silver urn.

As she stirred the ashes, the flash of a gem caught her eye: by the faint light of the rising moon, it was recognized as the signet-ring of the Grand Master. As the recluse turned to depart, by the same light was revealed a pale, wasted face and skeleton form, but the only remains of Gabrielle d' Anvers were the lustrous eyes and tawny hair.

With the proceeds of her estates, she founded the noble Carmelite Convent of St. James, and retired to the seclusion of a cloister. On the tenth anniversary of Sir James de Molay's martyrdom, her spirit was freed. Agreeable to her wishes, after death her body was deposited beneath the high altar of the Chapel; by the side of a silver urn the coffin was placed. The wondering monks lifted the cover—it contained but ashes, and a strongly brilliant opal ring. What they had been none ever knew—the secret died with the devoted woman.

The summons of the expiring Grand Master was most fearfully accomplished. Philip died on the very day designated, at the Monastery of Chailly in Fontainebleau, of a lingering, excruciating disease, unknown to any physicians of the time. His last hours were embittered by the revolt of his subjects, the treason of his nobles, the failure of all his measures to accumulate wealth, and the domestic misery of his children. His three sons, who reigned after him in succession, all died childless, and with them expired the last of the Carovelogian race of Kings.

Bertrand de Got survived the Grand Master but forty days—he died suddenly on the twentieth of April. Throughout the whole of his turbulent and bloody pontificate, his whole object was but to amass treasures, and perpetuate pleasures disgraceful to his age, profession, and office. The body of the infamous Prelate was conveyed to Carpentras, and while it lay in state in the Cathedral, the town was fired by his own nephew, in order to gain possession of his wealth. The corpse was partially consumed, and the remains never received christian burial.

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Engurand de Marigny ended his iniquitous life on the gibbet of the common robbers, the year after the death of his master, Philip the Fair.

Thus perished the illustrious Order of the Temple—thus perished those who persecuted it to extinction—and thus perished the Grand Master and the Grand Preceptor.

Perished? No! their memory lives brighter than the flames that devoured them, in the hearts of other valiant Knights who are struggling to emulate their fortitude and courage in defense of *Truth*. The eagle of St. John has risen, Phoenix-like, from the sacred ashes of those martyrs, and other Templars, baptized of heaven, “clad in the armor of integrity, and armed with the sword of knowledge, have waged—are still waging—and will ever wage—eternal war against the three ancient enemies of the human race—*Falsehood, Fanaticism and Superstition!*” And God is speeding the work!

THE END.

HABITS IN THE LODGE—USE OF TOBACCO.

It might not be inappropriate, perhaps, for us to speak of the importance of every Mason's displaying to the world good manners and gentlemanly conduct in his every-day life; but our remarks will be confined to his actions in the Lodge. There, the same decorum should be preserved as in any well-regulated deliberative assembly or religious meeting. “All private committees,” *i. e.* whispering, should be avoided. Members should not leave their seats without permission. Whenever these injunctions are not attended to, the Lodge soon becomes a scene of confusion, the work is impeded, and the effect which it is designed to produce, is greatly impaired. Those who take part in conferring the degrees are confused, their zeal is dampened, and the ceremonies lose much of their force and beauty.

Good manners distinguish the gentleman everywhere. By “good manners” we do not mean the etiquette of society, or habits acquired by study; we refer to the deportment of a man, which gives evidence of a due regard for the wants and sensibilities

of those around him, and a knowledge of the courtesies of life, which each person, with a moderate share of common sense, will quickly derive from observation. Every Mason should be a gentleman and give unistakeable proof thereof at all times. No matter what his calling may be—whether in a “learned profession” he exercises and cultivates his mind continually, or, as a humble laborer, he earns his daily subsistence by hard labor which gives little rest to the physical frame—on no occasion should he betray a want of manliness, or that genuine politeness which marks the noble soul and generous heart. In the Lodge-room he should be particularly careful not to offend against good manners by inattention or indifference. He should do nothing there which would not be appropriate in the drawing-room. How often do we see Masons carelessly lolling, or reclining on the chairs or settees while the work is progressing. Were such a thing witnessed in many public assemblies, in religious meetings for instance, it would be censured in the strongest terms. Why is it more fitting and appropriate in the Lodge? There, if any where, should certainly be decorum and good manners. Those who wish to sleep, or are too fatigued or lazy to attend to the business or pay attention to the ceremonies, should seek elsewhere for beds and couches to rest their weary frames. It is not need of rest which induces such habits, it is indifference and slothfulness. If you were invited to the house of a friend you would not stretch yourself out on a sofa before his guests, as though you were going to take a nap: why then should you do it in the Lodge where important lessons are to be learned, and moral injunctions of the most serious character are constantly inculcated?

There is one bad practice which we cannot, in justice to our subject and the interests of the Craft, pass by in silence. The use of tobacco in the form of chewing and smoking is prevalent in this country, particularly in the Western States, and he who condemns it, has to meet an overwhelming opposition. It is not our purpose to speak against its use on ordinary occasions; when, however, it installs itself in the Lodges and meets us constantly, even in the *sanctum sanctorum*, we not only have a right, but it is a duty which, as editor of a Masonic Journal, we owe to the Craft, to condemn the bad practice and use our influence to banish it with its disgusting features from our Masonic meetings. We have long, and with astonishment beheld the habit of tobacco-chewing

ceding generations—and the result now is, that in numbers, intelligence, and wealth, our Lodges can compare favorably with those of any other portion of the world, while the Brethren are, for the most part, diligent and earnest workmen. Under the management of the R. W., the Hon. Alexander Keith, Provincial Grand Master, the work has been ably carried on; differences existing among the Lodges have been healed, a more uniform system of work adopted, and the claims of Provincial Masons urged on the parent Bodies in England and Scotland, while the great charitable objects of the Order have not been lost sight of. Until lately, however, the want of a governing body in New Brunswick had been a source of trouble to the Craft here. The communications of the Provincial Grand Lodge were generally held in Halifax, at such a distance from the Masonic centre of New Brunswick as to render it next to impossible for the Lodges of this Province to be represented at these communications. This was a serious inconvenience to the New Brunswick Masons; and, as the Lodges on English registry were very numerous, it became apparent that the only remedy was to procure from the Grand Lodge of England the proper authority for the erection of New Brunswick into a Masonic Province separate from that of Nova Scotia. By the exertions of the R. W. Alex. Balloch a warrant was obtained, and on the 24th of last September, the Provincial Grand Lodge of New Brunswick was instituted, and its officers installed in due and ancient form. It must have been cheering to Bro. Balloch, and those Masonic veterans who have been his associates for so many years, thus to see their labors rewarded and Masonry placed on such a firm footing in New Brunswick, and we have no doubt, from the abilities he has already displayed, and from his knowledge of Masonic law, as well as his appreciation of the sublime precepts of the Order, that Bro. Balloch's rule will be as acceptable to the Brethren as it will be to the interests of English Masonry.

The Scottish Lodges in New Brunswick still remain under the authority of the Provincial Grand Lodge, held in Halifax, under Scottish authority, and though less numerous than the Lodges on English registry, are fully their equals in the knowledge of the Masonic art. They labor, however, under the disadvantage which has been so lately remedied by the English Lodges.

There are several Lodges in the Lower Provinces holding under the M. W. Grand Lodge of Ireland, and, for the most part, they

are in a very efficient condition. The prompt manner in which their wants are attended to by the Grand Secretary, and the interest manifested in their welfare by the Mother Grand Lodge, together with the energy of the Brethren, have conduced towards rendering the Irish Lodges, true Masonic models.

We have found it difficult to obtain much information respecting the State of Masonry in Prince Edward Island and Newfoundland; but as both these colonies form part of the jurisdiction of Bro. Keith, it is fair to infer that the Lodges there are flourishing. We may state for the information of Brethren who are curious in such matters, that the first Masonic Lodge in Newfoundland was established in 1746.

We cannot better conclude this article than by congratulating our Brethren in this Province and Nova Scotia, under the jurisdiction of Bro. Keith, as well as those holding of other authority, upon the harmony at present existing among them, and trust that they may ever thus continue in the exercise of those principles of Brotherly Love, Relief and Truth, which are the brightest jewels of every Mason.

[E] Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do.—*Duke of Sussex.*

EDITORIAL CORRESPONDENCE.

GRAND LODGE OF WISCONSIN.

MILWAUKEE, June 12th, 1857.

Here I am once more on a journey through the broad and beautiful West. A year ago when here, I found the weather exceedingly hot and uncomfortable—now it is just the reverse.

I arrived here on the evening of the ninth instant, and found the Grand Lodge of Wisconsin in session. At the opening, the Grand Master, Henry S. Baird, delivered an excellent address, well written, and concise and practical. He very appropriately cautions the Craft against the present rapid increase of membership, strongly recommending that more care be observed in receiving candidates for initiation, and that before they are passed and raised they be required to make a certain degree of proficiency in the ritual. Referring to these matters he says: "These evils should be strictly guarded against by every Lodge. It should be the aim and object of every Subordinate Lodge to boast of the *worth* and *intelligence* of its members, rather than of their number, which I fear has sometimes been the case with Lodges, wishing to make a display and show by their returns to the Grand Lodge, of the vast number of degrees they have conferred, without regard to the manner in which they have done the work."

At the last session of the Grand Lodge, a Committee was appointed to determine upon a system of work, and communicate it to the District Deputy Grand Masters—six in number. The Grand Master says the Committee never met, and that there is a great want of uniformity of work. He considers the present District system impracticable, and recommends that it be abolished and there be appointed one Grand Lecturer for the State.

This portion of the address was referred to an able Committee, who reported in favor of the recommendation of the Grand Master. This gave rise to an animated debate, in which the most distinguished Masons participated. We have not time to give a sketch of the able argument pro and con. The discussion enabled members to vote without misapprehension, and the result was, I think, a most beneficial one for the Craft of this beautiful State. A Grand Lecturer, with ample compensation, is to be appointed by the Grand Master, who is to visit every Lodge in the jurisdiction

and instruct them in the work. I cannot but believe if this system is fairly tried, it will advance the interests of the Order in this section.

Since the last Annual Communication, Bro. J. W. Bicknell, District Deputy Grand Master, a Mason zealous and venerable with age, has been smitten down by the all-devouring scythe of time. He had long been an attendant upon the Grand Lodge, and a thorough worker. Appropriate resolutions have been adopted respecting the deceased Brother.

Last year the subject of the Independent Grand Lodge of Canada was referred to a Special Committee of three, who were to report at this session. A majority of the Committee are opposed to recognizing the new Grand Lodge. No report, however, has been made. The matter rests where it is, in accordance with the recommendation contained in the following extract from the Grand Master's address:

Within the last two years, much discussion has been elicited on the subject of the "*Independent Grand Lodge of Canada.*" Appeals have been made to the Grand Lodges of the United States on the one hand to recognize, and remonstrances on the other to discountenance this *self-constituted* body. As this is a question of great moment, involving the consideration of principles which we have, heretofore, supposed to be settled and established, it is meet and proper that no premature action should be had by the Grand Lodges of the States, but on the contrary, that the subject should be, and dispassionately, considered before any definite recognition is made of the power and authority of this new body. But few of the Grand Lodges of the United States have committed themselves, and a general disposition seems to prevail to leave the question where it is for the present—between the "*Independent Grand Lodge*" and the Parent Grand Lodge of England. The delay on our part can work no injury or serious inconvenience to our sister Lodges of Canada, whereas hasty action may be construed as countenancing a disposition on the part of Subordinate Lodges, to throw off their allegiance to the Grand Body from which they have derived their authority and their existence.

Bro. H. S. Baird, has been re-elected G. M.; Bro. L. M. Tracy, S. G. W.; Bro. L. M. Strong, J. G. W.; Bro. W. R. Smith, Grand Secretary; Bro. William Chappel, was elected Grand Treasurer. The following appointments were made by the Grand Master: Deputy Grand Master, Geo. F. Huntington, of Portage (Bro. R. DeLos Pulford, having first been re-appointed and having declined);

G. Marshal, C. C. Cheney; S. G. D., E. F. Ogden; J. G. D., A. S. Wood; Chaplain, James I. Prior; G. S. B., J. E. Thomas; Pur., W. M. Clark; Stewards, M. Louis and J. Robinson; Librarian, J. A. Helfenstein; G. Tiler, E. Clewitt. Fourteen or fifteen charters have been granted at this Communication for new Lodges.

The exalted opinion which I had formed of the Masons of Wisconsin, has been confirmed during this week. The intelligence, eloquence, and industry which characterize the members of this Grand Body, would do honor to any assembly in the country.

The G. M., Bro. Baird, is an "old Mason," and was Master of a Lodge at Green Bay thirty years ago. He presides well; is ready and clear in his decisions, and possesses a large store of Masonic information.

On his left, sits the Grand Secretary, W. R. Smith, venerable with age and Masonic honors, whose name is familiar to the Craft throughout the country; still faithful and zealous, though three score years and ten have thinned his frame, whitened his head, and furrowed his countenance, he remains among the Fraternity of Wisconsin, as an old landmark to guide the steps of younger Masons. On his re-election I remarked to him (Bro. Smith), "the faithful war-horse is still kept in harness"—to which he replied, "Ah! Bro. Weston, this is the last year, but I take pride in completing my 70th, the 46th year of my Masonic career." Long may he be seen as a faithful sentinel of the Grand Lodge.

On the right, in front of the Grand Master, may usually be seen the sturdy figure and quiet countenance of Past G. Master A. D. Smith, one of the Judges of the Supreme Court of the State. Wisconsin, probably, has not a more talented man, in its borders. He has been a Mason many years, and has carefully studied its history and principles. He does not speak often. When he rises, you would expect a prosy speech; his voice is low, and he hesitates; but as he proceeds your attention is quickly riveted by his readily-delivered, and well-chosen language. One cannot sit and listen to him but a few minutes, without obtaining satisfactory evidence of a strong intellect and a mind thoroughly versed in Masonic jurisprudence.

There, too, is Bro. Palmer, a thin, spare man, young in years, yet clothed with the dignity of a Past Grand Master. His countenance beams with intelligence and good will. When any difficulty arises, the subject involved is usually referred to a committee

of which Bro. Palmer is chairman, who succeeds in making a report which is adopted and settles the disturbance. Bro. P. is a ready, forcible speaker, earnest and eloquent. No member's opinions have more weight with the Craft than his.

Bro. Larabee, of Horicon, Circuit Judge, has spiced the session with witty speeches. He is a young man, a ready and eloquent speaker. He has a bright career before him.

Bro. G. Bouck is a very valuable member. A worker on committees and a good debater, he gives his labor in every department.

Bro. Billinghamst, a member of the present Congress, is a very accomplished and affable gentleman. He served on the committee which reported in favor of the Grand Lecturer system, and in giving his views, made two or three very eloquent and able speeches, which had much influence in satisfactorily adjusting the question.

Bro. DeLos Pulford, Past Grand High Priest, acting as D. G. M., has not taken an active part in the business of the session. He is, however, one of the best-informed Masons in the jurisdiction, and his counsels are regarded with consideration.

I have not time to mention many who deserve a notice. I may say, however, of those who have contributed much to advance the business of the session, none deserve more credit than Bros. J. F. Huntington, D. G. M.; J. A. Helfenstein, A. S. Wood, and others who have spent much of their time in the Committee-room. We regard the selection of Bro. Huntington, as D. G. M., a very fortunate one. He, young, active, a gentleman of education and acquirements, and has had not a small share of Masonic experience.

Last evening after the Grand Lodge "called off," the members proceeded to the Hotel of Bro. M. Louis, where they were invited by that warm-hearted Mason, who had prepared for them a most excellent supper. The members were comfortably seated and did ample justice to the good cheer of their host. When the eatables were dispensed with, the Grand Master called on Bro. Billinghamst for a story, Bro. B. related one about a certain member of Congress, which called forth much merriment. Bros. Larabee, A. S. Wood, and W. R. Smith, enlivened the occasion by some excellent songs, when after some humorous remarks by Bros. A. D. Smith, and your humble servant, the festivities closed.

The Grand Lodge will close its labors to-day. To-morrow, I shall start for St. Pauls. In the meantime, health and happiness attend my readers.

A. W.

GRAND LODGE OF VERMONT.*

We copy the following interesting extracts from the address of Philip C. Tucker, M. W. G. M. of the Grand Lodge of Vermont. They are precious mementos, and will be read with affectionate emotions, and cherished as heart-treasures in its inmost recess:

One of the latest matters which occurred at the Grand Lodge last year, was the kind and feeling parting address given us by our aged and beloved Brother, Anthony J. Haswell, the elder brother of our venerated and deceased Past Grand Master, Nathan B. Haswell. The record sets forth the circumstance in these few and simple words:

"Brother Anthony J. Haswell addressed the Grand Lodge as to the merits of the Masonic Order."

Yes, my brethren, you who were here will well remember how that good old Mason, standing upon this floor, upon the very verge of the grave—and that fact as strongly appreciated by him as by us—poured forth to our ears, with the trembling voice of age, the truths of experience and of duty. You will remember how he spoke of the long years he had been among us, of the difficulties and troubles which had, at times, been about and around his path; of the trials through which he had passed; of his own consciousness of soul-firmness within, and of his unwavering faith that the God of truth would never desert the faithful, the upright, the honest, and the worthy. And you remember, too, how the natural tears of human sympathy coursed down his aged cheeks, and how yours, too, responded, when he told you that you would "see his face no more." For myself, I could hardly overcome the thought that we had already deposited the *acacia* upon his remains, and that he had risen to fulfil its glorious emblematic meaning. It was obvious to us all that he was realizing the beautiful poetic thought of Keats—that he "felt the flowers growing over him."

A few short months passed, and his and our anticipations were realized. He passed to that pure world where "all are equal"; that world of which one of our distinguished and honored Brethren said—

"We shall meet upon the level there, but never thence depart;
There's a mansion—'t is all ready for each zealous, faithful heart:
There's a mansion and a welcome, and a multitude is there,
Who have met upon the level, and been tried upon the square."

On the 10th day of December, 1856, our worthy Brother rested from his earthly labors, in the 77th year of his age; he having

*From the Mirror and Keystone.

been born on the 24th day of November, 1780. He died at Bennington, and on the 17th of December his remains were deposited in the grave by a large number of his Masonic brethren, a beautiful form of service being used upon the occasion which he had himself selected. He had been a Mason fifty-one years. Not long before his death he sent a brief and interesting autobiography to Mount Anthony Lodge, which I have appended to this address, and which this Grand Lodge will doubtless desire to preserve by publishing it with the proceedings of the present Communication. In addition to this interesting sketch, I have a strong wish to snatch from "the gnawing tooth of time," for the honor of his memory, some portions of a letter written by him to his worthy brother, our deceased Past Grand Master, during the heat of the former anti-Masonic excitement, which I find preserved upon that Grand Master's Masonic letter book. They read thus:

"BENNINGTON, July 28, 1831.

"MY DEAR BROTHER: I would not in any way accede to the proposition to resign our Charter, or in the least bow or bend to anti-Masonry, for I have yet faith to believe that Masonry has seen harder times during the dark ages, and under the reign of despots, than it now feels or will hereafter feel. I know that we have 'perils without and perils *within*,' and from 'false brethren'; but I do believe we are fully able to overcome them. We have not yet had to stand, as did Nehemiah and his adherents, with the sword in one hand, and the working tool in the other; or one half *watch and fight* while the rest labored; and until this be the case I shall not relinquish or renounce Masonry. I may have trouble in the Church upon that account, but as yet I stand unmolested. I have determined what *ground to take, and shall be excommunicated* before I renounce: for I do believe that as soon as the Lodge is properly purged of those who had never ought to have been made Masons, that it will rise in more than its former beauty, and the day will come when it will be esteemed an honor to be a Mason.

"The Lawrence motto I believe applicable—'Don't give up the ship.'

"Your affectionate brother,

"In fraternal bonds,

"ANTHONY J. HASWELL."

That letter has the true soul and spirit of faithfulness in it. Long may the acacia bloom upon the grave of him who penned it, and ever green be his memory in the hearts of his Brethren.

My Brethren: Reposing with faith and trust in that Supremely great and wise Being "to whom all hearts are open, and from whom no secrets are hid," and looking to Him for countenance and favor upon this, our interesting Annual Convocation, let us hope that this meeting may be a means of increased happiness to

each of us individually, and that it may be promotive of the best interests of an Institution which we all profess to respect and love.

PHILIP C. TUCKER,

BENNINGTON, January 14, 1857.

Grand Master.

REMINISCENCES OF ANTHONY J. HASWELL.

"I was admitted to the honors of Masonry in December, 1805, as a member of Montgomery Lodge, Dr. Wm. Patrick, Master, at Stillwater, N. Y. I removed, in 1806, to Granville, and united with the Lodge there, and had the pleasure of receiving instructions from our worthy and well beloved brother, Rev. Salem Town; our ages were about the same, and friendships were then formed which on my part have known no abatement.

"In 1808, I removed to Malone. The country was then new, and a Lodge was formed consisting of members from the then whole county, viz.: the towns of Malone, Bangor, Moira, Cateaugay, and Constable, and although the members were situated over so large a territory, our Communications were well attended, love and harmony presided, and our meetings were blessed in spite of prejudice that existed. In June, I was called upon to deliver an address, in which I attempted to explain the Carpet, and to show the beauty, design, and use of Masonry, as then and now understood by me; on a sudden I was interrupted by a man who was a total stranger to me, while I was attempting to show its supports, 'W. S. B. &c.' he cried out, '*I ask your pardon, young man; that is not true, it is false!*' I immediately cited him to the testimony of the Holy Scriptures, and went on without further interruption, and in a few months afterwards had the pleasure of taking him by the hand as a Brother.

"In 1810, I removed to Potsdam, when I united with a pleasant and well-informed Lodge, composed of members of several States, but their views and lives were one; here, as in Malone and other places, I acted as Tyler; here I delivered an address to a small but respectable Lodge and an opposing community, but Masonry triumphed over all opposition. I had previously been exalted to the Royal Arch Degree at Malone, and was chosen as Tyler of Northern Constellation Lodge, in which capacity I officiated until the year 1817. I returned to Bennington—saw the dissolution of Tabernacle Lodge, and the formation of Mount Anthony Lodge, of which I consider myself as an humble instrument, having spent several days in circulating the petition for the *Charter*, in which my name will be found. I was at that time appointed Tyler, and have held that place most of the time since, up to the present day. I have also served as Principal Sojourner for some time, and as Conductor in the Council of Royal Select Masters, until the Morgan conspiracy, since which time very little has been done in the Chapter, and nothing in the Council. From 1827 to 1831, the Lodge met occasionally, merely for the purpose of keeping up a regular organization: no business

was done, so many of our Brethren were fearful, that our meetings were discontinued from 1831 to 1847 or 1848, which was very wrong. In 1831, I was sent as a delegate from Newton Lodge to the General Convention at Montpelier, when we were so strenuously urged to resign our Charter, which we refused to do, my vote being cast with the ninety-nine against the cowards and traitors. In 1831, I was appointed District Deputy, which office I held until 1851 or 1852—was appointed delegate to the Convention for the re-organizing of the Grand Lodge and revising the Constitution and By-Laws, &c.

"Mount Anthony Lodge lay dormant until 1848, when by powerful exertion it was revived at the burial of Col. Martin Scott, since which time our meetings have been regular, and I have attended as frequently as was convenient for me.

"I have followed Masonry, as it were, through the Slough of Despond, and have seen its rising popularity; and my hope and prayer is, that it may rise still higher, and put on its beautiful garments, which it will assuredly do if the Brotherhood will do their duty—by each reforming one, beginning with himself.

"From 1815 to 1817, the Northern Constellation Lodge at Malone was, I think, under the best regulations of any that it has been my lot to become acquainted with; at an early day the bringing of intoxicating liquors into the lodge-room was forbidden, although at the time it was freely used by all classes. The Lodge was generally opened and closed by prayer; we had the minister of the parish (Ashbill Parmalee), two of his deacons, and several members of his church, with us, and I have frequently been called from my station to make the concluding prayer.

"I have seen an unfortunate Brother brought into this Lodge, stripped of his Masonic clothing, and regularly conducted out of the Lodge under a suspension for three or six months, for intemperance. The scene was affecting; every eye was filled with tears as we gave him the parting hand. At the expiration of the sentence he returned with such penitence that the stones in the street would have cried out against us had we refused to receive him.

"Brethren, 'the God of Peace be with you all.'

"ANTHONY J. HASWELL."

EXPELLED.

DEAR SIR AND BROTHER:—At a Regular Communication of Fentonville Lodge, No. 43, of Free and Accepted Masons, held June 3d, 1857, J. W. Richardson was expelled from all the rights and benefits of Masonry, for unmasonic conduct, and the same ordered published in *THE ASHLAR* and *Cincinnati Review*.

Yours, Respectfully and Fraternaly,

H. W. R. DONALDSON,

Sec. Fentonville Lodge, No. 43.

FOR THE ASHLAR.

GRAND LODGE OF IOWA.

DUBUQUE, June 8th, 1857.

DEAR BRO. WESTON: The Grand Masonic Bodies of Iowa have just closed their Annual Communications at Iowa City; they were generally fully attended, and evinced a highly prosperous condition of Freemasonry in the Hawkeye State.

The Grand Council of R. and S. Masters, elected Jas. R. Hartsock, editor of the *Western Freemason*, G. P.; Bro. T. S. Nairn, Dubuque, T. I. G. M.; Bro. H. Tuttle, Iowa City, C. W.; Bro. D. S. Warren, Iowa City, G. R.

The elected officers of the Grand Chapter, are,—

Bro. E. W. Eastman, G. H. P.; Bro. L. W. Bury, G. K.; Bro. A. Mansen, G. S.; Bro. D. S. Warren, G. Secretary.

The Grand Lodge met on Tuesday, June 2d, and was opened by the M. W. G. M. Dr. J. S. Sanford, of Keokuk, whose address was delivered on the forenoon of the same day, a copy of which I herewith send you. The Committee on the Grand Master's address, consisted of Bros. Gebhardt, Witter, and Jennings.

The Report on Foreign Correspondence, was read by the R. W. G. Sec'y, Bro. T. S. Parvin, and is a lengthy and elaborate document. Its greatest fault, if it has faults, is its great length; it, however, contained much valuable Masonic information, which, perhaps, could not have been compressed into a smaller compass. I send you a copy of the same.

J. S. Sanford was re-elected Grand Master, and Theodore S. Parvin, re-elected Grand Secretary.

Bro. Jennings, Scott, and Wood, were appointed a Select Committee on so much of the Grand Master's address as alluded to the death of Dr. E. K. Kane.

Bro. H. S. Jennings, in behalf of said Committee, submitted the following report, which was unanimously adopted:

"The Committee to whom was referred so much of the address of the M. W. G. M., as relates to the death of Dr. E. K. Kane, respectfully submit the following report:

"WHEREAS, It has pleased our *Great Grand Master* and *Almighty Father*, during the present year, to call from labor on earth, to refreshment in the Celestial Lodge above, our distinguished Brother Dr. Elisha Kent Kane, whose name has been rendered illustrious by his valuable contributions to Literature and

Science, and endeared to the memory of **Masons** by his devotion to the principles of our Order, and fidelity to its teachings, amid all the vicissitudes and adversities of his eventful life; therefore,

"Resolved, That in the death of Bro. Kane, society has lost a bright ornament—the nation, a valuable citizen—science, a distinguished votary—and the world a benefactor.

"Resolved, That the untimely death of our beloved Brother in the meridian of life, by a disease contracted in labors of fraternal love, is a loss to the world, equalled only by his more glorious gain; and while we, his countrymen and brothers, mourn and deplore our loss, we are admonished in whom reposes our mutual trust, and mourn not as those who have no hope.

"Resolved, That we extend to the venerable and distinguished sire and family of our departed Brother, the sympathies of faithful breasts, and will, with them, seek our consolation from that source from whence our Brother ever sought and found it.

"Resolved, That the R. W. G. Secretary be instructed to transmit to the Hon. Judge Kane, of Philadelphia, the father of our lamented Brother, and through him to the other members of his family, a copy of these resolutions."

There are in the State one hundred and twenty Lodges, including those under dispensation, about one hundred of which were represented. The utmost harmony and good feeling prevailed, and the work in the three degrees was exhibited, thereby enabling the representatives from the various Subordinate Lodges in the jurisdiction, to take home a uniform system of work. The most encouraging reports were received from every section of the State; not so much as to the amount of material being brought within the pale of our mystic tie, as the character of that material.

The Grand Officers elected for the ensuing year were publicly installed at the Athenæum, on Thursday afternoon, at which time the Grand Orator, Bro. J. C. Knapp, delivered an address.

On Friday, at high twelve, the Grand Lodge having completed all the work and business before it, sung in most admirable style Bro. Burns' farewell ode, and closed in utmost harmony, every Brother feeling that it had been truly good for him to be there.


Yours,

J.


During the last month a session of the Supreme Council, 33d, N. J. U. S., was held at the Masonic Temple in Boston.

EDITOR'S TABLE.


NOTICE TO THOSE WHO WISH TO DISCONTINUE THE ASHLAR.—We are making arrangements for the printing of the 3d Volume of *THE ASHLAR*, and as we have to determine what number we shall print, it is a matter of great importance that those subscribers who do not intend to take *THE ASHLAR* next year, should give us notice to that effect. All, therefore, who do not give us notice, we shall regard as subscribers for the 3d Volume, and make our arrangements accordingly.

 See the Article after the Editor's Table, entitled "The 3d Volume of *The Ashlar*—A Familiar word with our Subscribers."

STEEL PLATE ENGRAVINGS OF BRO. MICHAEL SHOEMAKER.—The first issue of next year (the September No.) will contain a beautiful steel plate engraving of Bro. Michael Shoemaker of Jackson, Past Grand High Priest of the Grand Chapter of Michigan.

 A new Chapter is about to be organized at Ypsilanti. Comp. John Gilbert is to be High Priest. We doubt not the new Body will prosper exceedingly. Ypsilanti has the right material, and Comp. Gilbert will make an excellent officer.

NEW MASONIC MAGAZINE.—We have received the first number of a new Masonic Magazine, published in pamphlet form at Carleton (St. John), New Brunswick. It is conducted by Bro. Edward Willis, and from the appearance of the number before us, we form a favorable judgment of its future success. Each number contains sixteen pages. Price, five shillings. In another part of this number will be found an article from the pages of the *Monitor*.

 Wm. H. Earl, Past Grand Master of New Jersey, died on the 19th of May last. He was three score and ten, and had led an honorable and exemplary life.

HAVE YOU PAID YOUR SUBSCRIPTION FOR THE ASHLAR?—If you have not, we hope you will do so at the earliest possible moment, as we are in need of money, and depend upon those who owe us for money to pay our indebtedness. We, therefore, earnestly request each Brother who owes us, to forward the amount of his subscription on the receipt of this, if he can possibly do so.

At the Annual Convocation of King Hiram Chapter, of Royal Arch Masons, assembled at their Hall, in the DeWitt House, Lewiston, Maine, June 5th, A. L. 5857, A. L. 2847, the following officers were elected for the ensuing year, viz.:

Thurstin Libby, M. E. High Priest; Joseph Covell, E. King; Augustus Callahan, E. Scribe; Joseph P. Gill, Capt. of the Host; Ivery E. Libby, Prin. Soj.; Samuel H. Wilson, R. A. Capt.; Alonzo Andrews, Treasurer; Charles C. Niebuhr, Secretary; John G. Cook, M. 3d Vail; Albert H. Small, M. 2d Vail; George Webb, M. 1st Vail; Rev. Robert Blacker, Chaplain; William Skelton, S. Steward; Jacob Herrick, J. Steward; Jacob B. Ham, Tyler.

ERRATA TO "A TALE OF THE SUPPRESSION OF THE ORDER OF THE TEMPLE"

—The following errors were overlooked in the issuing of this story:

January, Vol. II., No. 5, p. 216—For "*Catigan*," read "*Catejan*."

February, Vol. II., No. 6, pp. 241-2—Same error. On p. 244—For "*stone Philip into surrender*," read "*starve Philip until he surrendered*."

March, Vol. II., No. 7, p. 296—For "*Albretto Sevira*," read "*Albretto Scaria*."

April, Vol. II., No. 8, p. 336—For "*Cypress*," read "*Cyprus*."

June, Vol. II., No. 9, p. 472—For "*Archbishop of Abarro*," read "*Archbishop of Albano*."

OBITUARY.

MASONIC HALL, Berrien, April 8th, 1857.

WHEREAS, It has pleased the Supreme Grand Master and Ruler of the Universe, to call from labor on earth our worthy Brother, Chapel W. Brown, who departed this life on the seventh day of March, A. D. 1857, aged 63 years; and

WHEREAS, Although gone from among us, he is not forgotten, those with whom he associated will ever remember his kind and pleasant manner, and we will think of him, and cherish his name, when the world will have forgotten him; and when in council for the welfare of those who yet live, he will be remembered by us, and cherished as one who set an example worthy of being followed,—therefore,

Resolved, That, in the death of Brother Brown, the Fraternity has lost a worthy member—the wife, a kind and tender husband—the family, a loving and affectionate father—and the community, an upright and honorable citizen.

Resolved, That, as members of this Lodge, we offer our condolence and sympathy to the bereaved family and friends of our deceased Brother; and that, in compliance with his special request, and in discharge of the duty imposed by considerations of Brotherly love and esteem, we did on the ninth of March, 1857, proceed in a body, and paid the last tribute of respect to his memory, as prescribed by the usages of our Ancient and Honorable Order.

Resolved, That the foregoing preamble and resolutions be entered upon the Records of this Lodge, and a copy thereof be transmitted by the Secretary to the family of the deceased, and THE ASHLAR.

A. SMALL,
Secretary.

C. D. NICHOLS,
R. L. DUDLEY,
ADAM SMALL,
Committee.

The Third Volume of The Ashlar.

A FAMILIAR WORD WITH OUR SUBSCRIBERS.

The Second Volume of THE ASHLAR is drawing to a close. Although we have not yet completed arrangements with regard to the next year's issue, we desire now to say a few words to our subscribers on our prospects and plans. Our next number will contain an extended notice of the changes and improvements which we propose to make.

During the past year the circulation of THE ASHLAR has been much larger than during the preceding twelve months. The edition of the Second Volume was exhausted some three months since, since which time we have not been able to supply back numbers. While we contemplate this increase of patronage with thankfulness and pride, there are some things to cause us regret and disappointment. In the last three numbers of the First Volume, we published a notice calling on all subscribers who did not wish to take the Second Volume, to inform us of the fact, and stating that we should regard, as subscribers for the Second Volume, those of our old patrons who did not advise us to the contrary. This was the usual course, and the only one that we could, or can, pursue without material injury to ourself and our work. It is a herculean labor to establish a periodical like THE ASHLAR and obtain in twelve months the requisite number of subscribers to insure its further publication. It requires extensive canvassing, which involves a large outlay of money. The labor and expense necessary to get up a respectable list of subscribers, we bestowed upon our work the first year. If, at the end of the period, we had discontinued to all who did not immediately remit the amount of their subscription for the Second Volume, we should have had the labor of the previous year to perform over again, and the result would be that our subscription list, instead of being increased

fifty per cent. as it now is, would hardly exceed that of the First Volume. It is little, or no trouble, for each subscriber who wishes to discontinue, to drop us a note to that effect. On the other hand, for us to stop the number of each person who does not positively renew, would involve an amount of labor and expense each year which we could not afford, and which would greatly cripple our work at the present time. The course which we adopted, and which we shall pursue again this year, is that usually adopted by publishers, and is sustained by reasons, which, on the slightest reflection, must be obvious to every one.

These remarks have been called forth by the conduct of several Brethren which has resulted in a large pecuniary loss to us. Those who had not given us notice to erase their names from our books, we regarded as subscribers for the Second Volume. Not a few, we regret to say, took several numbers of the Second Volume, and then suddenly stopped the magazine by sending back a number marked "*refused.*" Some even took *six, seven or eight* numbers, and then discontinued, without thinking of compensating us for the numbers they had received. The result in each case cited was, that we lost *one copy* of the work, as the volume was broken and the remaining numbers were of no value to us. The pecuniary damage which we have sustained by Brethren discontinuing as we have described, is between *three hundred and four hundred dollars*. We do not suppose that any Brother intended that we should lose a cent on his account. Each probably acted under a mistaken idea, or without due consideration. It should be remembered that we have a large number of persons to deal with, and that a small loss on one we should not mind, but when losses are counted by hundreds they affect us materially. What we have suffered already by the cause indicated, we will put down to profit and loss without a murmur, but we wish to escape the evil in the future. It is for this reason that we have been thus frank and explicit with our readers.


It is our intention to make some improvements and additions to THE ASHLAR which will render the next volume more attractive than those which have preceded it. The first number of Vol. III. will contain a fine steel plate engraving of Bro. Michael Shoemaker, Past Grand High Priest of Michigan.

We shall in the next number speak more particularly of our work and its prospects.

and spitting in our Lodge-rooms. To so great an extent is this carried, that spittoons have to be furnished in abundance to preserve carpets; and officers, private members and candidates keep them in constant use. We hardly expect to see our own views on this subject adopted, as doubtless we are in a sad minority, but we would be rejoiced to see the Lodge which had prohibited the use of tobacco in its meetings. It would be the initiative in a good movement.

This subject is one which is not to be treated lightly. How frequently do we behold the Master while conferring a degree, take a quid of tobacco, even if he have to borrow it from the Senior Deacon, or some other member. Is this dignified and appropriate? Would you not be shocked to see the clergyman in the pulpit ask one of his deacons to give him a chew of tobacco, or see him stop to eject the black saliva from his mouth? We were once deeply impressed with a remark of our venerable Grand Lecturer which spake volumes. While lecturing with some Brethren in a Lodge-room, a member asked him to take a cigar. "I thank you," he replied, "I never smoke in a gentleman's parlor."

If tobacco must be used in our Lodges, let it be used in moderation, and by those who are not engaged in the work! Let Masters, Wardens and Deacons abstain from it long enough to perform their duties. If this should be done, much would be gained. We have spoken on this subject reluctantly, and from a sense of duty, and we trust our words will not fail to have beneficial influence.

 Of discussions in Grand Lodge, Bro. Barber, Grand Master of Arkansas, says:

"Meeting to consult for the common interest, we should put away all influences that would separate us from each other; all thoughts of effecting a result by other means than through the persuasion of that wisdom which has been transmitted to us by sure tradition from our fathers. This is no political arena, where intellectual battles may be fought and won; this is no forum for the exercise of ingenuity, chicanery and skill; this is no hustings for the appeals to the prejudices of the human heart."

LETTER FROM BRO. LEWIS CASS.

Anything emanating from the pen of Bro. Cass, respecting Masonry, will be read with interest in this jurisdiction and this section of the country, with which he has been intimately connected for many years. The following letter in reply to a note of the G. M. of Mass., inquiring as to the probability of the President and Cabinet being present at the inauguration of the Statue of Gen. Warren, on the 17th instant, appears in the Freemasons' Monthly Magazine:

WASHINGTON CITY, MAY 15, 1857.

MY DEAR SIR—I received your letter some days since, and immediately sent it over to the President to ascertain his determination about accepting the Bunker Hill Monument invitation, in order that I might communicate it to you. It was accidentally detained there, and in the multiplicity of business, the subject passed from my mind. I mention this to account for the delay which has taken place, as I should be very unwilling to have you suppose I had neglected any request made by you.

The President will be obliged to decline the acceptance of the invitation, of which I presume you are aware ere this. I should have been glad to revisit the old Puritan father-land upon such an interesting occasion, but the pressure upon me will deprive me of that pleasure.

I am glad to learn that the Masonic Fraternity is doing so well in Massachusetts. It is a green spot for the eye to rest upon. I consider the Institution admirably calculated to soften the asperities of life, and to encourage a spirit of philanthropy and good feeling among nations and individuals.

I am, dear sir, truly yours,

LEWIS CASS.

JOHN T. HEARD, Esq., *Boston.*

CUBIT.—A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities. There are two kinds of cubits, the sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimensions of the various parts of the temple are to be computed.—*Lexicon.*

THE GENERAL GRAND ENCAMPMENT.

We are indebted to Sir Knight Robert Macoy for a copy of the proceedings of the Grand Commandery of New York, in February last. The Sir Knights in the Empire State are in a highly flourishing condition, having nearly thirty Commanderies. The address of the Grand Master, J. W. Simons, expresses the following views of the General Grand Encampment of the United States, which we commend to the perusal of our readers, as they are fast gaining ground, and will, ere long, probably meet with general acceptance. "Regarding that Body," he says, "as the concentrated wisdom of the Order, and supposing it to be governed and impelled by a sincere wish to elevate and promote the usefulness of Templar Masonry, I have ever thought of it with feelings of ardent loyalty, and, as your records show, have endeavored, to the extent of my ability, to inculcate like sentiments by all my official acts. My acts and words were, however, based upon the theory just indicated; and if now they differ from the past, the extent of that difference is measured by the practical teaching of experience. Whence, I say that the last conclave of the Grand Encampment of the United States, as far as its actual results for the positive wants of the Order are concerned, was unsatisfactory and far removed from what I had anticipated from the means of information at its command during the long interval since its last meeting, and the energetic and faithful administration of its affairs by the Grand Master. With such dilatory legislation as theirs, we should not yet have emerged from the clouds and darkness of 1827. From a review of its proceedings during the past three sessions, and consideration of what it ought to, and might have accomplished during that long period, it would seem that like the OLD OAK that once held in its keeping the germ of future liberty, and which, having performed its trust, has now fallen to the earth to be remembered for what it once was—so the Grand Encampment, having apparently performed, in years gone by, all that it could for the real advancement of Templar Masonry, has ceased to march forward, and is content to rest on the labors long since performed.

"There seems, however, to be an unwillingness on the part of the General Grand Body to engage in the consideration of anything but the mere routine of business; hence in this enlightened

age, when men have the advantage of extended literary facilities, when general inquiry is awakened and knowledge more generally disseminated, our legislative bodies must keep pace with their constituents, or they fail to maintain that dignity and influence they ought to command; and hence, if the General Grand Encampment do not, in the future, make manifest a greater degree of industry, a more enlightened spirit of inquiry, they will lose the confidence hitherto reposed in them, and the somewhat premature action of Ohio will become general, with disastrous results to the unity and prosperity of the Body: the State Grand Encampment will come to be regarded as the proper and sufficient conservators of the Order, and the Grand Encampment, with all its clustering memories of the past, its proud station as the federal head of the Order, extending over the vast area of this republic, become a matter of history."

There can be but little doubt that the General Grand Encampment, as well as the General Grand Chapter, are on the wane, and that, ere long, they will cease to exist, or their powers will be very much circumscribed.

BEGGING MASONS.

In these days, when so many imposters are seeking aid of the Fraternity, the following extract from the Revelations of the Square, illustrating the deceptions practiced in former times, may not be uninteresting to our readers:

But to make the subject intelligible, said the Square, you must understand, that at this period begging Masons, and pretended Masons, abounded in this metropolis; and by their importunity gave the Treasurer a great deal of trouble. The Athol Lodges initiated unworthy persons for a trifling fee, and having furnished them with certificates, they converted their Masonry into a regular trade. If one of these men died in a lodging house, there was sure to be a fierce struggle among the survivors for his diploma. Others gambled away their certificates at all-fours or dice; and hence numbers of common beggars, who had never seen a Lodge, were spread over the country, soliciting charity on the strength of these documents. The Treasurers and Masters of Lodges were obliged, therefore, to exercise the utmost caution in their examinations, lest these unprincipled scamps should glean any hint which might be usefully employed in other places to favor their imposture.

This being premised, I proceed in my Revelations. The Treasurer *loquithur*.—

"About a fortnight ago," he said, "I was applied to by a Brother in deep distress, who described himself as a stonemason out of work. He was a man of medium height, neither tall nor short, with light hair, and a beard of a month's growth. His dress was a light-colored fustian jacket, with horn buttons, a long leather apron, with the skirts tucked under his belt to allow free motion for his legs in walking; and on his head a dirty white hat, with a broad brim and a low crown. Altogether, his appearance was that of a common working mason. He had a mallet in one hand, and a piece of rough stone in the other, and humbly begged relief.

"In the exercise of my discretionary power of relieving any indigent Brother to the amount of one shilling, without reference to the R. W. M., I proceeded to ascertain whether the applicant were really a Mason, for I had some doubts about his certificate. I was, however, soon satisfied on that point, for he met all my inquiries very adroitly.

"Your name is — ?" I said.

"John Wilkins," he replied; "or Lewis, if you like it better. But here, some would probably answer by using the word Caution."

"Then I am to understand that you are a Mason?" I rejoined.

"I am so taken and accepted," was his prompt reply.

"Where were you made a Mason?" I asked.

"His answer was perfectly orthodox, although it was accompanied by a sardonic smile, which indicated, if it did not absolutely express, knavery.

"What is that in your left hand?"

"If I answer as a *Free-mason*," he replied, "it is a rough ashlar or broached thurnel; but as a working mason I should say it is a boulder-stone."

"So far, so well," I thought; and said aloud, "Since you appear so confident, can you tell me what that stone smells of?"

"The rogue put it to his nose scientifically, and, with another smile, gave me a direct and proper answer.

"What recommendation do you bring?" was my next inquiry.

"The fellow knew his points, however he might become acquainted with them, and told me without the slightest hesitation. And being satisfied that he was a Mason, I gave him the shilling, and he thanked me, and went about his business.

"A few days afterwards, a poor shoemaker applied to me for assistance, with hammer in hand, apron before him, buttoned up to his chin, and an awl stuck in his girdle, which was fastened with a wax end. His hair was black, his face dirty, his hat divested of its brim, and fitting close to his head; ribbed worsted stockings, and shoes very much the worse for wear. Divested of his

apron, he might have passed for a respectable chimney-sweep, or a worn-out coal porter. Altogether he was a disgusting object, and redolent of the combined odor of stale tobacco and shoemaker's wax. He said he was on a tramp, and could not fall into work. He was averse to begging, as he had not been used to it, and the necessity was galling to his feelings. But being hard up, he was obliged to have recourse to the liberality of his Brother Masons for assistance.

"I asked his name, and he answered the question by inquiring whether I alluded to his paternal or his Masonic appellation.

" 'Your Christian and surname, sir?' I replied, sternly, for I was piqued at the fellow's pertinacity.

" 'James Patchett.'

" 'And your place of abode?'

" 'Faith,' said he, 'I can scarcely tell you that; for my whereabouts has been sufficiently diversified of late, but I was born and brought up at Hinckley, in Leicestershire.'

" 'You say you are a Mason,' I continued; 'will you do me the favor to describe the mode of your preparation?'

" 'Describe to *you*, sir!' he said, with some humor. 'Come, that is a prime joke. As if you did not know all about it! If you must have it, it was thus;' and he satisfied the inquiry correctly. 'Certes,' he added, 'I remember my initiation as well as if it had occurred only yesterday.'

"I then tried him with a few of Grand Master Sayer's quaint examination questions, and found him *au fait* even there.

" 'Will you give or take?'

" 'Both, or which you please.'

" 'Are you rich or poor?'

" 'Neither.'

" 'Change me that?'

" 'With pleasure.'

"The fellow knew his catechism, and I failed to puzzle him.

"Seeing in his hand a hammer," the Treasurer continued, "I asked him whether it had any moral or masonic reference.

" 'Call it a mallet, if you please,' he answered with a knowing smile. 'Crispin's hammer is the Mason's gavel, though one is made of wood, and the other of iron; but iron tools ——' and he gave me an orthodox illustration of the implement.

"I then observed, for the purpose of hearing his reply, — 'I see you wear an apron *out* of the Lodge as well as *in* it.'

" 'I belong to the Gentle Craft,' he replied, 'which is the designation of my *trade* as a cobbler, as well as of my *profession* as a Mason. The apron, sir, is common to both. I cannot, indeed, say much in favor of the whiteness or purity of my present badge, but, for all that, I may be as innocent as a new born babe,' laying a peculiar emphasis on the word *may*.

" 'You carry your awl about with you, I observe.'

"My *all*, sir,' he replied, 'is under my hat, and a shocking bad hat it is! and my *end* will soon overtake me, if not prevented by the exercise of your kindness and commiseration.'

"The fellow's ready wit amused me, and I freely tendered him the usual amount of relief, which he pocketed and took his leave.

"The next day I had another and very different applicant. He was a man of rather fashionable appearance, well dressed, and his brown glossy hair neatly arranged; a round hat, nearly new, tight pantaloons, with Hessian boots well polished and tasselled, and in his hand a dragon cane. He introduced himself by the aristocratic name of Walter Beauchamp, and apologized profusely for troubling me; but, he added, '*Necessitas non habet legem*;' and here I am—a free and accepted Mason in deep distress.'

"I was not at leisure to dally with this gentleman, and, therefore, I determined, after having ascertained that he was really a Mason, to relieve and dismiss him. I asked him successively—What is the first point in Masonry?—What is the chief point—the original point—the principal point—the point within a circle?' He answered these questions without the slightest hesitation or mistake; and I then said carelessly, to catch him tripping, if possible—'By the bye, supposing a Brother to be lost, where might we hope to find him?'

"He said nothing, but with his cane traced a square and compass on the office floor. I then asked him whether he had seen a Master Mason to-day?

"He laughed, and answered curtly by another question—'Do I see one now?'

"I was perfectly satisfied, and while I took out my purse, I inquired what was his trade or profession."

About a week after this interview the Treasurer met the same person who had pretended on a former occasion that he was a schoolmaster, and discovered that he had assumed the character of a carpenter. After some conversation which the Treasurer relates, he continues:

"The clever scamp chuckled over his reminiscences, and suddenly turning on his heel, and looking me full in the face, he said, in a half-whisper,—'By the bye, you don't happen to have such a thing as half a crown about you?'

"'Why? you impudent rogue—'

"'Stop a moment, if you please, dear Brother,' he said, with his usual quite smile and twinkle of the eye, accompanied by the most unruffled composure—'don't be impatient, I beseech you. I was about to add, that if you have such a thing to dispose of, I am ready to purchase it by communicating a secret which is worth its weight in gold.'

"This proposal," continued the Treasurer, "under the circumstances, I thought peculiarly insulting, particularly as the fellow

had assumed that remarkably knowing look which seemed to indicate that he intended mischief. I had no wish to be victimized; but as the risk was trifling in amount, even if I got nothing in exchange for my coin, I consented to the proposal, simply for the purpose of ascertaining how far the fellow's impudence would carry him; and while he pocketed the gratuity, I heard him mutter,—‘Well, you're a trump any how—you are—and no mistake! I will say that; and I'll not lose sight of you.’ And then he said aloud,—‘The secret I have to communicate is dirt cheap at half a crown. Listen to it:

“TAKE CARE WHO YOU ADMIT AS CANDIDATES, AND YOU WILL HAVE FEWER BEGGING MASONS.”

ACACIA.—There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Freemasonry. Some say it originated in the Jewish custom of planting a branch of *acacia vera* (gum arabic plant) on the grave of a departed relative; others in the custom of mourners bearing a branch of it in their hands at funerals. But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed amongst the Jews. The cassia is not indigenous to the soil of Palestine, and is only mentioned in Scripture as a fragrant herb or spice, the bark being used in unguents, and sometimes employed in embalming; and, therefore, if the legend refer to the branch of a real tree, it could be neither the cassia nor acacia; and this has given rise to the opinion that the branch or sprig is analogous to that alluded to by Virgil, in his description of the mysteries; and consequently was the olive. Others, again, doubt whether our acacia has any reference to a tree or shrub at all, but means the texture and colour of the Masonic apron which those Brethren wore which were deputed by Solomon to search for —, and simply refers to their innocence. If this conjecture be correct, they add, it corroborates the accuracy of the legend which says—“they took a sprig of cassia in their hands (with them);” rather than the version which marks the place of interment by it. I am inclined to think that the choice of the cassia, which is a kind of laurel, was founded on some mysterious reference which it was supposed to possess, either mythological or symbolical. However, great difficulties are to be surmounted before the truth can be ascertained.

—Rev. G. Oliver, D. D.

WRITTEN FOR THE ASHLAR.

MEMORIES OF HOME.

By Bro. S. C. Estlinburg.

There was a quiet, shady nook,
 A little green and grassy plot;
 A sloping hill, a babbling brook,
 A flow'ry mead, a lowly cot,
 Were all in view of this most sacred place,
 Which still my mem'ry fondly loves to trace.

I close my eyes. At once I seem
 To view again the beautiful scene;
 And Fancy paints a vivid dream,
 In which I live my youth again:
 I see again each shrub and flower, each vine and tree,
 Which were familiar long ago to me.

Again I hear the lowing herd,
 The lambkins bleating on the hill,
 The whistle of the wildwood bird,
 The murmur of the sparkling rill,
 The whispering foliage in each zephyr swell,
 Blent with the tinkling of the distant bell.

I fancy night, when all was still
 Save the low hum of insects near,
 Or clatter of the distant mill,
 While yet a child I loved to hear
 As I sat there, and watch'd the evening star
 Mount o'er the blue outline of hills afar.

Again I see my Father there,—
 My Father!—brave and noble heart!—
 Again I trace his silv'ry hair; . . .
 My treach'rous eyes!—the tears will start
 And dim the hallow'd vision, breathing truth
 And light and love,—bright memories of my youth!

My Mother, too, with tender smile
 And graceful form and angel eye,
 I see. Still let me gaze the while! . . .
 In faith I hear her gently sigh! . . .
 Oh, let me clasp her long-lov'd form once more! . . .
 The vision fades, . . . I am alone! . . . 'T is o'er!

Within that nook, beneath a stone,
 The ashes of my parents lie;
 The cot and mill are overthrown,
 The zephyrs o'er their ruins sigh;
 Upon the hill now stands a princely dome;
 A stranger's footsteps tread my childhood's home

INITIATION OF KING OF THE SANDWICH ISLANDS.

Bro. R. G. Davis, W. M. of the Lodge *Le Progrès de l'Océanie*, published in a communication to the *Freemason's Monthly Magazine* an interesting account of the recent initiation of his Majesty, Kamehameha IV., King of the Sandwich Islands.

"He was initiated and passed," says the account, "on Wednesday evening, January 14th, in the Lodge *Le Progrès de l'Océanie*, instituted at this place in March, 1843, under special powers, granted to Capt. Le Tellier, of the French ship *Ajax*, by the Supreme Council of France, at its Session of 18th of April, 1842, there being no Lodge here at that time.

"His Majesty, after his return from Europe, and before ascending the throne, had been desirous of joining in the Royal Art, from a favorable opinion entertained of it; but was prevented, from not having attained the lawful age. At the close of the last year, his application having been favorably received by the Brethren, it was acted upon in the usual manner, and a special Lodge was convened, as above stated, and opened at 8 o'clock P. M.; when His Majesty having been duly and truly prepared, was admitted, in due form, and initiated into the first degree of Masonry. The Lodge being called from labor, after a short recess, H. M. was then passed into the more honorable degree of Fellow-Craft; after which the Lodge and visiting Brethren retired to the *Hotel de France*, where a sumptuous Banquet had been prepared by order of the Lodge, in honor of His Majesty's initiation into their Body; the utmost conviviality and cheerfulness prevailed at the Board, the King being seated at the right of the W. M. and a distinguished visitor, high in the Order, on the left. After the health of His Majesty had been drank, several Masonic sentiments and addresses expressive of the occasion were given, and the company retired at a late hour, highly gratified with the occurrences of an evening, which had given so illustrious a Brother to our ancient Order.

"His Majesty having expressed the wish to render himself more fully acquainted with the two degrees by intercourse with a well-informed Brother, an officer of his household, his raising was deferred until the evening of February 8th, when a special meeting being again called at the Lodge-room, the Lodge was opened in the F. C.'s degree, when he passed his examination in open

Lodge, in full, on the two degrees he had taken, to the surprise and admiration of the Brethren present,—thus evincing the attention and interest necessary to such proficiency in the time elapsed. Having retired, the Lodge ascended to the third degree, when His Majesty was again admitted and raised to the sublime degree of a Master Mason. Seldom have I witnessed the impressive ceremonies of this degree, conducted with such solemnity,—the candidate, divested of all regal honors, standing before the large assembly of Brethren, many of them decorated with rich jewels, and all, in Masonic clothing,—gave the Lodge a striking appearance, and have left an impression on our minds not soon to be effaced—it was a lesson of humility, brought home to our hearts, but yet fancy conducted us through the long retrospect of the past, to him of old, Israel's King, by whom the Corner-Stone of the first Temple was laid. Surely a living essence must exist in Masonry, to enable it thus to survive, when empires have perished.

“Among the visiting Brethren on these two occasions, I may mention, His Royal Highness, Prince Lot Kamehameha, the King's brother, who, has been for some years a member of Hawaiian Lodge, No. 21 (chartered a few years since by the Grand Lodge of California, that being the only other Lodge on these Islands); His Excellency, R. C. Wylie, His Majesty's Minister of Foreign Relations and formerly a member of the Grand Lodge of England; Hon. D. L. Gregg, Commissioner of the United States; Gustave Reiners, Consul of Prussia; T. C. B. Rooke, Esq., Physician to the King, and Henry A. Nielson, His Majesty's Private Secretary. At half-past 11 o'clock, the Lodge having closed, the Brethren repaired to the Palace, by special invitation of the King, by whom they were entertained in a truly royal manner.”

 Judge Kane, in a recent letter, says of his son :

“His characteristic with us was his sensibility to conscientious impulse. It was this which carried him the second time to the Polar Sea, and had God spared him, would have made him return there again; for he believed, as none but the true-hearted can believe, that some of Franklin's party were still alive, and that it was his mission to reclaim them. He had a child-like fondness for the affections of home; but this, and zeal for science, and ambition for fame, and all else that could connect itself with motive, was subordinated to this one great conviction of duty.”

GRAND LODGE OF PENNSYLVANIA.—Of the proceedings of the Grand Lodge of Pennsylvania, we have had very little knowledge. The greater part of our information has been derived from the *Mirror and Keystone*, the excellent Masonic publication of Bro. Leon Hyneman. We have just received a small pamphlet of fifty pages, entitled "The Proceedings of the Grand Lodge of Pennsylvania," embracing the action of three or four Communications. We are pleased with this document, and hope others from the same region may come hereafter.

At the Annual Grand Communication the Grand Master, Peter Williamson, delivered an address, in which he said:

I have granted	14	Dispensations to	E., P. and Raise.
"	11	"	Pass and Raise.
"	4	"	Raise.
"	179	"	Pass the Chair.

I have signed 55 Grand Lodge Certificates for the amount of \$41,000 of the additional Masonic Loan.

Beside which, I have received and answered more than 300 letters from different places in the State, propounding questions, and asking advice on almost every variety of Masonic subjects.

In an appended note, the Grand Master gives some very good advice, which will apply as well out of his jurisdiction as in it. The habit of applying for Dispensations to initiate, pass and raise, without the candidate's waiting the usual length of time, has become too frequent. Bro. Williamson says:

"The applications for Dispensations to E., P. and Raise, have been numerous and importunate; but being long since convinced that our Temple doors yielded, already, too easily to outside pressure, and that in the exercise of this privilege, something more was required than the mere fact of 'being about to leave the State,' I have, with the exception of the few cases here noted, refused to give my consent, preferring rather to throw the responsibility of Initiation upon the Lodge, than to assume it myself, and afterwards, if circumstances would justify, dispense with the usual time required to Pass and Raise, or Raise only, as the case might be.

"I would here call the attention of the officers of the Lodges to the thoughtless manner in which, too often I fear, they attach their names to applications for this purpose, and urge upon them to be more cautious, and never recommend, without full knowledge of character, and other qualifications, a knowledge which at

all times is not easily obtained, especially of those from other jurisdictions, or places remote from the location of the Lodge, and hence in too many cases neglected altogether."

The Report of the Committee on Foreign Correspondence is mostly of a local character. We find no statistics respecting the number of Lodges or Masons in the jurisdiction. The Craft in Pennsylvania appear to be prosperous, and advancing the good cause.

UNIVERSAL MASONIC CONGRESS.

(Concluded from Page 436.)

SESSION OF WEDNESDAY, JUNE 13th, 1855.

Assistant Grand Master presiding. After a short session in the Hall of the Congress, the Brothers repaired to the Banquet Hall, in order and in silence.

The cloth having been removed, the Hall was tiled, labor resumed, and the Grand Master requested the Brethren to charge for a sentiment he was about to have the honor of proposing.

All being charged and in line, the Grand Master said:

Standing and in order, my Brothers. The health that I have the honor to propose is that of his "His Majesty the Emperor Napoleon III." We will join with it the "Health of her Majesty the Empress Eugenia, and of all the members of the imperial family." We will give, also, "A toast to France."

Illustrious foreign Brothers, these healths, so dear and so precious to us Frenchmen, are prescribed to us also by our regulations; but for you there is no obligation, you are free to abstain; to your hearts alone we make appeal. To his Majesty the Emperor NAPOLEON III., to that Sovereign whose first thought on ascending the throne has been the peace of the world and the union of the people; to that civilizer, who has taken up arms only to secure progress and civilization; to him who emulates the Grand Architect of the world, and who, as an ardent lover of Masonic principles, creates daily some humane institution. To her Majesty the Empress EUGENIA, that tutelary angel of the unhappy, who, each day, justifies the choice of her spouse. To all the members of the imperial family. To France, our beautiful country, to her heroic and generous people, who, after covering themselves with glory in combats, know how to appreciate the blessings of peace, and are happy to offer their hands to the other people whom they can call her friends.

1st Toast: "To the glory of the Emperor Napoleon III.; may our devotion prove our gratitude to him."

2d Toast: "To the Empress Eugenia, to her happiness, and to all the members of the imperial family."

3d Toast, and the last: "To France; to the union of the people."

The toasts were given with the most perfect regularity, and followed by a triple and energetic salute.

After which, the Grand Master President said :

Very Illustrious foreign Brothers, I know not how sufficiently to thank you for the warm and generous manner in which you have joined us in the sentiments just responded to.

Since we have been together, the most fraternal sentiments have reigned among us; always the same conformity of ideas; always the same desire to arrive at and assure the glory and the prosperity of the entire Order.

Our enemies, and unhappily the number of them is great, use every means to annoy us. They select words in our Constitution in order to bring on us odious calumnies, and attribute to us the cruel misfortunes of epochs which I need not repeat here.

Yes, the words Liberty, Fraternity, Equality, shine at the head of our Constitution, and we are proud of them; but those sublime words, traced on every page of the Gospel, that divine book, have they not always been employed, in all times, for a basis to the principles of our Order?

If misled and ambitious minds, seeking to deceive the people by speaking to them of liberty, have abused those sacred words, and tarnished them for a moment by fatal and sinister interpretations, ought we to efface them from our precepts? No! But especially, above all, and in grave and important circumstances, we ought boldly and sincerely to say how we understand those philosophic ideas; how we interpret and how we teach them, we, Masons, men of peace and union.

Liberty, that daughter of Heaven, that mother of civilization, that beautiful gem in the crown of man; the liberty we teach is not guilty of the wicked acts committed in her name.

To render to Cæsar that which belongs to Cæsar; to respect, practice and obey the laws of the country which we inhabit, is one of the first obligations which we prescribe to new converts. In order to be truly free, man, according to us, ought to learn to subdue his passions and practice virtue; he ought to labor in the slow but wise and rational progress of civilization; he ought to devote himself to the common good.

Equality, that which all Masons continually practice, is the right of each to aspire to all the functions and dignities, but not the right of obtaining them at will; it is the most worthy on whom they are bestowed. We are all Brothers, all are equal to labor in

concert for the common good; but each is to be rewarded according to his works and according to his merit.

Fraternity, that sentiment so sublime and so dear to our hearts, is not for us that vain word which the Utopian dreamers so much abuse. Fraternity is the sacred tie which unites us; it is the obligation of all Masons mutually to love and aid each other; it is a virtue more sublime than the charity preached in the profane world. Inspired by the love of our fellow-man, we share with our Brothers; we put, at the disposal of all, our purse, our arms, and our intelligence. We thus arrive at the realization of the most pure of the virtues which the Grand Architect of the Universe has inspired—the love of our neighbor.

Such are, Illustrious Brothers, the sentiments which animate us—they are yours—the eagerness you have shown in coming to join us, the free and sincere affection which you constantly manifest, is a proof that we are united by the same sentiments, and by the same principles and ideas.

The health of the Foreign Grand Bodies was then proposed, and also that of Prince Lucian Murat, Grand Master. Other toasts were proposed, the last of which was "All Masons, happy or unhappy, throughout the world."

At the session of the 14th of June, the following propositions were unanimously adopted to be submitted to the different Masonic Authorities.

1st. This Congress will only submit such measures, few in number, as bear the character of evident utility; are clearly defined, and in all cases manifest the greatest respect for the accepted and internal customs of each country.

2d. It is proposed to all Grand Lodges on the globe that no diploma shall be given to a Brother who has not attained the degree of Master Mason.

3d. The adoption of a standard form of diploma is proposed to all Masonic authorities. The diploma to be in Latin, with a translation in the national language; and to have also a testamentary formula, setting forth the desire of the recipient that after his death it may be returned to the Lodge from whence it emanated.

4th. A Permanent Commission of five members is hereby constituted. The Commission will have its seat at Paris, in the Temple of the Grand Orient. It is charged with the duty of forwarding to the various Masonic authorities the propositions and publications of the Congress; to keep up its correspondence; to receive all letters, communications or propositions emanating from the Grand Orient or Grand Lodges, or from individual Masons desirous of offering the fruit of their meditations to the Congress; in a word, all that may be deemed useful in forwarding its labors. And finally, they are to fix the time and place for the next meeting of the Congress.

Masonic authorities are in future to abandon the practice of constituting Lodges in countries where Masonic powers already exist.

Authorities having Lodges in the territories of other powers, should consent to these Lodges passing under the actual authority of the Grand Lodge having jurisdiction over the territory where they are located.

The Lodges are to be left to their own discretion, and the authorities of the countries where they are located should treat them with fraternal consideration.

6th. Before proceeding to the initiation of a non-resident, inquiry shall be made of the authorities of the country to which the candidate owes allegiance, except in well authenticated cases of emergency.

7th. Masters of Lodges, in conferring the degree of M. M., should invest the candidate with the words, signs and gripe of the Scottish and modern rites.

8th. This meeting, considering the apron as the symbol of labor, that it has always been an important symbol in Masonry, that it is in general use, proposes to decide—that in all Masonic assemblies the apron is indispensable.

9th. Convinced of the great utility of a regular and uninterrupted correspondence between the various Masonic powers, the Congress invites all Masonic authorities regularly to exchange copies of their printed proceedings.

10th. The Congress insists upon the necessity of certain central points in each country, for the reception of correspondence, whence it could be diffused throughout the jurisdiction.

MASONRY IN THE LOWER CANADIAN PROVINCES.*

At no period since the first introduction of Masonry into the Lower Provinces has the Order occupied so proud a position as it does at the present day. One hundred and seventeen years have elapsed since the Grand Lodge of Massachusetts granted a warrant for the holding of a Lodge at Annapolis, Nova Scotia, and since then, how many the vicissitudes through which the Fraternity has passed! But, to the warm-hearted Mason, trials and tribulations are but inducements to increase his zeal and animate his desire for the welfare of the Institution; and so it has been with the Masons of these Provinces—both of the present and pre-

* From The Freemason's Monthly Monitor.

THE
ASHLAR.



VOL. II.

DETROIT, AUGUST, 1857.

NO. XII.

THE ASHLAR—THE PAST, PRESENT, AND FUTURE.

With this issue we close the second year of our magazine. The success which attended our efforts during the first twelve months was but an earnest of what has followed during the term which has since intervened. During the past year we have increased our circulation one-half more than it was before, and some four months since we exhausted the edition, which experience has proved was too small to supply the demand. To the past, therefore, notwithstanding its severe labors and many and various petty annoyances, we look back with pleasure. There is one fact which affords us more than ordinary gratification. There is scarcely a place where we had a list of subscribers the first year, but that has furnished more patrons for the second volume than it did for the first. By the "hard times" we have been cramped, like almost every one doing business in the west, but the patronage of our work has been sufficient to carry it safely through.

As during the first year, so during the past, our labors have been severe and multifarious. Without the aid of an assistant, or travelling agent, we have had more to do than we could accomplish, except by an unremitted diligence, and constant exertion. Absence from home much of the time, and a pressure of business on our return, has frequently delayed the answering of communications, which would otherwise have been punctually attended to.

Since its commencement, **THE ASHLAR**, in typographical and mechanical appearance, has considerably improved, and we have the confidence to believe that its matter has met the approbation of a vast majority of its readers.

With a view to remove some of the difficulties under which we have labored from the commencement of our enterprise—to enlarge the usefulness of our magazine, and promote the interests of the Craft, we have made arrangements to issue **THE ASHLAR**, next year, simultaneously, each month, at Chicago, Illinois, and Detroit, Michigan. We shall have an office in each of those cities, the location of which will be announced in our next number. We have also secured the services of a competent young man, as assistant editor and office clerk, and employed a bright and reliable Brother as travelling agent. With their aid, we hope to make our work more attractive than it has been before, and to more fully perfect the plans which want of time, and a pressure of business, have heretofore prevented our carrying out, as was originally intended.

The third volume will be embellished with two or more fine steel-plate engravings. The first number will contain one of Comp. Michael Shoemaker, Past Grand High Priest of Michigan, and the second number, one of Bro. Jas. H. Hibbard, M. W. Grand Master of Illinois.

We shall endeavor, by aid of our assistant, to furnish, without entrenching upon our Masonic matter, articles and items particularly interesting to families; and shall publish some entertaining stories, even if we have to enlarge our Magazine to do so. In short, no effort will be spared to improve **THE ASHLAR**, and make it worthy the support of the Fraternity.

The improvements which we propose to make during the next year involve a large additional expense, which can be met only by a corresponding increase of patronage. Our work, successful as it has been, is only in its infancy. It is yet to be enlarged, improved

by more embellishments of various kinds, to meet the demands of the Craft. This cannot all be done in two or three years. A healthy growth is gradual. If our patronage increases as it has done, we want but another year to make the improvements which we have long had in view. While we give our best efforts to the great undertaking in which we are engaged, we appeal to our Brethren for patronage, with the confidence that they will respond favorably to that appeal, and lend that strong and ready help so necessary to place THE ASHLAR on a permanent basis.

To all our exchanges we wish prosperity and happiness, and we regret that the Acacia, one of the ablest and most interesting, has fallen by the wayside, and will not in the future appear on our table. It should have been better supported and lived longer.

May prosperity and happiness attend our readers, is our most ardent wish.

THE PROPOSED UNION IN NEW YORK.

We have laid before our readers the articles agreed upon by committees as a basis of union of the Grand Lodge of New York and the spurious organization formed in 1849, and also a slight sketch of the difficulties which lead to the formation of the new body. It was our intention, in this number, to discuss at considerable length the articles referred to, and the principles which they involve, but since our July issue, the proposed basis of union has been rejected by a large majority of the Grand Lodge, after a prolonged and able discussion, a full report of which, we hope at an early day to publish in THE ASHLAR. We shall, therefore, give but a brief synopsis of the main points on which we intended to write.

The body of which Mordacai Myers is the head, was the offspring of a disgraceful rebellion. Its organization was unsustained by any precedent of right, condemned by the Grand Lodge of New York, and has been denounced as irregular by almost every Grand Lodge in the country, and is recognized by none. It did not even begin its career under a semblance of legitimate authority; it has from the beginning stood before the world as a base pretender. We commence, therefore, with the fact that the new body is, and

has been from its origin, a clandestine body. In what way, then, can those acting under its authority, be brought within the pale of the true Grand Lodge, and placed on a equal footing with its members? There are two classes to be dealt with—those who were made Masons under the regular Grand Lodge, and previously to 1849 acknowledged its authority, and those who claim to be Masons by virtue of the degrees received under warrants issued by the spurious organization. The former were members in regular standing, and have been expelled. We see no reason why they may not be restored to the rights and privileges of which they have been deprived, by a simple vote or resolution of the Grand Lodge, as in the case of any member who has been suspended or expelled; but in dealing with the other class an entirely different course must be pursued.

Those who received the degrees under the spurious body, *never were regular Masons*—never gave nor owed allegiance to the Grand Lodge of New York—never assumed any obligations binding themselves to obey its mandates or recognize its authority—never bound themselves in any way to stand by the ancient land-marks of our Order, or to live by its precepts and its teachings. We say they never assumed any moral obligations of the kind, for there was no power under which they acted that could demand a binding acknowledgment of them. Could such men be healed or made regular Masons by a resolution of the Grand Lodge declaring them to be such? If so, then we see no reason why any man cannot become a member of the Order in the same way. Why could not the negro or "Colored Lodges," be made regular by a vote of Grand Lodges declaring them so? Why could not Kossuth, when he wished to join our ancient and honorable society in the most speedy manner, have been transformed into a genuine Mason by a vote of the Grand Lodge of Ohio? Indeed, why cannot the Grand Master make Masons at sight, without conferring the degrees, by his simple declaration? In the consideration of this matter, we must be careful not to confound it with cases in which the degrees are conferred under color of legal authority. To illustrate: Suppose a Grand Lodge issues a charter under which a subordinate body confers degrees, and then there is discovered to be some technical defect which really invalidates the charter; or suppose, the Grand Lodge, in issuing a charter, inadvertently violated some of its legal provisions. In

either case, it might mend all defects by vote or resolution, for they were technical merely, and were the laches of the Grand Body.

Under the view of the case as we have presented it, there is but one way to bring within the Masonic fold those who have received degrees under the Clandestine Body. They should pass through the forms and ceremonies of the several degrees, so far at least as to place them under the same moral relations to the Grand Lodge, which are borne by those made under its authority. This much, at least, should be done. Any shorter process would make a farce of our Institution, and set a precedent of the most baneful kind.

The articles of union proposed were not only in direct violation to the principles which we seek to maintain, but they sought to place on an equal footing with the officers of the Grand Lodge, those who had held office in the spurious body, and even to make the edicts and laws of that organization as valid and binding as those of the regular Grand Body. "The proceedings of either body," says one clause, "in their legislative and judicial capacity, where they do not conflict with each other, are hereby confirmed." "That all Grand officers," says another clause, "and Past Grand officers of both bodies, shall be considered as Past Grand officers, and recognized as such," &c.

The position in which the "Articles" place the Grand Lodge, is indeed humiliating, for they place the spurious body on an equal footing with it, and regard one party as regular and genuine as the other. It is indeed strange that such a basis of union should have been approved by intelligent Masons, especially after their Grand Lodge had been sustained, and the rebellious party had been denounced, by almost every Grand Lodge in the world.

The expedition of their violent love
Outran the pauser reason,

and in their desire to restore peace and harmony, they overlooked what was most essential to the consummation of their wishes.

In another place we give the proceedings of the Grand Lodge at its recent Communication, when the articles were discussed and rejected by a vote of *seven hundred and eighty to two hundred and forty-seven*. The result is a source of much rejoicing. It is desirable that the difficulties in the Empire State should be adjusted—that the spurious bodies (there are two) should cease

their existence. Such a consummation is devoutly to be wished, and every honorable and legal means should be employed to promote it. But if harmony cannot be restored—if the difficulties cannot be adjusted—if the Clandestine cannot be brought under the control of the Grand Lodge, without compromising the dignity of that body and impairing its authority, without a total disregard of the fundamental principles of the Institution, and a slighting or violation of the moral obligations voluntarily assumed by its members, then better would it be that the difficulties continue, even if the Grand Lodge fall a victim in the controversy, and the Order in New York be disbanded for years to come. But no such result is anticipated, or hardly possible. The slightest compromise of its authority will only subject the Grand Lodge, in the future, to new dissensions and fresh humiliations. Its only course is to maintain the high position it has assumed, and which has been sanctioned by its sister Grand Bodies throughout the globe. Let it pursue any other course, and it may soon sadly realize how “even-handed justice commends the ingredients of the poisoned chalice to our own lips.”

TOURNAMENT OF KNIGHTS TEMPLARS.

Our readers, perhaps, are not aware that in these days of peace and fire arms, the members of our illustrious and magnanimous Order of Knights Templars, in imitation of the feats of by-gone days, try their skill at *tilting*, somewhat after the fashion of olden times; yet such appears to be the case. We take the following from a Richmond (Va.) paper:

“The Tournament by Richmond Commandery, No. 2, of Knights Templars, took place yesterday at the Agricultural Fair Grounds. The Knights formed at Mason’s Hall at 10 o’clock, and after waiting a short time, till the deputations from other sister cities joined them, set out for the Fair Grounds, proceeding down Franklin to Nineteenth street, down that to Main street, and up Main street to the Grounds selected for the contest. There was about seventy-four in line, and the procession was the “observed of all observers.” On the Grounds an immense number of ladies and several hundred of the sterner sex had assembled to witness the proceedings. After the grand entrée by the Commandery,

and music by the band, E. Sir Knight John Dove proceeded to deliver a chaste and beautiful oration, which we feel disappointed in not being able to furnish our readers with.

"At the conclusion of Dr. Dove's oration, and a spirited tune from the band in attendance, the three principal officers of the Commandery took their respective positions, as judges of the contest. At the same time the Sir Knights intending to enter the list were formed in line, under the direction of the Herald, when Sir T. P. August, Herald, proceeded to deliver the charge to the contestants. This was done in Col. August's usual graceful and effective manner, and was well received. The following Sir Knights entered the lists:—James R. Crenshaw, R. W. Wyatt, Hugh W. Fry, jr., Samuel P. Mitchell, F. C. Weisiger, Powhattan Weisiger, D. T. Williams, James H. Hackett, H. J. Barnes, Joseph C. Hall, J. M. Langhorne, B. M. Harris, H. B. Dickinson, M. S. Langhorne, J. H. Davis, P. O. Sims, and D. A. Weisiger—in all 17.

The tilting then commenced with the following result, each Knight having three rides:

No. 1.—James R. Crenshaw	.	.	.	.	.	T.	R.	T.
2.—R. W. Wyatt	.	.	.	.	.	R.	T.	R.
3.—Hugh W. Fry, jr.	.	.	.	.	.	M.	M.	R.
4.—Samuel P. Mitchell	.	.	.	.	.	R.	R.	R.
5.—F. C. Weisiger	.	.	.	.	.	M.	M.	T.
6.—Powhatan Weisiger	.	.	.	.	.	T.	R.	T.
7.—D. T. Williams	.	.	.	.	.	T.	M.	T.
8.—James H. Hackett	.	.	.	.	.	T.	M.	R.
9.—H. J. Barnes	.	.	.	.	.	R.	R.	R.
10.—Joseph C. Hall	.	.	.	.	.	M.	R.	M.
11.—J. M. Langhorne	.	.	.	.	.	M.	M.	M.
12.—B. M. Harris	.	.	.	.	.	T.	R.	T.
13.—H. B. Dickinson	.	.	.	.	.	M.	T.	M.
14.—M. S. Langhorne	.	.	.	.	.	M.	R.	T.
15.—J. H. Davis	.	.	.	.	.	R.	T.	R.
16.—P. O. Sims	.	.	.	.	.	M.	M.	R.
17.—D. A. Weisiger	.	.	.	.	.	M.	T.	T.

"Sir Knights Mitchell and Barnes each having taken the ring three times successfully, it became necessary for them to ride again, in order to decide who was the victor. In the trial Sir Knight Mitchell took the ring, while Sir Knight Barnes only touched it. The former was therefore declared the victor. The Herald afterwards made proclamation of his name, and he being presented to the M. E. Grand Commander, who handed him an elegant Maltese sword as the prize of victory.

"After another very sweet air had been discoursed by the band, the crowd dispersed, and the Knights returned to Mason's Hall.

"At night there was to be a grand ball, when the victor would present the Queen of Love and Beauty, assisted by the Herald. The orator would then proceed to crown her, and would doubtless use some very pretty and appropriate language in so doing. That with the music and dancing to follow, would wind up the day's festivities."

BY-AND-BY.

[*Selects.*]

There is an angel ever near
When toil and trouble vex and try,
That bids our fainting hearts take cheer,
And whispers to us—"By-and-by."

We hear it at our mother's knee;
With tender smile and love-lit eye,
She grants some boon, on childish plea,
In these soft accents—"By-and-by."

What visions crowd the youthful breast—
What holy aspirations high
Nerve the young heart to do its best,
And wait the promise—"By-and-by."

The maiden sitting sad and lone,
Her thoughts half uttered with a sigh,
Nurses the grief she will not own,
And dreams bright dreams of—"By-and-by."

The pale young wife dries up her tears,
And stills her restless infant's cry,
To catch the coming step, but hears,
How sadly whispered—"By-and-by."

And manhood, with its strength and will
To breast life's ills and fate defy,
Though fame and fortune be his, still
Has plans that lie in—"By-and-by."

The destitute, whose scanty fare
The weary task can scarce supply,
Cheats the grim visage of Despair
With Hope's fair promise—"By-and-by."

The millions whom oppression wrongs
Send up to heaven their wailing cry,
And, writhing in the tyrant's thongs,
Still hope for freedom—"By-and-by."

Thus ever o'er life's rugged way,
This angel, bending from the sky,
Beguiles our sorrow day by day,
With her sweet whisperings—"By-and-by."

FROM THE MIRROR AND KEYSTONE.

GRAND LODGE OF NEW YORK—ARTICLES OF UNION
REJECTED, &c.

The Annual Communication of the Grand Lodge of the State of New York was opened in ample form on Tuesday evening, June 2d, some three hundred and forty Lodges being represented, being by far the largest delegation ever known.

The address of the M. W. Grand Master, the Hon. John L. Lewis, jr., was, as all his papers are, admirably written, and in a masterly manner embraced all the leading topics of interest to the Fraternity, whether domestic or foreign.

The Grand Secretary's Report showed a receipt of \$14,753.42 during the year, and the Grand Treasurer's an expenditure as follows:

Pay of Delegates	\$6,698.61
Charity	2,510.75
Salaries	2,243.75
Printing	1,174.37
Appropriations	1,010.00
Rents	527.00
Incidentals, Postage, &c.	421.86

\$14,586.34

Leaving a balance on hand, in cash and stocks, of \$8,630.04

After the reading of the address of the G. M., and the reports of the G. Secretary and G. Treasurer, which were severally referred to a special committee, the business of the first evening closed with an ineffectual attempt of the D. G. Master Macoy, to rescind the following resolution, offered by the R. W. Bro. Tisdall, in 1852, and which was considered as a test vote on the proposed basis of union: "*Resolved*, That such Lodges whose warrants were forfeited for acts arising out of the difficulties of 1849, not yet surrendered to the Grand Lodge, unless surrendered within thirty days, shall be, and are, hereby declared forever annulled, and incapable of being revived." The proposition was rejected by a vote of 481 to 167.

Wednesday, the second day, after the appointment of the standing committees, was taken up almost exclusively in discussing the proposed basis of union, all the papers connected with

which were finally referred to the Committee on the Condition of Masonry, who, on Thursday morning, reported adversely, clearly pointing out its unconstitutionality, and winding up with a resolution to that effect. The debate was most exciting, and was not terminated until 5 p. m., having been participated in, on the part of the opponents of the measure, by Wor. Bros. P. P. Murphy (G. H. Priest of the State), Judge Johnson, of Schenectady, Hon. John D. Willard, Rev. Bro. Vogell, of Rome, who tore to shreds the piece of patchwork, and was on the part of the projectors of the scheme defended as well as the nature of the case admitted, by Bros. Macoy, Simons, and others. On a call by Lodges, 229 Lodges voted in the affirmative on the resolution of of the Committee on the Condition of Masonry, and 74 in the negative; the total vote being 780 for, and 247 against. The evening session was occupied by the election of Grand Master, which was by acclamation, and of D. G. Master.

Friday morning the election was continued, and the remaining officers elected. The complete list is as follows:

John L. Lewis, jr., Penn Yan, G. Master.

R. Macoy, New York, D. G. Master.

F. M. King, Port Byron, S. G. W.

Benj. H. Austin, Buffalo, J. G. W.

James M. Austin, New York, G. Secretary.

Chas. L. Church, New York, G. Treasurer.

Rev. Salem Town, Aurora, Rev. John Gray, West Point, Rev. R. L. Schoonmaker, Vischer's Ferry, Rev. H. C. Vogell, Rome, G. Chaplains.

Wm. H. Drew, Buffalo, G. Lecturer.

D. H. Van Sice, New York, G. Pursuivant.

Sewal Fisk, New York, G. Tyler.

During the afternoon a splendid service of silver was presented by the Grand Lodge to M. W. P. G. M. Evans, as a tribute of respect and esteem for his services as Grand Master. The remarks of the Grand Master in presenting the same, were most happy—indeed, most eloquent—and quite overpowered the worthy recipient, who declared his inability to give full expression to his feelings.

The Committee on the Condition of Masonry brought in a report on the effects of an appeal from the sentence of suspension or expulsion by a Subordinate Lodge, in which the position we

assumed in our article on that subject on the 19th of November last was fully sustained, and the false doctrine that "when an appeal has been taken from the decision of the Lodge, the sentence is held in abeyance, and cannot be enforced," was blown to the four winds of heaven.

Saturday morning the Grand Lodge re-assembled at 9 o'clock, when, on motion of Wor. Bro. P. P. Murphy, a committee of five were appointed to receive any propositions or suggestions that may be presented to them by any members of the Grand Lodge, or others, with a view to restore harmony, &c.; and on further motion of the same distinguished Brother, the resolution offered by R. W. Bro. Tisdall, in 1852, in reference to forfeited warrants of Lodges, alluded to above, was rescinded.

The Chairman of the Committee on Foreign Correspondence, R. W. Bro. F. M. King, presented the following resolution, as embodying the views of the committee upon that portion of the Grand Master's address in reference to Pennsylvania:

"*Resolved*, That until the Grand Lodge of Pennsylvania shall recognize this Grand Lodge, and accord to, and treat her members and constituents with the respect and fraternal courtesy due to all Masons and Masonic bodies, all Masonic intercourse between that Grand Lodge, and the Grand Lodge of New York, be, and is, hereby suspended; and the Subordinate Lodges in this jurisdiction are hereby forbidden to permit the visitation of Masons hailing from that State, until the recognition shall take place."

The resolution was *unanimously adopted*.

An attempt was made to have the Independent Grand Lodge of Canada recognized, but the Grand Lodge resolved to maintain the position it assumed last year; therefore, the relations between the Grand Lodge of New York and the Provincial Grand Lodge remains as heretofore.

On motion of M. W. Bro. Evans, an amendment to the Constitution was offered, having for its object the restoration of Past Masters prior to December, 1849, but giving them only a collective vote.

During the session, twenty-four new warrants were granted.

EDITORIAL CORRESPONDENCE.

SAINT PAUL, Minnesota, June 21st, 1857.

Since my last letter, dated at Milwaukee, I have travelled a considerable distance, as the date of my letter shows. I left Milwaukee by way of the Mississippi Railroad, which has its western terminus at Prairie du Chien. My ideas of Wisconsin had been derived from frequent journeys over the lake shore road, and I was therefore most pleasantly surprised on my recent exit from the commercial metropolis of the State. It has seldom been my lot to behold scenery more beautiful than that which meets the eye of the traveller between Milwaukee and Madison. Free from the monotony of the western prairie, the uneven surface of the land, rich and thickly covered with wood and foliage, affords a constant and pleasing variety, while the beauty of the scenery is enhanced by crystal lakes and lively streams.

I visited several places on my route. At the beautiful village of Waukesha, I was kindly cared for by Bro. Jas. H. Magoffin, who introduced me to many of the Brethren. At White Water, a pleasantly located town, with fine streets, lined with beautiful trees, I was welcomed by Bros. P. H. Brady, and L. R. Humphrey, two warm-hearted Brothers, whose efforts are untiring in behalf of the Craft. I also stopped at Palmyra, a few hours, where, by the kindness of Bros. Weed and Turner, I was able to make the acquaintance of several intelligent and well-informed Brothers. I passed one day in the flourishing city of Janesville, and had the pleasure of meeting Brethren in the Lodge, and seeing a candidate initiated. Here, I was fortunate enough to meet Bro. Pulford, P. D. G. M. To Bro. C. C. Cheney, for kind attentions, I would return thanks.

From Janesville, I went to the Capital of Wisconsin. The praises of this place have been told in eloquent language, and sung by the poet, till the name of Madison is familiarly known in every section of the country. I saw it under the most unfavorable circumstances. The rain fell almost the whole time I was there, and the streets were exceedingly muddy; yet, the beauty of the place appeared to be such as has never been adequately described in print. Situated on a strip of land between two lakes skirted with trees and foliage; with an undulating surface which affords

many beautiful situations for every variety of building, from the stately mansion of the "merchant prince," to the humble cottage of the laborer; with broad streets, lined with symmetrical rows of trees; with a finely wooded park, in the centre of which stands the capitol—an elegant stone structure; with many elegant private residences, of various styles of architecture, appropriately located where nature had furnished inviting sites; with fresh breezes and pure air—Madison stands unrivalled by any other city in the West, for beauty of scenery and natural advantages, But I have not time to dwell on these pleasing features.

The city of which I have just spoken contains a large number of Masons, possessing warm hearts and intelligent heads, among whom I may mention Bros. J. W. Hunt, Dr. Chittenden, and Bush. Their zeal for the promotion of the interests of the Craft is worthy of imitation. I met with the Chapter in Madison, and had the pleasure of seeing Comp. Baird, Grand Master, confer the degrees of Past Master and Most Excellent Master.

I should not forget to mention the Capitol House, where I found clean and comfortable quarters and obliging landlords.

I reached the Prairie du Chien on Wednesday last, and took a steamboat for La Crosse, at which place I arrived in the evening. It is a flourishing town, with three thousand inhabitants, situated in Wisconsin, about one hundred and sixty miles from Dubuque, and two hundred from St. Paul. Here, I was welcomed by Bro. Hubbard, who introduced me to many of the Brethren of his Lodge, which numbers about eighty.

Notwithstanding the cold, stormy weather which has prevailed, travelling on the Mississippi has been pleasant—at least to me. The river is swollen by the recent rains, and its large volume rushes impetuously on, between the high bluffs which rise from its banks, with their sides covered with a bright green, which looks inviting, even to the fairies. It is such features as these—the mighty river and the towering hills—which inspire us with reverence for the Deity, and cause us to bow in humble adoration before his mighty works. Man may build stupendous monuments of his genius and skill, which will endure for ages the admiration of all who behold them, but they sink into insignificance beside the sublime handiwork of the Supreme Architect of the Universe, which makes us realize how weak and ignorant we are, and how much need there is to implore the aid of the Most High in all our great and important undertakings.

I arrived at this city on Friday, and secured a room at the large and elegant first-class hotel, the Fuller House. Of all the places which I have seen in the West, I consider St. Paul, at the present time, most inviting. Four years ago it had *three thousand inhabitants*—now it has *eleven thousand*. It is beautifully located, on an excellent site for a large city, and is surrounded by a rich, fertile country of prairie land. For the bustle and activity of its people, it is unsurpassed. New buildings are rising in every direction; hills are disappearing beneath the hand of the workman, and valleys are fast “filling up.” Almost all the streets are rendered hardly passable by the improvements in grading, pipe-laying, sewer-making, &c., &c., which are now going on. There is one singular feature which attracts a stranger's attention. The city is situated, as it were, on a great rock. Dig down a foot, in almost any part, and you come to solid stone. This, however, is of such a nature that it can be easily blasted and removed, and hence a great portion of the cellars in the city are in the solid rock. The stone which is removed is often used for the building. Thus “two birds” are killed with one stone. In making the cellar the workman obtains material for the walls of the house.

St. Paul is remarkably healthy. Fever and ague are never contracted here. The great objection made to the city, as a residence, is the long and extremely cold winters. The thermometer often falls to 30° or 40° below zero; but the air is very dry, and those who are warmly clad experience little inconvenience from it. Although the winters are long, they are usually attended with fine weather and excellent sleighing for several months.

Everybody who visits St. Paul, goes ten miles further up the river to the Falls of St. Anthony. I rode up there last evening to visit the Lodge. “The Falls” are rather diminutive, and hardly worth the cost of a trip to see them, but the scenery between the two Saints, and a sight of Minneapolis, amply repays a traveller for his time and money. The last named town has grown up during the last two years, and will, without doubt, be a place of much importance in a short time. It has already two or three thousand inhabitants.

The Craft, at St. Anthony, are in a very flourishing condition, under the guidance of Bro. Reynolds, W. Master and Past Grand Secretary. I had the pleasure of meeting with the Lodge and seeing Bro. R. confer the second degree.

I need hardly say that the Fraternity in St. Paul are numerous, and in a flourishing condition. For zeal and intelligence, they are not surpassed. Bro. A. C. T. Pierson, Grand Master, is indefatigable in his endeavors to promote the interests of the Order, and has spent much time and money for that purpose. His heart is large, and his head is filled with Masonic lore. From him I received a warm welcome. May his labors be attended with the same success in the future as they have been in the past!

Among the Brethren of Minnesota, Bro. I. P. Wright stands as a bright and shining light. P. M. of Ancient Land-mark Lodge, he has given his time and money for the benefit of the Craft. His claims to the kind regard of his Brethren, are not based merely on his past services and his accurate knowledge of the ritual and Masonic jurisprudence; with these he unites a generous disposition and a noble heart, which cannot but endear him to all who know him intimately. There are many others whom I might appropriately mention, did time permit.

The Fraternity here are about to erect a magnificent Masonic Hall, which will do them credit, and be an ornament to the city. It will be in the very heart of the town. The cellar is already dug, and we hope to learn by another year, that the cap-stone has been adjusted.

St. Paul boasts of one of the finest hotels in the country—the Fuller House. For elegance and comfort, it can hardly be surpassed; and by the kind attentions of the conductor, Bro. E. H. Long (also a Companion and Sir Knight), every traveller is at once rendered comfortable and contented.

WEDNESDAY, June 24th, 1857.

I am now on board the steam wheel boat *Bazil*, on the Mississippi River. If this is a fair specimen of the poorer sort of craft on this river, I advise travellers to shun them.

Monday evening I visited St. Paul Lodge, and was much gratified to see Bro. Wright work in the East.

Yesterday I stopped at Hastings, which is a flourishing little town, and has a goodly number of Brethren. I have just left Red Wing, where there is a Lodge and about twenty members of the Order.

My next stopping place will be Winona.

A. W.

BIGOTRY IN MASONRY.

[EXTRACT FROM AN ADDRESS OF BRO. E. H. ENGLISH, GRAND ORATOR, DELIVERED AT PINE BLUFF, ARKANSAS, DECEMBER, 1864.]

There is another character destitute of the true spirit of *brotherly love*, which demands a passing notice. Though not much of a believer in that so-called *science*, I will exhibit him by a *physiognomical* portraiture. A line drawn from the opening of the ear, perpendicularly, to the top of the cranium, and from thence carried forward to the root of his nose, produces an acute angle of about *twenty-two and a half degrees*—showing a meagre development of the reflecting, comparing and reasoning organs, and a destitution of benevolence and veneration. The posterior division of his head is large, exhibiting a fulness of the animal organs. He attaches vast consequence to peculiar forms and ceremonies; adheres with bitter tenacity to the *dogmas* of his own *creed*; fancies that he professes the only *faith* on earth entitled to any respect; and that all persons preferring a different *religion*, are criminally ignorant, or wilfully hypocritical and deserve to be *roasted alive*, and sent to the Devil for their obstinacy. Should he ever be so fortunate as to reach the good world, he will doubtless be much surprised and deeply mortified to find any one there who differed with him in opinions. Perhaps if he were lodged on some bleak mountain of the cold moon, and chained, like Prometheus, to a barren rock, where his narrow views could be circumscribed by a *cramped position* for a few centuries, the punishment would be well adapted to his uncharitable nature, and liberal sentiments! It is scarcely necessary for me to announce to this intelligent audience the name of the character whose portrait I have attempted to sketch—"BIGOT" is written in large letters upon his unfascinating front!

When a man so unfortunately organized gets into a Masonic Lodge, it is almost impossible to breathe into him the spirit of *brotherly love*, and to prevent him from manifesting, *even there*, his unharmonious *sectarian* prejudices. *Masonry*, like the great provision of the Bill of Rights, permits every man to worship God according to the dictates of his own conscience. She allows each of her members, as an *individual*, to adhere to his own peculiar faith; but as a *Mason*, he is to know no *creed* except that which embodies a few *general truths* which command the approbation of all rational men, and about which there can be no controversy!

The *Christian*, the *Jew*, and the *Mahometan* clasp each others' hands, from the *triple triangle*, and turning their faces toward the expanded *arch* of heaven, breathe in unison the *name* of the *one TRUE and EVER-LIVING GOD*, who supplies the lamp of day with light, and causes all the starry hosts to proclaim in voiceless eloquence His universal dominion!

Is it possible, says one, that you permit men to become *Masons* who do not acknowledge the *divinity* of the *Saviour*? My dear sir, do you not yet understand that *Masonry* is not a *religious* but a *charitable* institution?

But, says the objector, *Christianity* is the very essence, and embodiment of *charity*.

This is doubtless true of the *Christianity* of the *Bible*; but is it equally true of the *quasi-Christianity* which has been practiced by multitudes of men? Have not thousands upon thousands of devout believers in the *divinity* of *Christ*, been burnt at the stake, tortured upon the rack, and hunted like foxes into dens and caves, by men professing a belief in the same *divinity*, because of a difference of opinion between them in reference to *non-essential dogmas* of faith? The student of history is challenged to produce, from the chronicles of the past, a similar accusation against *Masonry*!

My *Christian* friend, suppose you were sinking beneath the waves of the Ganges, and were to raise your imploring hands and cry for help, would you refuse to be drawn from the overwhelming tide by a non-believing *Hindoo*? Or, if you were famishing for water in a parched and thirsty land, would you turn from refreshment offered by the hand of a roving son of Ishmael, because he was on a pilgrimage to Mecca, to offer his devotions at the shrine of the false prophet? The beauty of *Masonry* is, that it is *universal*, and establishes fraternal relation between men of *all religions*, and of all the *nations* of the *globe*.

A few years since, I had the pleasure of meeting with a superannuated naval captain, who had been a Mason for forty years. He informs me that he was once passing over one of the great deserts of the east, and met a small party of wandering Arabs. Not knowing whether they were for peace or plunder, he made a *Masonic* signal, which was recognized, and returned by the chief, who rode in advance of the party. The two *strangers* dismounted, stepped forward, and embraced each other as *brothers*! The old

chief turning aside from his journey, conducted the captain to a valley, where there was a well of water and some green shrubs, and there pitching his tent, entertained him with the rude hospitalities of the desert life during the remainder of the day and the succeeding night. On the next morning, he escorted him for some distance on his route, and then shaking him warmly by the hand, said to him: "*Fare-thee-well, my brother, may God and his Prophet prosper thee on thy journey.*"

THE NEW TEST.

Our readers are aware that the exertions made in Ohio to introduce the new test, of a belief in the divine authenticity of the Scriptures, have called forth much discussion among the Craft. We are pleased to see fresh evidences that the question will be decided rightly by the Masonic world, and that the land-marks of the Order will not be subverted, and its universality destroyed.

In a recent communication to the *Signet and Journal*, Bro. Geo. H. Gray, sr., whose reputation as a wise Mason is well known in this country, says, referring to the Grand Lodge of Ohio:


I presume it will be found that the Bible has not been attacked, but on the other hand that *Masonry* has been, by the action of another Grand Lodge, in adding another test to the religious qualifications of a candidate for Masonry (which every Mason knows to be a *new* one, consequently an innovation), and making that new test a *sine qua non* to his admission into the Order. To decree that the Book containing the doctrines of the christian's faith, or of any other particular creed, should *alone* occupy a place on the Masonic Altar to the exclusion of all others, and to make the acknowledgement of that faith, the test of religious qualification, would be to kindle a flame on the very Altar of Masonry which the tears of the Fraternity could never extinguish.

On the same subject the Report of a Committee of the Grand Lodge of Mississippi, in 1855, said:

If Masonry has anything to fear, it is in the attempts of the over-zealous to "improve" it, by making it conform to their own standards, and to rules and regulations of other Societies and Orders. To arrest this tendency is a work of great difficulty, for it places one in apparent opposition to what may be perfectly true,

good and religious; and though it may not have the remotest connection with Masonry, would, if adopted, contract the circle of its influence, and ultimately destroy the Institution, either by its dissolution, or by causing its absorption into another Order. There are very many things good and true in themselves, a belief in which is not inculcated in the Lodge, nor is any faith in them required of the candidates. These brief remarks are made with particular reference to a report made in the Grand Lodge of Ohio, and adopted by that Grand Lodge, requiring of the candidate for the mysteries of Masonry to express a belief in the authority of the Bible. The only authority quoted by the Committee is a former resolution of its own Grand Lodge. We believe, however, that one other authority might have been found; but whether that authority has not changed its opinion on that subject, we have some doubts. That the test is a new one, and of course, unauthorized, is proved by the Committee asking of the Grand Lodge to provide some form of question to be added to those now propounded to the candidate, to elicit his opinion on this subject. That the initiated is instructed that he will find in the Scriptures the rule and guide of his conduct, is true; but we have yet to learn that the *candidate* is required to express a belief in the authenticity of the Bible.

We cannot, in the brief space which we can allow ourselves in this Report, argue this matter, nor even show the evils which would flow from this apparently harmless, but really destructive error in making this requisition. Your Committee has none, and there may be no one of this Grand Lodge who has any doubt of the authenticity of the Bible, yet we deem the evil of this addition to the Masonic creed no less; for if our time permitted, we believe that we could show that any other article of religious faith, resting upon this precedent, might be incorporated upon Masonry, even to Mormonism, by a Lodge in Utah, and made a test for the admission of candidates. *We utterly condemn every such effort to change the character of our Institution.* You may make a Church, or other high Order, if possible, out of Masonry, but it will be no longer Masonry; and you will introduce subjects of discord, which will assuredly break the Lodge up into sects. It would be no longer the "*centre of union.*" The requisition is really in violation of an ancient law. "*The old charges*" only oblige Masons "*to that religion in which all men agree, leaving their particular opinions to themselves.*"

 The two anniversaries of Symbolic Masonry are the festivals of St. John the Baptist, and St. John the Evangelist, 24th of June, and 27th of December.

LIFE OF SIR CHRISTOPHER WREN.*

Sir Christopher Wren was W. M. of the Lodge of Antiquity, and Grand Master of the Masons of England.

Christopher Wren was born on the 20th of October, 1632, at East Knoyle, in Wiltshire, the rectory of his father, Dr. Christopher Wren, who was a learned divine, descended from an ancient English family of Danish origin, was educated at Merchant Taylors' School, became a fellow of St. John's, Oxford, was Chaplain in Ordinary to Charles I., and was ultimately installed Dean of Windsor, and made Registrar of the Order of the Garter. His tastes and habits led him to associate with the learned of the age; and he himself possessed considerable attainments, both in science and literature; he had also turned his attention to the cultivation of that art, in the pursuit of which his son was afterwards to become so eminent. Christopher's mother was the daughter and heiress of Robert Cox, of Fonthill, in Wiltshire; and he was the nephew of Dr. Matthew Wren, successively Bishop of Hereford, Norwich, and Ely; a person eminent in the ecclesiastical history of England, who, having devoted himself to the royal cause, was impeached by order of the House of Commons in 1641, shortly after the impeachment of Archbishop Laud; but he was never brought to trial, though he suffered a protracted imprisonment of nearly twenty years; an injustice not singular in those troublous times. Cromwell sent a message to him by his nephew Christopher (whom he often met at his son-in-law, Claypole's), to the effect that he might come out of the Tower if he pleased: but he preferred remaining there, to acknowledging Cromwell's authority by accepting his favor. Christopher seems to have inherited from his father a taste for scientific and literary studies; and it is highly probable that he was initiated into architecture by parental example, since he was not educated professionally to the practice of it, but applied himself to it only theoretically, and might never have distinguished himself in it, if peculiar circumstances had not led to the exercise of his talents. Though he had in his childhood a weak bodily constitution, Wren was of most precocious mind, and that too as youthful genius most rarely displays itself, not in poetic fancy and feeling, but in the abstruser paths of science and

* From The London Freemasons' Magazine.

philosophy; he was one of those whose future eminence was early foreseen, and whose riper years redeemed the promise of his youth, while his genius and acquirements laid the groundwork of his happiness through a long series of years. At the age of thirteen we are told he invented an astronomical instrument, a pneumatic engine, and another instrument of use in gnomonics. These inventions probably served no other end than that of causing him to be regarded as a prodigy; and the fame thus acquired, no doubt, helped to procure for him at Oxford, where he was entered as Gentleman Commoner at Wadham College in his fourteenth year, the notice of the ingenious Bishop Wilkins, and Seth Wood, Savilian professor of astronomy. A philosopher and mathematician of the age of sixteen was a phenomenon; and even before then he had been distinguished by his proficiency in anatomy, and had been employed by Sir Charles Scarborough as his demonstrating assistant. In 1645, Wren formed one of a sort of club of scientific men, chiefly connected with Gresham College, who met weekly for the discussion of all subjects relating to philosophical inquiries, and from which meetings originated the "Royal Society." In 1653, Wren was elected a Fellow of All Souls' College, Oxford. By the time he was twenty-four, he was known to the learned of Europe by his various theories, inventions, and improvements. He had imbibed the true spirit of Bacon, and now applied himself to the prosecution of experimental science in the true spirit of the Baconian philosophy;—reasoning gradually from effects to causes, instead of laboring to detect a general cause, in order to pursue it into its consequences. In his twenty-fifth year, Wren left his retirement at Oxford for the more extended field of the metropolis, being chosen in 1657 to fill the professor's chair of astronomy at Gresham College. His inaugural oration in Latin at once established his reputation, and his lectures were attended by the most eminent and learned persons of the time. In this discourse, among other things, he proposed several methods by which to account by the laws of nature, for the shadow returning backward ten degrees on the dial of King Ahaz. One subject of discussion was the telescope, to the improvement of which he greatly contributed; another head comprised certain properties of the air, and the barometer. In 1658, Wren acquired fresh fame as a mathematician, by the solution of the celebrated problem of Pascal, who had challenged the learned of all England for a solution; and in

return, Wren proposed another to the mathematicians of France, which had formerly been proposed by Kepler, and solved by himself geometrically; but this challenge was never answered.

Wren's pursuits were alien to the fury of party and the politics of the day; and to this, and his connection with Claypole, it is probable he owed his escape from that persecution to which the other members of his family were exposed. On the death of Cromwell he fled from London to Oxford, where he remained during the confusion that ensued; and soon after the return of Charles II., he was chosen to fill the Savilian professor's chair at Oxford, then one of the highest distinctions that could be conferred on a scientific person. About this time Wren discovered a method for the calculation of solar eclipses;—he devised many curious machines in order to illustrate the temperature, weather, productions, and diseases of the “seasons,” of which he wrote a history; he improved the pendulum, and originated its use as a natural standard for measure; he effected many improvements in the theory of navigation, and in making astronomical observations; he invented the art of engraving in mezzotint; and from 1660 to 1720 he employed himself in a series of papers on longitude. To enter into a detail of all the studies and discoveries of this ornament of his age and country, would, in fact, be to give the whole history of natural philosophy in his times. Perhaps, amongst literary and scientific men, there is scarcely to be found an example of one held in more high and general estimation than this gifted man. In 1665 he went to Paris, for the purpose of studying all the principal buildings, and the various inventions in the different branches of mechanics. The Louvre was then in progress, a thousand hands being daily employed on the works, which formed a school of architecture, at that day the best in Europe. Soon after the restoration, Charles II. contemplated the repair of the Cathedral of St. Paul's, which had become dilapidated during the barbarities of the commonwealth, its revenues having been confiscated and the choir converted into horse-barracks by Cromwell. In 1660 a commission was issued (in which Wren was named) to superintend the restoration. He was long employed in designing the best mode of effecting this. The cathedral had been previously repaired by Inigo Jones, by the addition of a beautiful Corinthian portico at the west end, not, however, in character with the style of the building. Wren proposed to rebuild the steeple with a cupola, a form of church-building then unknown in England.

This project was at once defeated by the desolating fire of 1666, which so injured the cathedral as to make its restoration impossible. Out of its ashes a phoenix arose, which has given to Wren the proud title of Architect of St. Paul's; but before his brow received its crowning laurels, he had planned the restoration of the City; and if his designs had been carried into execution, London would have far exceeded every capital in the world; but the selfishness of individuals, their disputes, intrigues, and conflicting interests, deprived Wren of an opportunity for the display of inventive genius, which had never before been given to any architect. The whole city was laid waste by fire. Wren took a survey of the ruins, and made a plan for laying out the devastated space, in a regular and commodious manner, with wide streets, and piazzas at intervals; but in direct opposition to his views, the new streets fell into that dense and intricate maze of narrow lanes, which are now but slowly disappearing before modern improvements. Thus frustrated in his idea of planning a new city, and doomed to see his "New London," like Inigo Jones' Whitehall, among the things that might have been, Wren was compelled to confine his ambition within narrower limits, and to turn his attention towards individual edifices. The old Royal Exchange, the old Custom House, Temple Bar, the Monument, and some churches, including that gem of modern architecture, St. Stephen's, Walbrook, were all erected before St. Paul's was begun. Wren was doomed to be thwarted in his conception of a plan for the Monument, and the "tall bully," which now "lifts its head and lies," was substituted for it. In his original design, the shaft was adorned with gilt flames, issuing from the loop-holes; but as no such pattern was to be found in the "five orders," the present very common-place affair was preferred before it. Greenwich Hospital, Hampton Court, Windsor Castle, Marlborough House, St. James's Palace, Pembroke Chapel, and Trinity College Library, all contributed their quota towards earning for Wren the title of the "English Vitruvius." Such was the scantiness of his remuneration, that Sarah, Duchess of Marlborough, complains of the sums charged her by an architect in her employ, comparing him with Wren, "who," she observes, "was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for £200 a year." Her Grace drew no distinction between the zeal of the great architect and the mercenary spirit of the hired surveyor of Blenheim.

In 1672, Wren received the honor of knighthood; and in 1674 married a daughter of Sir John Coghill, after whose decease he took for his second wife a daughter of Viscount Fitzwilliam, an Irish peer.


After the death of Anne, the last of his royal patrons, little to the credit of George I., Wren was dispossessed of his office of Surveyor-General, which he had held for forty-nine years, and which proved rather a welcome release than otherwise to Wren himself, who was verging towards ninety, and whose worldly ambition must have been previously amply gratified. In the close of his career, he was not so much to be pitied as envied, for, if he passed the last five years of his life in retirement and comparative obscurity, they were spent in serenity and contentment. He was found dead in his chair after dinner, February 25th, 1723, in the ninety-first year of his age. His remains were deposited in the crypt of St. Paul's: on his tomb was inscribed, "*Si monumentum quaris, circumspice.*"

SOME REASONS FOR OUR BEING A SECRET ORDER.

Freemasonry has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are of course intended for, and should be participated in, only by its members — by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of a *universal language*, which is used as a test of Brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it *are secret*; for to communicate them would at once destroy their utility. And, strange as it may seem to the uninitiated, our society professes to have no secrets beyond this. There is little, very little, in the Lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no

superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbors, our country, and our God.

About the general nature of Lodge transactions, every one here can know as much as any of its members; but, for fear of any apprehension on this subject, we would briefly state that nowhere are order and decorum more strictly enforced than in our Lodges; our business there is charity and brotherly communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character that it may, with great propriety, be kept to ourselves. We are Brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy Brother receive assistance, it is not for us to vaunt it; and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence, be otherwise than prejudicial to us, by exciting enmity and disaffection in the world. We seek not collision with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the mass of mankind. We do not meddle with politics, nor the extension of a creed by proselytism: we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement.—*Masonic Reporter*.

 Astronomy is an art by which we are taught to read the wonderful works of God in those sacred pages, the Celestial Hemisphere. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the Author by his works.

CHARLATANS.—EXTRACT FROM THE REVELATIONS
OF A SQUARE.

The Square continued his Revelations in a moralizing spirit. "Towards the conclusion of the eighteenth century," he said, "Freemasonry had many enemies to contend with. Besides the professed Cowans, there were false Masons, seceding Masons, and Anti-Masons, all of whom were arrayed against the truth; but the latter were the most venomous. They attacked, with blind and indiscriminate zeal, like a bear overturning a hive of bees, unconscious of the punishment to which he exposes himself, an institution, of the design of which they were profoundly ignorant, with the avowed determination of scuttling and sinking the gallant ship. This hazy notion led them into a slough of difficulties, where every plunge they made sank them deeper and deeper in their soft and miry bed. Pope had already described them in the 'Dunciad':—

'Here plung'd a feeble but a desperate pack,
With each a sickly Brother at his back;
Sons of a day! just buoyant on the flood,
They number'd with the puppies in the mud.
Ask ye their names? I could as soon disclose
The names of these blind puppies as of those.'

"Nor could they be made to understand that the genius of Masonry, while pursuing her stately march of benevolence through the world, diffuses happiness wherever she appears, and scatters blessings with a liberal hand.

'Her flowing raiment pure as virgin snow,
Or fabled field where fairest lilies grow;
A milk-white lamb ran sporting by her side,
As innocence her manners dignified.
Her whole deportment harmony and love,
Temper'd with meekness from the realms above.
A blazing star upon her front she wore;
A cornucopia in her hand she bore.
Where'er she trod the sciences arose;
Where'er she breath'd confusion sham'd her foes;
Dismayed they fled, nor dared to look behind,
For foes of her were foes of human kind.'

"Although Freemasonry is thus constantly employed in performing the high behests of the Divinity, the Anti-Masons of a foreign land, during the period now under our consideration, succeeded in obstructing her course, and, for a brief period, absolutely annihilated her existence, amidst the wild dissensions and anarchy

of a blood-stained revolution. Translations of the virulent attacks of Lefranc and Latocnaye were freely distributed; the former of whom reproduced the worn-out fiction that on the death of a friend who had been a very zealous Mason and many years Master of a respectable Lodge, he found amongst his papers a collection of Masonic writings, containing the rituals, catechisms, and symbols of every kind belonging to a train of degrees, together with many discourses delivered in different Lodges, and minutes of their proceedings. The perusal filled him, as he tells his readers, with astonishment and anxiety. For he found that doctrines were taught, and maxims of conduct inculcated, which were subversive of religion and all good order in the state; and which not only countenanced disloyalty and sedition, but even invited to it. He thought them so dangerous to the state, that he sent an account of them to the Archbishop of Paris, long before the Revolution, in the hope that he would represent the matter to his majesty's ministers, and that they would put an end to the meetings of this dangerous society, or at least restrain its members from committing such excesses. But he was disappointed, and therefore thought it was his duty to lay them before the public.

"And Latocnaye," continued the Square, "treats his readers with a rignarole story, that when he was initiated, an old gentleman asked him what he thought of Freemasonry. He answered, 'A great deal of noise, and much nonsense.' 'Nonsense!' said the other; 'do not judge so rashly, young man, I have been a Mason these twenty-five years, and the farther I advanced the more interested I became; but I stopped short, and nothing shall prevail on me to proceed a step farther.' In another conversation, the old gentleman confessed that his quarrel with the Institution originated in his refusal, a long time previous, to accede to some treasonable proposals which were made to him by some members of his Lodge, ever since which he had been treated by the Fraternity with great reserve; and under the pretext of further instructions, they were anxious to soften down their seditious proposals by giving them a different explanation, for the purpose of removing the suspicions which he had formed concerning the ultimate scope of the Institution.

"Then the great guns were brought to bear on the Order," said the Square, "in the ponderous 'Proofs' of Professor Robinson, and the Abbé Barrue's 'Memoirs of Jacobinism'; the latter


of whom, with consummate skill, graced a losing cause by dressing up falsehood in great eloquence of language, and gilding discomfiture with selfish adulation. These two works created an immense sensation, although they were powerfully answered by Preston, Jones, and other Masonic worthies.

"And the task was not difficult," said the Square. "If these unprincipled charlatans, abbés, and professors, had favored us with a few rays of truth to enlighten our progress through the vast region of darkness and error into which their copious tomes have led us, we might have afforded to excuse the evil for sake of the good. But *obtrectatio ac livor pronis auribus accipiuntur*; and instead of that, their publications present to our view one gigantic tissue of errors. False in principle, false in practice, false in facts, and false in detail, they are unpossessed of a single redeeming feature, although they passed through as many editions as 'Jack the Giant Killer,' and 'Tom Thumb'; and every argument, every objection, and every surmise has been answered and refuted a thousand times over.

"As for Barruel, he was either deceived himself, or possessed with a wilful and wicked determination of deceiving others. The latter alternative appears the most reasonable; for it is barely possible that he could be misinformed on a subject, to the study of which he had devoted all his energies for the professed purpose of exposure and ultimate extinction. He tells his readers the improbable fiction that *initiation was absolutely forced upon him*. Hear his lachrymose confession from his own mouth, and wonder! 'During the last twenty years,' he says, 'it was difficult, especially in Paris, to meet with persons who did not belong to the Society of Freemasons. I was acquainted with many, and some were my most intimate friends. These, *with all that zeal common to young adepts*, frequently pressing me to become one of the Brotherhood; and, notwithstanding my constant and steady refusal, they determined to enrol me. Having settled their plan, I was invited to dinner at a friend's house, and was the only *profane* person in the midst of a large assembly of Masons. Dinner being over, and the servants having withdrawn, it was proposed to form themselves into a Lodge, and to initiate me. I persisted in my refusal, and particularly declined to take any oath to keep those things secret which were unknown to me. The oath was, therefore, dispensed with; but I still refused. They then became more

pressing; telling me that Masonry was perfectly innocent, and its morality unobjectionable. In reply, I asked, whether it was better than that of the Gospel. They only answered by forming themselves into a Lodge, and commenced all those grimaces and childish ceremonies which are described in books on Masonry. I attempted to escape, but in vain; the apartment was very extensive, the house in a retired situation, the servants in the secret, and all the doors locked. I was then questioned, and my answers were given laughingly. In the end I was admitted Apprentice, and immediately afterwards Fellowcraft. Having received these two degrees, I was informed that a third was to be conferred on me. On this I was conducted into another spacious apartment, where the scene changed, and assumed a more serious appearance, &c. *Ohe, jam satis !*

"Do you believe this medley of improbabilities?" said the Square, interrogatively. "No one does. There is not a single grain of truth in this overflowing measure of chaff. Freemasonry is not a proselyting system; no zealous young adepts can press their friends to become Masons, for the candidate is bound to declare that his application is purely unsolicited, or he would be summarily rejected. Again, no Lodge can be opened after dinner in a private house, nor in the presence of a candidate before initiation; the O. B. cannot be dispensed with: the Brethren have no grimaces and childish ceremonies; nor can three degrees be conferred at one time. Such wild assertions as the Abbé has used to cajole his readers, may blind the profane and Anti-Mason, who will complacently swallow a camel's load of the most incredible scurrility, when directed against the Institution of Freemasonry; but no man of ordinary common sense could be deluded into believing such a mendacious statement, which violates all the ordinary principles by which Masonry is regulated and knit together."

 The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which triumphantly bears us over this tempestuous sea of troubles; and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary are at rest.

THE ASHLAR.

A FLIGHT.

[*Excludes.*]

Over the sea !
 To a golden land of boundless pleasure,
 Whose wealth exceedeth mortal measure ;
 Riches varied and untold,
 Radiant jewels, virgin gold.
 Brother ! wilt thou come with me,
 Over the sea ?

Bright is the shore
 With the summer joy of genial gladness ;
 Here care declines, and restless sadness
 Sinks into silent harmony
 With such divine tranquillity—
 Hast thou heart to linger more ?
 Bright is the shore.

Renounce thy world—
 Its facts are harsh and hard of bearing,
 Its formal rules have little caring
 For simple fancy—they would bind
 With cares the upward striving mind.
 A moment: and the sail's unfurled—
 Renounce thy world.

Aye, bid adieu
 To all the fragrant follies filling
 The hand of luxury—be willing
 To let them flutter from thy grasp,
 Even tho' some do seem to clasp
 Thine own with love and honour true,
 Aye, bid adieu.

The task is hard—
 The heart doth cherish many a trifle,
 Which hath the blessed power to stifle
 The troublous throbblings of the breast,
 For little joys oft seem the best,
 And prove the hardest to discard—
 The task is hard.

Cast thou behind
 All earthly wishes, hopes, and travails,
 Aught that peace of soul unravels ;
 For naught that even breatheth sigh
 The sensual self to gratify
 Can share our bliss ; thy grosser mind
 Cast thou behind.

For what so pure
 As the silent home of Fancy's choosing,
 When every vicious charm refusing,
 It speeds, by busy genius taught,
 O'er swelling seas of mind and thought,
 And finds a haven calm and sure,
 Oh, what so pure !

How rich the land!
 What'er of genius earth giveth
 Worthy to live here ever liveth;
 Poet and artist, every mind
 Whose gift it is this spot to find,
 Brings goodly treasures in his hand;
 How rich the land!

Over the sea!
 With the blazing star of truth to guide us,
 And the never-falling light beside us!
 Virtue and science shall display
 Their hidden stores to bless our way
 Through life to immortality,
 Over the sea!



WILL OF ISAIAH THOMAS.

Many of our readers are probably familiar with the name and history of Isaiah Thomas, who was a printer and editor, and lived in the town of Worcester, Massachusetts, for many years. He published an almanac which gave him much celebrity. His descendants still reside in Worcester. Judge Thomas, of the Supreme Court, is his son.

Isaiah Thomas was an ardent Mason, and an upright and exemplary man. The following extract from his will is furnished us by an old member of our Order, who filed it away, in 1831, with these comments:

"I deposit in this book an extract of the last will and testament of Isaiah Thomas, who was the editor and publisher of these magazines, one of the most exemplary and best men in the world. Read it, Anti-Masons, and then tell me that Isaiah Thomas was a dangerous man and unfit to hold any office of honor or trust—a man who has lived through a long life without a blot on his character."

The following is the extract:


"I give and bequeath \$500 toward building a Hall, in Boston, for the Grand Lodge of Massachusetts. To the American Antiquarian Society, \$30,000, several prints and other articles. To Thomas Lodge, \$100. To the Philadelphia Typographical Society, \$100. To the Franklin Typographical Society, in Boston, \$100. To the American Philosophical Society, in Philadelphia, \$50. American Academy of Arts and Sciences, in Massachusetts,

in books, \$300. Humane Society, in Massachusetts, \$300. Historical Society, in New York, \$300. Harvard University, in New York, \$300. Historical Society, in Massachusetts, \$300. Massachusetts Charitable Fire Society, \$300. Massachusetts Charitable Mechanic Association, Boston, \$100. Massachusetts Agricultural Society, \$200. Apprentices' Library, in Boston, in books, \$100. Boston Female Asylum, \$500. Do. for Boys, \$300. Morning Star Lodge, for building a Hall in Worcester, \$350. Thomas Royal Arch Chapter, \$100.

"Whereas, In my will, I have bequeathed to the Massachusetts Grand Lodge, and to other Masonic Lodges, certain legacies, it is now my will that if the officers and members of either of said Lodges to whom I have given legacies, should (from the unjust and wicked excitement raised against Freemasons, evidently for political purposes, by self-created inquisitions, formed of persons styling themselves Anti-Masons, aided by a few, some of whom I must believe to be unworthy and unprincipled members of the Fraternity of Freemasons) determine it to be prudent wholly to cease to meet as a Lodge, then the legacy I have bequeathed to such Lodge, or Chapter, mentioned in my said will, or in this codicil, I now give the same to the American Antiquarian Society, to be added to the funds of said Society, to aid in supporting a Librarian, who shall devote his whole time to the institution—and also to aid the expenditure of sending a missionary to the western States to collect antiquities for the preservation in the Cabinet of said Society.

"I give the American Antiquarian Society (what I esteem a most precious relic) a small lock of hair from the head of the Saviour of his Country, General George Washington, at the time of his decease."



 The beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile in the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

LAYING THE FOUNDATION STONE OF THE CHICAGO UNIVERSITY.

The corner stone of this institution was duly laid with the impressive ceremonies of our Order, on the fourth of July, 1857, by the Grand Lodge of the State of Illinois; Right Worshipful Bro. James V. Z. Blaney, D. G. M., acting as Grand Master in the absence of the M. W. G. M. The University grounds—the munificent donation, by Judge Douglas, of some ten acres of his noble property, Douglas Grove—are situated on Cottage Grove Avenue, some three miles south of the city; and to this spot the members of the Order, the Trustees and Regents of the University, the invited guests, and others desiring to participate in the ceremonies, repaired at 10 o'clock A. M., by a special train of the Illinois Central R. R. Arrived at the Grove, the line was formed under the direction of Bro. W. W. Mitchell, who acted as Grand Marshal of the day, and the procession moved towards the ground in the proper order; the several Lodges of the city, the Apollo Commandery of Knight Templars, the various officers and members of the Grand Lodge, with the customary vessels, implements, lights, etc., preceding and escorting the G. M.

Some delay occurring in obtaining the necessary machinery, speeches, suitable to the day and occasion, were made by Rev. Messrs. Boyd, Burroughs, and Roy, and Hon. Messrs. Douglas, Drummond, Arnold, and others, at the close of which the bugle sounded, the line was again formed and the ceremonies proceeded. The Brethren were ranged in the form of a semi-circle on the north and east of the stone, around which latter the Grand Lodge took position, facing the officers of the University, whom the G. M. addressed as follows:

Mr. President, and Gentlemen of the Board of Trustees of the Chicago University:

In compliance with your invitation, the Masonic Fraternity are present on this occasion, to lay the foundation stone of your University, in conformity with the ancient usages of our Order. Permit me to say that the Order has responded to your invitation with peculiar pleasure, inasmuch as the edifice which you propose to erect is to be devoted to this diffusion of knowledge. It may not be known to you, but it is nevertheless the fact, that second only to the virtues of charity and universal philanthropy, our Order is devoted to the diffusion of the knowledge of

and sciences. Nay, more; that in the dark ages of the world, the Masonic Order was the exclusive repository of the arts of construction. In proof of this, we have only to refer you to those splendid structures of the Middle Ages, now in great part fallen into decay, which, while they form the most attractive features of those portions of Europe in which they are found, and are models of imitation to the present and all future ages, bear on their ruins the ineffacable evidence, of having been constructed by our Craft. But we come not here to-day to exhibit the objects or origin of our Order, but to perform a work which has from time immemorial, been at once a duty and a pleasure to the Craft. The laying of foundation stones is a ceremony peculiar to our Order, and is a legacy to us as speculative Masons, from our fathers of the operative ages of the Craft.

Numerous indeed have been the occasions on which our Order have performed this time-honored ceremony, but no one of them lives in the memory of that portion of our Fraternity who are citizens of this young Republic more imperishably than that occasion in which the Father of his Country, Washington himself, as Grand Master of Masons, laid the foundation stone of the Capitol of the Union. Grateful indeed then is it to us to assist in a similar ceremony on this day of all others in the year—the day of our National Independence—suggesting, as it does, the memory of that glorious occasion when our venerated Brother, after achieving by his wise counsels as a legislator, and his gallant leadership as a warrior, liberty and independence to his country, clothed with a Freemason's apron, and with a Freemason's working tools, himself laid the foundation stone of the *Home of Liberty*.

In laying, gentlemen, the foundation stone on this day, we, as an Order, cannot but feel that we are also commemorating the birth-day of American Independence in a most suitable manner.

With this introductory, Mr. President and gentlemen, I will proceed to lay the foundation stone of the Chicago University, in accordance with the usages of Free and Accepted Masons.

The Grand Chaplain, Rev. Bro. Ryan, then invoked the blessing of the Supreme Grand Architect of the Universe on the institution, its officers, and builders; after which, at the command of the G. M., the metal box, in which had been placed various appropriate articles, the brief history of the University up to the present time, copies of various publications, newspapers of the day, etc., was deposited, and the stone lowered to its place. The Grand Master then applied the plumb, square, and level, and, giving three raps with the mallet, pronounced the stone "WELL-FORMED, TRUE, AND TRUSTY." The acting D. G. M., M. W. P. G. M. Anderson, presented to the G. M. the Vessel of Corn, when he made the invocation:

May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life, assist in the erection and completion of the building, protect the workmen against every accident, and long preserve this structure from decay, and grant to us all in needed supply the *Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy.*

Pouring the corn, wine, and oil, upon the stone in succession; then, with three raps of the mallet, he repeated, "Amen! So mote it be, Amen!"—the Fraternity responding. The principal architect was next presented, with the various implements of his profession, by the G. M., who said:

MR. ARCHITECT—I now with pleasure present to you the constructive implements of your profession, at the same time, in behalf of the Trustees of the Chicago University, intrusting you with the superintendence and direction of the work, and permit me to express the fullest confidence that under your direction the edifice will rapidly rise to its noble proportions in conformity with the plans which you have proposed, and prove to be, when completed, in all respects, suitable and convenient for the purposes which it is intended—an ornament to our city and State, and a lasting memorial of your skill as an architect.

After the address of the architect, the Grand Master said:

In the name of the Most Worshipful Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Illinois, I now declare the Foundation Stone of the Chicago University to be laid in accordance with Ancient Masonic Usage.

The Grand Master then said:

Mr. President and Gentlemen of the Board of Trustees of the Chicago University—I have the pleasure to announce to you that the Foundation Stone of the Chicago University has been laid in conformity with Masonic Usage.

The Brethren were then invited to partake of a bounteous collation, to which the six hours' marching, speech-making, and hearing, and the invigorating air from lake and forest, enabled them to render ample justice. The interesting ceremonies of the day were brought to a fitting close by the Grand Lodge, which repaired to the Temple and closed in due form.

DIONYSIAN MYSTERIES.

These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Bacchus, and were introduced into Greece from Egypt, which, as we shall have abundant occasion to show in this work, was the parent of all the ancient rites. In these mysteries, the murder of Bacchus, by the Titans, was commemorated, in which legend he is evidently identified with the Egyptian Osiris, who was slain by his brother, Typhon. The aspirant in the ceremonies through which he passed, represented the murder of the god, and his restoration to life.

The commencement of the mysteries, or what we might metaphorically call the opening of the Lodge, was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, *εκας, εκας, σὺς βαβηλοι*, "Depart hence, all ye profane!" exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobæus calls "a rude and fearful march through night and darkness." During this passage he is terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberates through the subterranean apartments, and transient flashes of lightning reveal monstrous apparitions to his sight. In this state of darkness and terror, he is kept for three days and nights, after which he commences the aphanism or mystical death of Bacchus. He is now placed on the *pastos* or couch; that is, he is confined in a solitary cell, where he is at liberty to reflect seriously on the nature of the undertaking in which he is engaged. During this time, he is alarmed with the sudden crash of waters, which is intended to represent the deluge. Typhon, searching for Osiris, or Bacchus, for they are here identical, discovers the ark in which he had been secreted, and tearing it violently asunder, scatters the limbs of his victim upon the waters. The aspirant now hears the lamentations which are institu-

ted for the death of the god. Then commences the search of Rhea for the remains of Bacchus. The apartments are filled with shrieks and groans; the initiated mingle with their howlings of despair, the frantic dances of the Corybantes; every thing is a scene of distraction and lewdness; until, at a signal from the hierophant, the whole drama changes; the mourning is turned to joy; the mangled body is found; and the aspirant is released from his confinement, amid the shouts of *Εὐρηκαμεν, Εὐρηκαμεν*, "we have found it, let us rejoice together." The candidate is now made to descend into the infernal regions, where he sees the torments of the wicked, and the rewards of the virtuous. It was now that he received the lecture explanatory of the rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of Epopt, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God, and a future state of rewards and punishments. These doctrines were inculcated by a variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the rites concluded with the pronunciation of the mystic words *Κονα Ομπαα*, an attempted explanation of which will be found under the head of Eleusinian mysteries.—*Lexicon*.

CENTENNIAL CELEBRATION AT PROVIDENCE, R. I.

We announced some time since that St. John Lodge, Providence, R. I., was making extensive preparations to celebrate its Centennial Anniversary, on the 24th of June last. The occasion called forth a large concourse of Masons, and every thing was conducted on the most liberal scale. Delegations were present from the adjoining States, and representatives from every section of the Union. The regalia of the different degrees, and the decoration of the streets, were brilliant and magnificent. About fifteen hundred members of the Order participated in the ceremonies.

The procession having performed the line of march, as laid down in the published programme, entered the First Baptist

Church about half-past one P.M., when the following order of exercises was held:

Voluntary on the Organ.

Prayer by the Rev. Mr. Chevers, Grand Chaplain.

Original Hymn, by Mrs. Geo. F. Wilson.

A hundred years
Have rolled the spheres,
Since first this Brotherhood,
A goodly band,
Joined heart and hand,
In congregation stood.

To God above,
Whose light and love
Hath kept us on our way,
An offering here
Of hearts sincere,
In joy we bring to-day.

Long since the grave
Claimed good and brave,
Our brothers all laid low
Of that true band,
Joined heart and hand
A hundred years ago.

Their brethren, we,
O'er land and sea,
Their footsteps well have trod;
All-seeing Eye,
Our hearts still try,
And bring us home to God!

May Light divine,
With Rule and Line,
Our conduct ever guide;
Compass and Square
Each brother's share
Of weal, or woe, divide.

And when life's done—
Our race is run—
As brothers still we go
To meet that band
Joined heart and hand
A hundred years ago.

Address by the Rev. Geo. M. Randall D. D., of Boston, P. Grand Master of the Grand Lodge of Massachusetts.

Original Hymn, by Wm. M. Rodman, Esq.

Poem by Chas. C. Van Zandt, of Newport.

The Poem, by C. C. Van Zandt, Esq., was a graceful and elegant production, by turns humorous and grave, and throughout commanding the highly gratified attention of the audience. It was discursive in its character, and touched upon a variety of topics connected with Masonry, its objects, its influences, and its traditions.

Upon the conclusion of the services, the procession re-formed and marched to Railroad Hall, to partake of dinner, which had been prepared by Major Todd. The two large rooms in the centre of this spacious building were filled with tables; about 1,300 plates having been set. The seats were all occupied, and nearly an hour was passed in the enjoyment of the very bountiful supply of good things with which the tables were loaded.

The cloth removed, Col. C. C. Van Zandt, Toast Master, read the following regular toasts:

The State of Rhode Island.—Always true to the Union and true to herself. Faithful to her, among all her sons, the true Master Mason will always be found.

Gov. Hoppin responded as follows:

MR. PRESIDENT,—I am here by invitation of the Grand Lodge of Ancient Free and Accepted Masons of the State of Rhode Island and Providence Plantations. I have not the honor of being a member of the Order, and am not, therefore, in its secrets. All the information which I possess in reference to the origin, universality, influence, and purposes of the Institution, is derived from tradition and hearsay. Without canvassing the merits, or attempting to reconcile contending opinions, I feel compelled, in sympathy with the almost universal sentiment of the civilized world, to express my full conviction that the influence of the Masonic Order has been eminently beneficial to the human race.

The amount of good accomplished through its instrumentality cannot be known to the uninitiated; but the fact that good has been accomplished, even the strongest opponents of the Order must acknowledge. Founded, as I understand, in brotherly love, and charity to all mankind, though sometimes perhaps, by ignorance, or mistaken zeal, perverted to improper uses, the wisdom and benevolence of the governing principles of the Masonic Brotherhood cannot fail to command the respect and approval of the patriot and philanthropist.

This much I may be allowed, though only a "looker on," to say, and will not longer detain you with remarks upon that part of the sentiment just offered which refers to the society of Ancient Free and Accepted Masons. The sentiment, sir, speaks also of the loyalty of the State of Rhode Island to the Union. Can any words of mine add force or beauty to the eloquence of this simple truth? Rhode Island is, and always has been, true to the Union. She came into it late, and upon full deliberation—she will never break from her moorings while there is a sound plank of the constitution remaining, into which she can fasten the flukes of her anchor.

Toasts were given and speeches made by distinguished Masons, after which the Celebration was closed by singing an Ode written by Bro. J. H. Sheppard.

OBJECTION TO INITIATION.

BRO. W.:—Please to answer the following question:

A ballot having been taken and record made, at the next meeting a Bro. requests permission to deposit his ballot, he having been unable to attend the stated meeting, and the candidate not initiated. If no, please to explain the difference between an objection made by a Bro. at the next meeting or a ballot deposited, as in either case it has been decided that they must be withdrawn in open Lodge.

You may say the latter is preferable, because the objector must give his reasons. I answer *no*, there is no *power whatever to compel* a Bro. to this course. "He may, or he may not," as he please. —If he *does*, the *Lodge* is then the judge, and *not him*.

GRAND RAPIDS, June 19th, 1857.

D. S. L.

We must confess we do not comprehend Bro. L.'s meaning. We will briefly give our views on objections taken to the initiation of a candidate. After the ballot has been taken at a regular communication, *without fraud or mistake*, and the result declared by the Master and a record made, the ballot cannot be set aside. If the ballot be clear, any Brother, at that meeting or a subsequent one, can appear and object to the candidate's being initiated. He may, or he may not, state his reasons, but it is for the Master to judge what course to pursue, and whether the candidate shall receive the degree. If he is satisfied that good ground exists for the Brother's objection, he should not place in the Masonic edifice a stone which will mar the beautiful proportions of the building without giving it strength. If he is not thus satisfied, he should delay the initiation till he can obtain further light. When the objections are made known, it is proper for the Lodge by committee to investigate them.

In all such cases as the one under consideration, much devolves on the Master. We do not think he should, as a general rule, initiate under the circumstances mentioned, a person whose entry into the Lodge would unseat a member in good and regular standing.

AUTHORITY OF THE G. G. HIGH PRIEST.

—, July 9th, 1857.

COMP. WESTON:—At the last Convocation of the General Grand Chapter of the United States, held at Hartford, Conn., in September, 1856, the following resolutions were adopted, and may be found on pages 37 and 38 of the official report :

Resolved, That the General Grand Royal Arch Chapter, derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.

Resolved, That an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law, or custom :
Provided, That this resolution, as a rule operating in the decisions of this General Grand Body, shall only operate and have effect in this body, and shall not be considered as operating, or having any effect, in State Grand Chapters, or Subordinates.

It appears by this that the General Grand Chapter is the creature of the State Grand Chapters, and has no power or authority except such as is specifically delegated to it by those bodies. It being thus constituted, of course it is entirely different from a Grand Lodge, or a Grand Chapter, and hence an appeal may be taken from the decision of the General G. H. Priest.

In connection with these facts, I wish to quote another resolution adopted by the General Grand Chapter, in September last. I quote from page 27 of the official report. (The italics are my own.)

Comp. Tucker rose to present the proceedings of a body of persons calling itself "Ancient Chapter, No. 1," in the City of New York, complaining of the action of the Grand Chapter of that State, when, on motion of Comp. Mackey, it was

Resolved, That this General Grand Chapter cannot receive any document purporting to be a complaint against a Grand Chapter.

By this it will be seen that the General Grand Chapter declared that it *could not even receive* a document purporting to be a complaint against a Grand Chapter.

With these facts before us, I wish to ask if the General G. H. Priest, in vacation, can receive complaints against Grand Chapters? There is no clause in the constitution, laws, edicts, or resolutions, of the General Grand Chapter, giving him authority so

to do. If he can receive such complaints, then he is more powerful than the General Grand Chapter itself, which every intelligent person will see is absurd. If he cannot even receive complaints against Grand Chapters, much less can he act upon them, or investigate them.

Such, Comp. Weston, are my views, briefly expressed. I am aware I have said but a tithe of what can be said to sustain my position, and hope you will take this subject into consideration at an early day, and give the Craft the benefit of your opinion and reasoning.*

Yours, in the bonds of Royal Arch Masonry,

CAPSTONE.

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EXTRACT FROM AN ORATION DELIVERED BEFORE
THE GRAND LODGE OF ILLINOIS.

By Mrs. M. G. Johnson, M. D.

The faith of Masonry is a universal one. It acknowledges one God, and recognizes the duty of worship and obedience, but the forms of worship it does not prescribe. The Hebrew brother, borne back by sacred and traditionary history to the days of Judea's glory, may stand with Solomon in the newly finished temple, and as the fire comes down, and the glory of the Lord upon the house, he may bow himself, and worship and praise the Lord, saying, "for he is good, for his mercy endureth forever."

The Greek, whose mythology was crowded with thirty thousand deities, acknowledged a universal intelligence,—superintending and governing all things, and of whom we all are the offspring—the Pater Zeus, the thundering Jupiter. With this faith in the God of gods, he came, and knocking at the doors of our mystic temple they opened to receive him. The follower of the Prophet, his face turned devoutly towards Mecca's shrine, asked in Allah's name, admission. He received a brother's welcome and knelt with brothers around our common altar; while the Christian, his heart beating quick and warm, as he looks on the cross all stained with

*The views of our correspondent we look upon as correct, and will be pleased, at an early day, to discuss elaborately the question which he raises.

the Redeemer's blood, may find in this sacred retreat, a fit place to pour into the Father's ear his love and confidence.

We have already alluded when speaking of the language of our ritual, to the hopes which our Order cherishes; they are full of encouragement to the worn and weary, and of consolation to the sorrowing ones; to the trembling hand is presented the anchor of unshaken trust, and to the poor, bruised, storm-beaten heart, panting amid the billows of uncertainty, and putting up its piteous cry for help, the ark of refuge.

The last round of the ladder of the angels, the one nearest heaven, and farthest removed from the selfishness of earth, is charity.

Whatever estimate we may place upon knowledge, however high may be our appreciation of science, and however enthusiastic we may be in the cultivation of literature, we must nevertheless acknowledge that all that is great and good in human action, all that would fill to the brim the cup of human joy, or abstract the bitter dregs from the cup of human suffering, comes not so much from the head, as from the heart. The truly great ones of this world, have been those whose souls have been filled with an outgushing love for the race, who have embraced in their big arms, our common humanity, folding it closely to their warm bosoms, breathing softly upon its pallid cheek, and shielding it from the rude blasts of misfortune, of envy, and of crime.

We do not by any means claim that charity or love is exclusively Masonic; it is the noblest attribute of the race, the divinest emotion that has ever stirred the deep waters of the human heart, causing its tides of joy to well up and flow forth in continual streams of active benevolence. It is for this very reason that it constitutes the strength and glory of Masonry. In our ceremonies we have the most beautiful and impressive lessons enforcing the practice of this virtue.

You, my brethren, know full well, how often the liberal hand of our Order has been opened to supply the wants of the destitute, to feed the hungry, to clothe the naked, and to throw around those whom the cold world in its pride and scorn had deserted, that mantle of sympathy and love, which covereth a multitude of sins.

These three graces—Faith, Hope, and Charity—have been denominated Christian; they are truly so, but they have a wider

application ; they belong to all the families of our race, to all who render homage to our unseen Father, to all whose anxious dreams look forward to a land of brighter skies, and sunnier vales, and fairer flowers, and holier hearts ; to all who look on man with kindness, and feel the tendrils of fraternal love clinging sweetly and fondly around the soul, binding it into the great sheaf of our Universal Brotherhood.

For this reason in the organization of our Institution, they have been wisely introduced as the three great elements of its strength, and constitute the grand reasons why, amid the changes of centuries, the attacks of open foes and pretended friends, it still continues as strong in its advocacy of truth, as firm in its opposition to error, and as active in its deeds of mercy, as when it first grew up under the fostering hand of the Great Master.

It is for this reason that it has spread itself through all climates and all lands. Masonic temples are erected in all our cities, villages, and hamlets, while the emblems of Masonry are found among nearly every nation on the globe, and its language interpreted into almost every tongue. At home it divides with his fireside, his love and solicitude, and when far removed from country and friends, it mingles with his fatherland and hearthstone, in the last thoughts and dying memories of the true Mason. During the winter of 1853-4, Dr. Kane, with his little crew of brave men, spent the long dreary Arctic night on the ice of Smith's Sound. An exploring party lost their way among the bergs and floes, and worn and weary laid themselves down to die. Who shall say what thoughts of home and loved ones far away filled their hearts in this their hour of extreme suffering and threatened death ? They planted over their little tent the flag of their country, flung to the cold winds of an eternal winter, a banner on which were inscribed the emblems of our Universal Brotherhood ; and then, cheered by the faith and hope that had been inspired at our altars, they resigned themselves to the icy couch and snowy pillow to sleep the sleep that knows no waking, proving that a firm trust in the divine truths and principles of our Order can afford comfort and consolation in the gloomy hour of dissolution. Thank God, that by the strong arms of true and trusty Brothers they were rescued from impending death. The same emblems with the same stars and stripes were subsequently planted on the farthest northern headlands ever reached by civilized man.

Yes, my brethren, the guardians of our threshold, more powerful to sustain and bless than the Penates of the ancient Roman, and the loving angels of the poet.

"There Faith sublime with piercing eye,
And pinions fluttering for the sky;
Here Hope, that smiling angel, stands,
And golden anchors grace her hands;
There *Charity*, in robes of white,
Fairest and favorite maid of light."

AN OLD MAN'S THOUGHTS.*

These questions are sometimes presented to my mind;—whether or not we have done all that we ought to have done? Is there anything *yet* to be done? How do Masonic affairs progress? What is *now* being done? Have you anything to suggest that may be for the benefit of Masonry? Have you no comparisons to make between the past and the present, which might lead to profitable reflection, and provide a remedy for any errors or mistakes that now prevail?

In answer to such questions I think I have something to say, *We are losing our Masonic individuality.*

We are too much influenced by the examples which surround us. It may be well for the *public* to deal out their cold charities to the poor, measured by rule—by dollars and cents; to draw a line which shall in no case be passed.

We will not object to societies being formed, whose members shall pay in, and pay out, certain fixed sums, to be appropriated in cases of sickness or death to the rich and the poor alike: Societies, which, in fact, establish *insurance companies*, adding to their funds by *fines* for every omission to comply with their established rules, or for every violation of such rules. But such measures will not fill the demands of Masonry, nor meet the enlarged spirit of benevolence that should ever actuate the Order.

Lodges may set apart fixed sums for charity, to which they may direct all applications; and when such fixed sums are exhausted,

* From the Masonic Review.

Masons may try to feel that they have done their duty. But is it so? Corporations are said to have no souls, and it is true in fact. There is no soul in a Lodge but what is carried there in the breasts of its individual members. It is not to the *Lodge* that "distress prefers its suit, or pours out its sorrows" with appeals for relief and consolation, but to the *souls* of the individual Brethren. Such appeals, made in the name of Masonry, in the presence of an Almighty God, and with sincerity, carry with them the conviction of their truth, and melt the most obdurate heart. The miser relents and becomes an altered man; his *heart* is reached, and that is the pathway to his purse, as well as to his sympathies. Impressions thus made, last through life. We see their fruits. Look back to the time when a starving nation called upon us for bread; who were the first to respond to that call? In every town and city *Masons* were at the head of that movement, which sent life to a famishing people.

Who are those noble, high-minded, devoted men, who constitute the Howard Association of New Orleans? I do not know, but they certainly *ought* to be *Masons* if they are not, for their disinterested and noble conduct breathes the very spirit of *Masonry*.

♦♦♦

EXPELLED.

IONIA, July 6th, 1857.

ALLYN WESTON, Esq., Detroit, Mich.: *Dear Sir and Brother*—At a regular Communication of Ionia Lodge, No. 36, of F. and A. *Masons*, held July 1st, 1857, George Langley was duly expelled from all the rights and benefits of *Masonry*, for unmasonic conduct; and notice of the same ordered to be published in *THE ASHLAR*.

Respectfully and Fraternally yours,

A. W. DODGE,

Sec'y of Ionia Lodge, No. 36, of F. and A. Masons.

LAPEER, July 8th, 1857.

MR. A. WESTON: *Dear Sir and Brother*,—At a regular Communication of Lapeer Lodge, No. 54, of F. and A. *Masons*, held at their Hall, June 2d, 1857, Andrew C. Maxwell was expelled from all the rights, privileges, and benefits of *Masonry*, for unmasonic conduct, and the same ordered published in *THE ASHLAR*.

The *Mirror and Keystone*, and *Masonic Review*, will please copy.

Yours, Fraternally,

JOSEPH A. DEMILL,

Secretary.

EDITOR'S TABLE.

TO THOSE WHO WISH TO DISCONTINUE.—If you do not wish to take THE ASHLAR another year, give us *due and timely notice*, that we may not be involved in unnecessary expense. Do not take three or four numbers out of the office and then refuse the next, thus breaking our set, and in fact taking the price of a volume from our pocket. We say this, Brother, for our mutual benefit, because, during the past year, the proprietor of THE ASHLAR has been subjected to much expense and trouble by the inadvertence and carelessness of Brethren in regard to the matter under consideration. We trust this notice will be carefully observed.

OUR TRAVELLING AGENT.—Bro. Wm. E. Owen, Junior Warden of Ashlar Lodge, No. 91, is the travelling agent of THE ASHLAR, and is authorized to obtain subscriptions, receive moneys, and give receipts. We ask for him a cordial reception wherever he may visit Brethren.

STEEL PLATE ENGRAVINGS.—The September number of THE ASHLAR will contain a steel plate engraving of Michael Shoemaker, Past Grand High Priest of Michigan, and the October number, a steel engraving of James H. Hibbard, Grand Master of Illinois.

✍ Our correspondents who do not receive immediate replies to their letters, must remember that we are necessarily away from home much of the time, and therefore cannot always answer "by return of mail."

✍ Peninsular Chapter, Union Lodge of Strict Observance, and Ashlar Lodge, hold their meetings in a new hall in the Masonic Building, Detroit. The entrance is on the right at the head of the second flight of stairs.

✍ We would request subscribers living at a distance, or where there is but one or two in a place, to forward their subscriptions by mail.

✍ Amid the hurry and confusion of business which has at times crowded us out of the editor's sanctum, and compelled us to frequently leave home, we may have failed to acknowledge the receipt of favors. If so, the omission was unintentional and unavoidable.

The next No. of THE ASHLAR will contain an interesting story.

